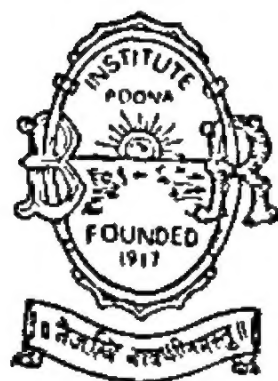


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VEDIC BIBLIOGRAPHY

FIFTH VOLUME

BY
R. N. DANDEKAR

BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA, India
1993

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PREFACE

An attempt has been made to present through this fifth volume of my *Vedic Bibliography* a fairly comprehensive classified and critical record of most of the significant work which has been done in the field of Vedic studies during the period roughly from the middle of 1983 to the middle of 1992. As in the earlier volumes, summaries of the contents of a large number of books and articles recorded here, and, in many cases, of the important reviews, have been given for the benefit of the users of this volume.

It should be noted that, as in the fourth volume, the chapter relating to the Indus Valley Civilisation, which has figured in the previous three volumes of the *Vedic Bibliography*, has not been included in the present volume.

The two Indexes to this volume have been compiled by Dr. S K Lal of the Centre of Advanced Study in Sanskrit, University of Poona, and I take this opportunity of expressing my cordial and grateful appreciation of his collaboration.

I have also to thank the Bhandarkar Institute Press for its efficient and ungrudging cooperation.

Bhandarkar Oriental
Research Institute,
Poona, India
May 25, 1993

}

R. N. Dandekar

Dedicated with affection and gratitude
to the
HEIDELBERG UNIVERSITY
to which I owe so much

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SUPPLEMENT

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INDEX OF WORDS

LIST OF JOURNALS ETC., AND ABBREVIATIONS

(See also the earlier volumes of *VBD*)

- AA* : *American Anthropologist*, Washington
AAHG : *Anzeiger für die Altertumswissenschaft*. Herausgegeben von der Österreichischen humanistischen Gesellschaft, Innsbruck.
AAIHSR : *Adhyayana-Anusandhāna*, Institute of Higher Studies and Research, Jaipur.
AALA : *Asien- Afrika- Lateinamerika*, Berlin.
AAnt-Hurg (H) : *Acta Antiqua Hungaricae*, Academiae Scientiarum Hungaricae, Budapest.
AARP,
AAWL : *Abhandlungen der Akademie der Wissenschaften und Literatur in Mainz*.
Abhandlungen für die Kunde des Morgenlandes, Berlin.
ABORI : *Annals of the Bhandarkar Oriental Research Institute*, Poona
acc. : according.
ACIL
Ac Ir : *Acta Iranica*, Leiden
Acme, Milan.
Acta Ethnographica, Budapest
Acta Germanica, Cape Town
Acta Linguistica Hafniensia (AL), Copenhagen.
Acta Neophilologica, Laibach
Administrator.
Advent, Madras.
AEPHE
AESC : *Annales, Economies Sociétés Civilisations*, Paris.
Aevum, Milano
Afghanistan
AGI : *Archivio Glottologico Italiano*, Firenze.
Agra University Journal of Research, Agra
AH : *Aryan Heritage*, New Delhi.
AHES
AHR : *American Historical Review*
AIIS : *American Institute of Indian Studies*, New Delhi.
AIOC : *All-India Oriental Conference*, BORI, Poona
AION : *Annali Istituto Orientale (ling)*, Napoli.
AIUNON : (= *AION*).
Alt Br (AB) : *Altareya-Brāhmaṇa*.
AJA.
Āja (Aj) (Hindi), Varanasi.

Ajasa, Lucknow

AJOS . *Aligarh Journal of Oriental Studies*, Aligarh

Akash, Calcutta

AL : *Arts and Letters*, London

ALAS . Association of Latin American Sanskritists, Mexico.

ALB : *Adyar Library Bulletin* Adyar (Madras)

Alfa

ALH *Acta Linguistica Academiae Scientiarum Hungaricae*, Budapest.

The Al Magazine

Alm O AW *Almanach der Osterreichischen Akademie der Wissenschaften*,
Wien

Das Altertum Berlin

AM *Asia Major* London

American Journal of Chinese Medicine

American Journal of Philology, Baltimore

American Journal of Semiotics Cambridge Ma

American Journal of Sociology, Chicago.

Analecta Orientalia, Leiden

Analele Stiintifice (Lingvistica) Univ 'Al I Cuza,'

Anandavana (Marathi) Poona

Ancient India, New Delhi

Ancient Pakistan, Karachi

Ancient Science of Life, Coimbatore

Anekānta, Delhi

AnL . *Anthropological Linguistics*, Bloomington

Annals of the Sanko Research Institute for the Study of Buddhism, Tokyo

L'Année Sociologique Paris

Annuaire de l'Ecole Pratique des Hautes Études Paris

Annual of the Institute for Comprehensive Studies of Buddhism Tokyo

An St *Anatolian Studies* London

Antaios, Stuttgart

Anthropological Forum Nedlands

Anthropological Linguistics, Bloomington

Anthropos Freiburg (Switzerland)

Antiquity, Cambridge

Anusandhāna Patrika (Mar) Ambejogar

Anusandhāna Patrikā Ladnu

Anuvāda, Delhi

Anuvrata, Virat Nagar

Anvikṣā Department of Sanskrit, Jadavpur University, Calcutta

Anvikṣi, Varanasi

AO *Acta Orientalia* Copenhagen

AOAW *Anzeiger der Osterreichischen Akademie der Wissenschaften*, Wien

AoF *Altorientalische Forschungen* Berlin

AO Hung *Acta Orientalia Academiae Scientiarum Hungaricae*, Budapest.

AORM *Annals of Oriental Research*, Madras

- AORS** : *Annual of Oriental and Religious Studies*, Suzuki Research Foundation, Tokyo
- AOS** : American Oriental Society, New Haven
- AP** : *The Aryan Path*, Bombay.
- Āp** : Āpastamba
- A Pil** : *Agmosavluri pilologi*, Tbilisi
- APILKU**, Inst. for Linguistics, Copenhagen University
- APOC** : Andhra Pradesh Oriental Conference, Hyderabad
- Ār** : *Āranyaka*.
- Āranyakam**, Sanskrit Prasara Parisad, Aara
- ARC**, McGill University, Montreal,
- Archaeological Journal*, Tokyo
- Archeologia*, Paris,
- Archeologia Polski*, Warsaw
- Archeologicke Rozhledy*
- Archives Europeennes de Sociologie*, Paris.
- Archiv für Begriffsgeschichte*,
- Arch. Ling** : *Archivum Linguisticum*, Menston (Yorks),
- Archipel*
- Arch Or** : *Archiv Orientalni*, Prague
- Ars Linguistica*, Tübingen
- Artibus Asiae*, Ascona/New York.
- Arts Asiatiques*, Paris
- Āryamārtanda**, Ajmer.
- Āryapremi** Ajmer
- Asam Sahitya Sabha Patrika*, Jorhat Guwahati
- ASGM** : *Atti del Sodalizio Glottologico Milanese*, Milano
- ASI** : Archaeological Survey of India, New Delhi
- Asian Affairs*
- Asian Folklore Studies*, Nagoya
- Asiatica*, Rome.
- ASI Ph** : *Anzeiger für slavische Philologie*, Wiesbaden.
- As Stud** : *Asiatische Studien*, Bern
- Astrol. Mag** : *The Astrological Magazine* Bangalore.
- Āśv** : Āśvalāyana
- AT** : *Antik Tanulmányok*, Budapest
- Athens*, Athens
- AV** : *Atharvaveda*.
- Avadh University Research Journal*, Faculty of Arts Faizabad
- Avagāhana*, Sardar Shahr.
- The Avatar*, Meh-r Chaitany Niketan Trust, Mandapta.
- AVP** : *Atharvave la Paippalada Samhitā*
- AVS** : *Atharvaveda Śa mika Samhitā*
- Āyurvedadūta*, Jaipur
- Āyurveda-Vikāsa*

- BAEO** *Boletín de la Asociación Española de Orientalistas* Madrid
BAIHA *Bulletin of Ancient Indian History and Archaeology*, Saugar University
BALI
Balk E *Balkansko ez koznanie* Sofia
BALM
Baltistica, Beograd
BAU *Brhadaranyaka Upaniṣad*
B C *Asian Review*
BCGV *Bulletin of the Chunilal Gandhi Vidyabhavan* Surat
BDCRI *Bulletin of the Deccan College Research Institute* Poona
BE *Balgarski Ezik* Sofia
BEFEO *Bulletin de l'Ecole Française d'Extrême Orient* Paris
BÉI *Bulletin d'Études Indiennes* Ass Fr pour les Ét Sk Paris
Beitrage zur allgemeinen und vergleichenden Archäologie Bonn
Bharata Bharati
Bharata varṣa (Bengali) Calcutta
Bharati Arya Kanya Gurukula Porbandar
Bharati Banaras Hindu University
Bharati (Sanskrit) Jaipur
Bharati Utkal University Bhubaneswar
Bhāratiya Itihāsa anī Saṁskṛti (Marathi) Bombay
Bharatiya Itihāsa Samkalana Samiti Patrika
Bharatiya Sahitya Agra
Bharatiyavidyavaibhavam Jaipur
Bhaṣa (Hindi) Hindi Directorate New Delhi
Bhaṣa Vimarśa Ahmedabad
Bhasvati Kashi Vidyapeetha Varanasi
Bhm (Bh Man) *Bharat Mamisha* (Quarterly) Varanasi
BHU Banaras Hindu University Varanasi
BHU News Banaras Hindu University Varanasi
Bh Vid *Bharatiya Vidya Bhavan* Bombay
Bh Vid Bh *Bharatiya Vidya Bhavan* Bombay
B (Bull) IHM *Bulletin of the Indian Institute of History of Medicine* Hyderabad
Bljdragen s Gravenhage
Bi Or *Bibliotheca Orientalis* Leiden
BISMO *Bharata Itihāsa Samśodhaka Mandala Quarterly* Poona
BITCM *Bulletin of Traditional Cultures* Madras Madras University
BJ *Bhavan's Journal* Bharatiya Vidya Bhavan Bombay
BJVF
BNF *Beitrage zur Namenforschung* Heidelberg
Boletim do Inst Menezes Braganza Panjim (Goa)
Bollettino Centro di studi filologici e linguistici Siciliani Palermo
Bologna Centro Camuno Studi Preistorici Bologna
Bonner Jahrbucher Bonn

- BORI : Bhandarkar Oriental Research Institute, Poona.
 BPSC : *Bulletin of the Philological Society, Calcutta*
 BPTJ : *Buletyn polskiego towarzystwa językoznawczego, Wrocław.*
 Br. : *Brāhmaṇa*
Brahmavādin, Madras.
 BRMIC : *Bulletin of the Ramakrishna Mission Institute of Culture, Calcutta.*
 BSL : *Bulletin de la Société de Linguistique, Paris.*
 BSOAS : *Bulletin of the School of Oriental and African Studies, London.*
 BSSS : *Bhāratīya-Śodha-Sāra-Samgraha, Jaipur*
Bukkyō bunka
Bukkyō ni okeru hō no kenkyū, Tokyo
Bulletin, Vatican City.
Bulletin de groupe de recherches sémiolinguistiques, Paris
Bulletin of the Mithila Institute, Darbhanga.
Bulletin of the Prince of Wales Museum, Bombay
Bulletin of Tibetology.
Bull. Inst. Arch. : Bulletin of the Institute of Archaeology, London
Bunka, Japan.
- Cahiers d'Extrême Asie.*
Cahiers de littérature orale.
Cahiers du Pacifique.
Cahiers du Sud
 CAJ : *Central Asiatic Journal, Wiesbaden.*
Calcutta Orientalists, Calcutta
Canadian Journal of Linguistics, Toronto
 CASL : *Centre of Advanced Study in Linguistics, DCRI, Poona.*
 CASS : *Centre of Advanced Study in Sanskrit, University of Poona, Poona.*
 CASS Stud : *CASS Studies, CASS, University of Poona.*
Celtica
 CF : *Cultural Forum, New Delhi*
 CFS : *Cahiers Ferdinand de Saussure, Genève.*
 CGVB : *Chunilal Gandhi Vidya Bhavan, Surat,*
 ch. (chh.) : chapter (chapters).
 Ch Up : *Chāndogya-Upaniṣad*
 CIIL : *Central Institute of Indian Languages, Mysore.*
Cintāmani, Satsabitya Prakashan Trust, Bombay.
 CIS : *Contributions to Indian Sociology, The Hague.*
 civil : civilization
 CLex : *Cahiers de Lexicologie, Besancon*
Clio Medica
 CLTA : *Cahiers de linguistique théorique et appliquée, Bucarest.*
 CNRS : *Centre National de la Recherche Scientifique, Paris.*
 CNUCE.
 comm. : commentary
 Comm. Vol : *Commemoration Volume.*

Comp Analyst Stud Vedas , *A Comparative and Analytical Study of the Vedas* (see *VBD IV* 31 22)

Comparative Studies in Society and History, The Hague

Comparative Literature, Eugene,

Contemporary, Delhi

Contributions to Asian Studies

CR : *Calcutta Review*, Calcutta University,

crit critical.

CS.

CSMS Bulletin

Cuadernos de Filosofia, Buenos Aires

Cultura Turcica,

CUP : Cambridge University Press

Current Anthropology, Univ. of Chicago.

Current Science, Bangalore

Daedalus, Boston

Dairuka Asam, Guwahati

DD Doctoral Dissertation.

Dar Int : *Darshana International*, Moradabad

Dayānanda-Sandēśa, Delhi

Dayo

DCRI (DCPGRI) Deccan College (Post Graduate) Research Institute,
Poona

Dharmabhāskara (Marathi), Bombay

Dharmaprakash Madras

Diachronica, Hildesheim

Dilip, Bombay

Dlogènes, CIPSH, Paris

Diogenes, Paris

Diss dissertation,

Divine

The Divine Life Sivanandanagar.

DJ Vol Diamond Jubilee Volume

DLZ *Deutsche Literatur-Zeitung*, Berlin

Drev Ind *Drevnjaja Indija*, Nauka, Moscow

DS . *Dharmasūtra*

DT

E . English

Eastern Anthropologist, Lucknow

EAZ . *Ethnologisch-Archäologische Zeitschrift*, Berlin

EBL . Eastern Book Linkers, Delhi

EC : *Études Celtiques* Paris

Economic and Political Weekly,

Economy and Society, London

ed, : edited, editor, edition,

- EIE* , *Études indo-europ éennes* Lyon
EFOU
Éigse Dublin
Em *Em rita* Madrid
ENS
Entretiens sur l'antiquité classique Genève
Eranōs Jahrbuch Switzerland
Erasmus Wiesbaden
Ériu Dublin
Estud os de Asia y Africa Mexico
Estudios de el Collegio de México Mexico
Estud os de Filosofia y Religiones del Oriente Buenos Aires
Estudios Orientales Mexico
Ethnomycological Stud es Yale University
Etimologiya Moscow
Ethnos, Stockholm
EW *East and West* Rome

Fabula
Fel Vol *Feliciation Volume*
Fenno-Ugrica Suecana Uppsala
Figures du vide (Nouvelle Revue de Psychanalyse) Paris
FL *Foundations of Language* Dordrecht
FM *Le Francais Moderne*, Paris
FoLH *Folia Linguistica* The Hague
Folia Linguistica Historica Berlin
Folklore, Calcutta
Folklore London
Fol Or *Folia Oriental a* Cracow
Forum
FuF *Forschungen und Fortschritte* Berlin

Gaganancala (Hindi) Indian Council for Cultural Relations, New Delhi
Gairvāṇi, Chitturu
Gandhi Marg New Delhi
The Gaudiya Madras
Gaveṣanā Agra
GB *Gopatha Brahmana*.
G B Comm Vol *Gop kamohan Bhattacharya Commemoration Volume*,
 Kurukshetra
Geographical Journal London
Geograph cal Observer
Geographical Review of India
GI *Glory of India* Mot Ban Delhi
Girivanavasi Sandesh
Girvanasudha Devavani Mandir Bombay
GJV (Vol) *Golden Inbilee Volume*

Gk : Greek.

GKP : *Gurukula Patrikā*, Haridwar

GL *General Linguistics*, University Park, Pa.

Glossa, Burnaby, B C

Glotta, Göttingen.

Gnomon, München

GOS : Gaekwar Oriental Series, Baroda.

GRM : *Germanisch-Romanische Monatschrift*, Heidelberg.

GS : *Grhyasūtra*

GSI : *German Scholars on India*, two volumes, Cultural Department of the Embassy of FRG, New Delhi

GSLI : *Giornale Storico della Letteratura Italiana*, Torino.

Guardian, Rangoon

Hamdard, Delhi

Hamdard Medicus, Delhi

Har Harappa

Hindu, Madras

Hinduism, London

Hindustani, Allahabad

Hindustani Research Journal

Hindutva, New Delhi

Hindustan Times, New Delhi

hist : history . historical

Hist Crit Stud AV : *Historical and Critical Studies on Atharvaveda*, Nag Publ., Delhi.

L'histoire, Paris

Histoire des Ideologies, Paris

Historische Sprachforschung (= KZ, ZvS), Göttingen

History and Anthropology, London

History and Archaeology, Allahabad University.

Hist Rel : *History of Religions*, University of Chicago

HL : *Historiographia Linguistica*, Amsterdam.

Hokke-Bunka Kenkyū, Osaka

Hokkaido Daigaku Bungakubu Kiyō

Hokkaido Journal of Indological and Buddhist Studies, Sapporo

L'Homme, Paris

HOS : Harvard Oriental Series, Cambridge, Mass

HS

HSJIS : *Haryana Sahitya Akademi Journal of Indological Studies*, Chandigarh

HSPh : *Harvard Studies in Classical Philology*, Cambridge, Mass

HZ.

IA : Indo-Aryan

IA : *Indian Antiquary*.

IAC : *The Indo-Asian Culture*, ICCR, New Delhi.

- IAHA : International Association of Historians of Asia
 IBS : Innsbrucker Beiträge zur Sprachwissenschaft, Innsbruck.
 IC *Indian Culture*, Calcutta.
 ICANAS : International Congress for Asian and North African Studies
 (formerly ICO and ICHANAS)
 ICAR : Indian Council for Agricultural Research, New Delhi
 ICCR : Indian Council for Cultural Relations, New Delhi
 ICHSANA : International Congress for Humanistic Studies in Asia and
 North Africa (formerly ICO and later ICANAS).
 ICO (IOC) : International Congress of Orientalists
 ICPHS
 Idg : Indogermanic.
 IE : Indo-European.
 IE : *Indian Express*, Bombay
 IEJ : *Israel Exploration Journal* Jerusalem
 IE Stud : *Indo-European Studies*, Harvard University, U.S.A
 IF : *Indogermanische Forschungen*, Berlin.
 IFZ : *Istorik filologičeskij žurnal*, Akademii nauk Armjanskoj SSR, Erevan.
 IGNCA : Indira Gandhi National Centre for the Arts, New Delhi
 IHCS : Indian History and Culture Society, New Delhi
 IHQ : *Indian Historical Quarterly*, Calcutta
 IHR : *Indian Historical Review* Indian Council for Historical Research,
 New Delhi
 IHSR
 II : Indo-Iranian
 IIAS : Indian Institute of Advanced Study, Simla
 IIS : *Indo Iran Journal*, Dordrecht, Holland
 IJDL : *International Journal of Dravidian Linguistics*, Trivandrum
 IJL : *Indian Journal of Linguistics*, Calcutta
 IJPA : *Indian Journal of Public Administration*, New Delhi
 IJHM : *Indian Journal of History of Medicine*, Hyderabad
 IJHS : *Indian Journal of History of Science*, Calcutta
 IJPL : *International Journal of Psycholinguistics*, The Hague
 IJSLP : *International Journal of Slavic Linguistics and Poetics*, Lisse.
 IL : *Indian Linguistics*, Poona
 Ind F Breslau
 India Cultures Quarterly, Jabalpur
 India International Centre Quarterly New Delhi
 Indian and Foreign Review, New Delhi
 The Indian Archives, New Delhi
 The Indian Economic and Social Historical Review, Delhi
 Indian Heritage
 Indian Horizons, Indian Council for Cultural Relations, New Delhi.
 Indian Journal of Social Work
 Indian Journal of Sociology, New Delhi
 Indian Philosophical Annual, Madras

- Indian Political Science Review*, New Delhi.
Indian Shipping
Indica, Heras Institute of Indian History and Culture, St Xavier's College,
 Bombay
Ind Lit *Indian Literature*, Sahitya Akademi, New Delhi,
Ind Mus Bull *Indian Museum Bulletin*, Calcutta
Indoarica Etimologica
Indo-Asia, Stuttgart
Indo-British Review, Madras
Indogaku Bukkyōgaku kenkyū
Indo Gakuhō
Indo-Iranica, Calcutta
Indolog Stud *Indological Studies*, Department of Sanskrit, Delhi
 University
Indo shisōshi kenkyū, Kyoto
Indoetsugaku Bukkyōgaku, Sapporo
Ind Taur *Indologica Taurinensia* Torino, Italy
L'information grammaticale, Paris
In L. . Incontri Linguistici, Trieste
Inquilab, Bombay
International Journal of Nautical Archaeology and Underwater Exploration
International Journal of Semiotics,
International Social Science Journal
 interpret : interpretation.
IONA . Istituto Orientale di Napoli *Annali*, Naples,
IPC *Indian Philosophy and Culture*, Vrindaban
IPQ . *Indian Philosophical Quarterly*, Poona
IR : *Indian Review*, Madras,
Iranica, Napoli
Iranica Antica, Gent
Iran Mitteil *Iranische Mitteilungen*, Allendorf Eder
Islam and the Modern Age, New Delhi
ISP . International Seminar on Pāṇini, CASS, University of Poona
ISPP : *Indian Studies Past and Present*, Calcutta
Istorija SSSR, Moscow
Istrazivanja, Moscow
Itihas-Patrika, Thana
I V Civil *Indus Valley Civilization*
Iwanāmi Koya Tōyōshiso *Indoshiso*, Tokyo
IWI *Illustrated Weekly of India*, Bombay
IWVS *International Workshop on Vedic Studies* Harvard University,
 June 1989
Izv AN . *Izvestija Akademii Nauk SSSR*, Moscow
Izv *Philosophic Institute of Bulgarian Academy of Sciences*, Sofia
J : *Jaiminīya*
JA : *Journal Asiatique*, Paris.

- JAAS** : *Journal of Asian and African Studies*, Tokyo.
Jadavpur Journal of Comparative Literature, Jadavpur University, Calcutta.
JAH : *Journal of African History*, London
Jahrbuch der Wirtschaftsgeschichte, Berlin.
JAHRS : *Journal of the Andhra Historical Research Society*, Rajahmundry,
JAIH : *Journal of Ancient Indian History*, Calcutta University.
Jaina-Siddhānta-Bhāṣkāra, Arrah.
Jain Journal, Calcutta.
Janajñāna
Janus, Amsterdam,
JAOS : *Journal of the American Oriental Society*, New Haven
Jap. ; Japanese.
JAS : *Journal of Asian Studies*, New York.
JAS : *Journal of the Asiatic Society*, Calcutta
JASB (Ben) : *Journal of the Asiatic Society (of Bengal)*, Calcutta.
JAS Bangla : *Journal of the Asiatic Society of Bangladesh*, Dacca.
JAS Bom : *Journal of the Asiatic Society*, Bombay
JAS Pak : *Journal of the Asiatic Society of Pakistan*
Jaz A : *Jazykovedie actuality*, Prague
JbKNA (W) : *Jaarboek der Koninklijke Nederlandse Akademie van Wetenschappen*, Amsterdam,
J Bom U : *Journal of the University of Bombay*, Bombay.
JBRs : *Journal of the Bihar Research Society*, Patna
JbSAW : *Jahrbuch Sachsische Akademie der Wissenschaften zu Leipzig*.
J Dharma : *Journal of Dharma*, Bangalore
JDSDU : *Journal of the Department of Sanskrit*, Delhi University
JESHO : *Journal of Economic and Social History of Orient*, Leiden
JGJKSV : *Journal of the Ganganath Jha Kendriya Sanskrit Vidyapeetha*, Allahabad.
JGJRI : *Journal of the Ganganath Jha Research Institute*, Allahabad (now JGJKSV)
JHS : *Journal of Hellenic Studies*, London
JIBS : *Journal of the Indian and Buddhist Studies*, Tokyo.
JICPR : *Journal of the Indian Council for Philosophical Research*, New Delhi.
JIDVP : *The Journal of International Dayananda Veda-Peetha*, New Delhi.
JIES : *Journal of Indo European Studies*, Hattiesburg, Miss
JIH : *Journal of Indian History*, Trivandrum.
Jyñāsā, Jaipur.
JIMS : *Journal of the Indian Musicological Society*, Baroda.
JIP : *Journal of Indian Philosophy*, Dordrecht.
JIPA : *Journal of the International Phonetic Association* London.
JIPIH : *Journal of Ishwari Prasad Institute of History*, Allahabad.
JIS : *Journal of Intercultural Studies*, Hirakata.
JIS : (= *ISAJIS*),
JIT.

Jivana-vikasa Poona.

JKRCOI : *Journal of the K R Cama Oriental Institute*, Bombay.

JKU : *Journal of the Karnataka University*, Dharwad

JKU : *Journal of the Kurukshetra University*, Kurukshetra

JKUH : *Journal of the Karnataka University, Humanities* Dharwad.

JKUORIML (JORIML) : *Journal of the Kerala University Oriental Research Institute Manuscripts Library*, Trivandrum

JMA : *Journal of the Music Academy*, Madras

J Madras UH : (*JMU*) *Journal of the Madras University, Humanities*,

J Mithr, Stud (JMS) *Journal of Mithraic Studies*, Leiden

JMs Stud *Journal of Manuscript Studies*, Kerala University, Trivandrum.

'*MSUB*' *Journal of the Maharaja Sayajirao University Baroda*, Baroda.

JMysU : *Journal of the Mysore University*, Mysore

Jñānamālīnī, Guwahati.

Jñāneśvara (Marathi), Poona.

JNRC : *Journal of the Nepal Research Council*, Kathmandu

JNSI : *Journal of the Numismatic Society of India*, Varanasi.

JOHRS . *Journal of the Orissa Historical Research Society*, Bhubaneshwar.

JOIB : *Journal of the Oriental Institute Baroda*, Baroda

JOSA *Journal of the Oriental Society of Australia*, Sydney.

Journal of the American Academy of Religion

Journal of Asian and African Studies, Tokyo

Journal of the Bihar Puravid Parisad Patna

Journal of Central Asia, New Delhi

Journal of Chinese Philosophy, Dordrecht

Journal of Chinese Philosophy, Honolulu,

Journal of the Department of English, Calcutta University

Journal of the Department of Sanskrit, Calcutta University

Journal of European Ayurvedic Society, Reimbek

Journal of the Faculty of Letters, University of Tokyo,

Journal of Folklore Institute

Journal of the Graduate School, Taisho University, Japan

Journal of Historical Research, Ranchi

Journal of History of Astronomy

Journal of Human Evolution

Journal of the Indian Academy of Philosophy, Calcutta

Journal of Indian Anthropological Society, Calcutta

Journal of the Institute of Indian Studies, Kadiyali-Udupi

Journal of Itihāsa Andhra Pradesh Archives, Hyderabad

Journal of the Kerala University, Trivandrum

Journal of Mithraic Society, London

Journal of the Naritasan Institute for Buddhistic Studies, Naritashi

Journal of the Near Eastern Society of Columbia University, New York.

Journal of Psychedelic Drugs

Journal de Psychologie, Paris

- Journal de psychologie normale et pathologique* Paris
Journal of the Rajasthan Institute of Historical Research, Jaipur
Journal of the Rajasthan Institute of Political Research, Jaipur
Journal of Religion
Journal of the Royal Anthropological Institute, London
Journal for Scientific Study of Religion New Haven.
Journal of Social Research
Journal of South Asian Studies, Cambridge
Journal of Studies in Mysticism.
Journal of Tamil Studies Tamil Nadu
Journal of the Tribhuvan University, Kathmandu
Journal of the Varendra Research Society, Rajshahi
JP *Jezyk Polski*, Krakow
J Pak Hist Soc *Journal of the Pakistan Historical Society*, Karachi
JRAS *Journal of the Royal Asiatic Society*, London
J Rel Stud *Journal of Religious Studies* Patiala
JRS *Journal of the Religious Studies*, Japan
JSAOU *Journal of the Sanskrit Academy Osmania University*, Hyderabad.
JSNDTWU *Journal of the SNTD Women's University*, Bombay.
JTS *Journal of Tamil Studies* Madras
JTSML *Journal of the Tanjore Sarasvati Mahal Library*, Tanjore
JUG *Journal of the University of Gauhati*, Assam, India
JUP Hist Soc *Journal of the Uttar Pradesh Historical Society*, Lucknow
JUPHS. *Journal of the University of Poona, Humanities Section* Poona,

K. *Kānya*
Kailash Kathmandu
Kairoi Salzburg.
Kalyāna, Gorakhpur.
Kamakoti Vani, Madras
Kauṣ *Kauṣītaki*
KB (Kauṣ Br) *Kauṣītaki Brāhmaṇa*
KBS *Klagenfurter Beiträge zur Sprachwissenschaft* Klagenfurt
KKT. *Kalyāna Kalpataru* Gorakhpur
Kiso, Berlin
KNf *Kwartalnik Neofilologiczny* Warsaw
Kokuritsu Minzokugaku Hakubutsukan Kenkyū Hokoku
Kosala, Indological Res Soc of Avadh, Fa zabad
Kratylos (Krat), Wiesbaden
KS *Kāthaka-Saṃhita*
KSRI *Kuppuswami Sastri Research Institute*, Madras
KSV *Kendriya Sanskrit Vidyapeetha*.
KURJ *Kurukshetra University Research Journal* Kurukshetra
KZ. *Zeitschrift für vergleichende Sprachforschung begründet von A. Kuhn*,
 Göttingen

- LALIES**, Paris
Latomus, Bruxelles
Law Quarterly Calcutta
LB *Leuvense Bijdragen* Leuven
Le Flambeau
Le Nouvelle Revue Française
Le Temps de la Reflexion
LF *Lusty Filologicke* Prague
Lg *Language* Linguistic Society of America, Baltimore
lg *language*
lgg *languages*
LHG *Lrabar hasarakakan gitowt jownneri* Haykakan SSR
Ling *Linguistica* Ljubliana
Ling Inq *Linguistic Inquiry* Cambridge, Mass
Lingua Amsterdam
Lingua Posnaniensis Warsaw
Lingue a contatto nel mondo antico Pisa
Linguistics The Hague
Linguistica e filologia Brescia
Linguistica e Letteratura Pisa
Linguistique, Paris
Lituanus The Lithuanian Quarterly Chicago
LNNR *Franca se*
Lochlann
Lokabharatī Allahabad
Lokabhāratī Allahabad
Lokalokapatrikā
Lokaprajñā Puri
Lok Rajya Bombay
L Posn *Lingua Posnanensis* Poznan
LR *Linguistic Researches* Banaras Hindu University
LSAMH *Linguistic Society of America Meeting Handbook*

M *Mādhyandina*
Madhya Bhāratī Jabalpur University
Magadham Arrah
Mahābodhi Calcutta
Mahavira Jayantī Smarika Jaipur
Mahfil Quarterly of South Asian Literature
Mainstream, Calcutta
Man, London
Manana Bombay
Man and Environment
Man and Life
Manavikya
Manideep, Guwahati,

- Maniṣā*, Darbhanga.
The Mankind Quarterly, Washington
Māṇṣa (weekly), Poona
Marathi Samśodhana-patrikā, Bombay
Marathwada Samśodhan Mandal Varshik, Aurangabad.
Maruṣṭi, Churu
Mathrubhumi (Malayalam Daily), Keral.
Mātridyā, Jillemudi
Masikareyama Ronso, Osaka
MBh : *Mahābhārata*
MD : Mohenjodaro.
ME.
Medhā Raipur.
Mediterranean Language Review, Wiesbaden
Mehṛ, Lachh : Mehrchand Lacchmandas, New Delhi.
Memoirs of the Post Graduate Research Institute, Bukkyo University, Kyoto.
Memoirs of the Research Department of Toyo Bunka, Tokyo.
Memoirs of Taiho University, Tokyo.
Midwest Folklore
Mikkyō no bunka, Tokyo
Min I : *Man in India*, Ranchi/Calcutta.
MIO : *Mitteilungen des Instituts für Orient-forschung*, Berlin.
Mira, Poona.
MKNAW : *Mededelingen van de Koninklijke Nederlandse Akademie van Wetenschappen*, Amsterdam.
MLR : *Modern Language Review*, Cambridge.
Mn : *Mnemosyne*, Leiden.
MO : *The Mysore Orientalist*, Oriental Institute, Mysore
Modern Asian Studies, New York.
Mot Ban. : Motilal Banarsidass, Delhi.
The Mother, Pondicherry.
Mother India, Pondicherry.
Movoznavstvo, Kyiv.
MR : *Modern Review*, Calcutta
ms (mss) : manuscript (manuscripts)
MSS : *Munchener Studien zur Sprachwissenschaft*, München.
MSSk : *Modern Studies in Sanskrit*, ed. RAJENDRA SINGH et al , New Delhi, 1988
MSUOS : Maharaja Sayajirao University Oriental Series, Baroda.
MTA I, *Osztály Közleményei*
MUJ : *Marathwada University Journal*, Aurangabad
Mukutā (Assam), Guwahati
Mundus, Stuttgart
Mun. Man : Munshiram Manoharlal, New Delhi.
Museon, Louvain
MUSRJ : *Meerut University Sanskrit Research Journal*, Meerut,

- NAA** *Norody Azit i Afriki* Moscow
Naimiṣṭyam Sitapur
Nanya Yanjui Beijing
National Geographical Journal of India, Varanasi
National Herald New Delhi
Nivabharata (Marathi) Wai
NAWG *Nachrichten der Akademie der Wissenschaften zu Göttingen*
NBP Northern Black Polish Ware
NChio
NELS *North Eastern Linguistic Society (Proceedings)*, Cambridge, Mass
New Quest
Nihon bukkyo gakkai nenpō, Japan
NO *Novy Orient*, Prague
Nordic Journal of Linguistics, Oslo
Nouvelle École
Nouvelle Revue Théologique Belgium
NPP *Nāgarī Pracārīnī Patrikā*, Varanasi
NS New Series
NTS *Norsk Tidsskrift for Sprogvidenskap*, Oslo
NUJ *Nagpur University Journal*, Nagpur
Numen, Leiden

OA *Oriens Antiquus*, Rome,
Ocenki fon vost jaz, Moscow
OCP Ochre coloured pottery
OH Otto Harrassowitz, Wiesbaden
OH *Our Heritage*, Sanskrit College Calcutta
OIA Old Indo Aryan
Okuda Jio sensei kiju kinen Bukkyō shisō ronshū, Kyoto
OLZ *Orientalistische Literatur zeitung*, Akademie Verlag, Berlin.
Onoma, Leuven
Opus
Orbis, Louvain
Organiser, Delhi
Oriens, Leiden
Orient, Tokyo
Orientalia, Rome
Orientalia Lovoniensia Periodica Leuven
Oriental Studies, Tartu
Oriente e Occidente, Italy
Origini
Or Ling
Or Suec (OS) *Orientalia Suecana* Stockholm
OUP Oxford University Press

P *Proceedings*
P (Pur) *Purāna* Varanasi

- Pacific Affairs*, Vancouver
PAICL *Proceedings of the All India Conference of Linguists*
Paideia, Brescia,
Paideuma, Wiesbaden
Pailatira (Mar) Kolhapur
PAIOC *Proceedings of the All India Oriental Conference*, BORI, Poona
Pakistan Archaeology, Karachi
Pakistan Journal of Forestry
Panjab Past and Present, Patiala
Panjabrao Krishi Vidyapeetha Research Journal Akola.
Papeles de la India Indian Council for Cultural Relations New Delhi
PAPOC *Proceedings of the Andhra Pradesh Oriental Conference* Hyderabad
PAPS *Proceedings of the American Philosophical Society*, Philadelphia,
Par *Parīṣṭa*
Parāmarśa (Marathi), Department of Philosophy, University of Poona
Paramarthasudhā Varanasi
Pārijātam (Sanskrit) Kanpur
Parishad Patrika Patna.
Paropakāra Ajmer
Past and Present, Great Britain.
Pathway to God Belgaum
Patna University Journal Patna.
PBB (T) *Beiträge zur Geschichte der deutschen Sprache und Literatur*,
 Tübingen
PBLS *Proceedings of the Annual Meeting of the Berkeley Linguistic Society*,
 Berkeley
PCDL *Proceedings of the Congress of Dravidian Linguistics*
PCLS *Papers Chicago Linguistic Society*
Pensamiento
People of Asia and Africa (*Narodn azii i afriki*, Moscow)
Peredneaziatskij Sbornik, Moscow
Perfekt Salamanca
Pergale
Persica.
PEIV *Philosophy East and West*, Honolulu
PGW *Painted Grey Ware*
 philos philosophy, philosophical
Philosophic Exchange , State University of New York
Philosophical Journal of Czechoslovakian Academy of Sciences, Prague
Philosophy and Phenomenological Research Philadelphia.
Phoenix Leiden
Phonetic Studies Mysore
Ph P *Philologica Pragensia* Prague
PICO *Proceedings of the International Congress of Orientalists*
PICTS *Proceedings of the International Congress of Tamil Studies*
PIE *Proto-Indo European*

- PIHC** *Proceedings of the Indian History Congress* Delhi
PIL *Papers in Linguistics* Edmonton Ill
PISC *Proceedings of the International Sanskrit Conference* New Delhi
PISP *Proceedings of the International Seminar on Panini*, CASS, University of Poona
PI (PrJy) *Prācī Jyoti* Kurukshetra University
PMLA . *Publications of the Modern Language Association of America*, New York
PO *Poona Orientalist* Poona
Poetica *Zeitschrift für Sprach und Literaturwissenschaft*, München
Ponto-Baltica Editrice Nagard
Prace Literackie
Prācya-Prajñā Sanskrit Department, Muslim University, Aligarh
Prācya Pratibha, Bhopal
Prajñā Banaras Hindu University, Varanasi
Prajñabharati K P Jayaswal Institute, Patna
Prajñanetram Orissan Centre for Oriental Research, Balasore
Prajñaloka, Nagarjuna Buddhist Foundation, Gorakhpur,
Prakāmya Itawah
Prakash (Assam) Guwahati
Prakāśitamana Delhi
Pranava Parijata (Sanskrit) Calcutta
Prap *Prapathaka*
Prasāda (Mar) Poona
Pratibha India Delhi
Pr Bh *Prabuddha Bhārata* Mayavati
Preranā Asgaon (Goa)
Proc *Proceedings*
Proceedings of the American Academy of Arts and Sciences Daedolus
PrzH *Przegląd Humanistyczny* Warsaw
Prz Or (Pr Or) *Przegląd Orientalistyczny*, Warsaw
PScCL *Papers Scandinavian Conference of Linguistics*
pt point
Ptv *Purātattva*, New Delhi
PUF, Paris
Pur *Puranam* Varanasi
PURB *Panjab University Research Bulletin* Chandigarh
Pūrnatrayi Government Sanskrit College, Tripunithura
Pūrnimā Kathmandu Nepal
Puruṣārtha (Mar) Pardi
Puruṣārtha Paris
Puṣpāñjali
PVG *Pāṇini Vedic Granthamala*, Mehrchand Lachhmandass New Delhi
Quaderni di Storea
Quaderni linguistici e filologici, University Macerata

Quaderni Storici

Quarterly Journal of Indian Studies in Social Sciences, Bombay

QJMS *Quarterly Journal of the Mythic Society*, Bangalore.

QRHS *Quarterly Review of Historical Studies*, Calcutta
Quest, Bombay

Radical Humanist, Calcutta

RA Linc *Atti della Accademia Nazionale dei Lincei*, Rome

Ravivāra Sakāla (Mar), Poona

RBPh *Revue Belge de Philologie et d Historie* Bruxelles

R C and I A *Radio Carbon and Indian Archaeology*, TIFR, Bombay

REA *Revue des Études Anciennes*, Bordeaux/Paris

RE Arm *Revue des Études Armeniennes*, Paris,

Recontre avec l Inde, ICCR, New Delhi

REG *Revue des Études Grecques*, Paris

REL *Revue des Études Latines*, Paris

rel religion(s) religious

Rel Religion London

Rel and Soc Religion and Society, Bangalore

Religion, Newcastle upon Tyne

Religion och Bibel Sver

Religious Traditions

Religious Studies Review

Religious Studies Cambridge

Rel Stud . Religious Studies, London

Research Journal Bangalore University Humanities, Bangalore

Rev Review

rev * reviewed, revised

Rev Esp de Ling , Madrid

Review of Darshan

Review of Indian Spiritualism Calcutta

Reviews in Anthropology Bedford Hills

Revista Brasileira de Lingua e Literatura

Revista e Filologia Española Madrid

Revista Loteria

Rev Roumaine de Ling Bucarest

Revue d Esthétique, France

RHA *Revue Hittite et Asiatique* Paris

RHPhR (RHPR) *Revue d Histoire et de Philosophie Religieuses*, France.

RHR *Revue de l Histoire des Religions*, Paris

Ricerche di storia sociale e religioso, Paideia

RIL *Rendiconti dell Istituto Lombardo di Scienze e Lettere* Milan

RIONo *Revue Internationale d Onomastique*, Paris

Riv Etnogr

RJPh *Research Journal of Philosophy*, Ranchi University

RKJW *Rozprawy Komisji Językowej* Wrocław

R N D R N Dandekar

Rocz Or (RO), *Rocznik Orientalistyczny*, Warsaw

Rom Ph *Romance Philology* Berkeley/Los Angeles

Rosicrucian Digest San Jose Calif

RPh *Revue de Philologie de Littérature et d'Histoire ancienne* Paris

R P V P Rajasthan Pracya Vidya Pratisthan, Jodhpur

RR Ling *Revue Roumaine de Linguistique*, Bucarest

RSkS Rashtriya Sanskrit Sansthan New Delhi

RSO *Rivista degli Studi Orientali* Rome

Rtam, Akhila Bharatiya Sanskrit Parishad, Lucknow

Rtamdhara Jabalpur University Sanskrit Department

Rtamdhara Dcoria

Russ Russian

RV *Rgveda*

RV Kh *Rgveda Khila*

S *Sutra*

S (Sk) Sanskrit

Śabdafakti Itawa

Sādhana

Saeculum, Freiburg/Munchen

Sag, *Sāgarika* (Sanskrit) Sagar University, Saugar

Sahitya-Patrikā Dacca

Sai Siddhanta

SALA South Asian Languages Analysis

Śāh (n) (Śākh) *Śāmkhayana*

Sam *Saṁhita*

Samamāya Maharshi Academy of Vedic Studies Ahmedabad

Sam Bh. *Saṁskṛta Bhavitavyam* Nagpur

Saṁbhāṣa University of Nagoya Japan

Sambodhi, L. D. Research Institute, Ahmedabad

Saṁgita Hatharas

Sammanasyam, Ahmedabad

Saṁskṛta-Bhāratī Burdwan,

Saṁskṛta-Pratibha Sahitya Akademi New Delhi

Saṁskṛta-Ratnakarah (Sanskrit), Delhi

Saṁskṛta-Saketah (Sanskrit) Ayodhya

Saṁskṛta-Saṁskṛti *Cultura Sanskrita* ALAS, UNAM Mexico

Saṁsodhaka Dhulia

Saṁskṛti Sagar

Saṁvid (Sanskrit) Bharatiya Vidya Bhavan, Bombay

Saṁvit Calcutta

Saṁ. Vim *Saṁskṛta-Vimarśa* Rashtriya Sanskrit Sansthan, New Delhi

Sand C *Science and Culture*

Sanmargamitra (Mar) Poona

Sanmati (Marathi) Bahubali, Kolhapur.

- Sanskriti**, Leonard Theological College, Jabalpur
Santakrpā (Mar) Poona
Saptasindhū Chandigarh.
Śaradā (Sk) Poona
Sarasvatī (Hindi) Allahabad
Sarita Delhi
Savitā Veda Samsthana Ajmer
SBE Sacred Books of the East
SBOAW *Sitzungsberichte der Osterreichischen Akademie der Wissenschaften*,
 Wien
SCelt *Studia Celtica* Cardiff
Science, Washington.
Scientia Milan
Scientia Orientalis
SCL *Studii și Cercetări Linguistice*, Bucarest
SCO *Studii Classici e Orientali* Pisa
SE *Studi Etruschi*, Florence
Semiotica Sovietica Aachen
Semelotike Tartu
SEz *Sopostavitelno Ezikoznan e* Sofia
SFPBU *Sbornik Praci Filosofické Brnenské University*, Brno
shd should
Shūkyo Kenkyu
SIAS Scandinavian Institute of Asian Studies Copenhagen
SII (SII) *Studien zur Indologie und Iranistik* Reinbek.
The Sikh Review Calcutta.
SILTA *Studi Italiani di Linguistica Teorica ed Applicata* Padova
Slavia Prague
Slav e Hierosolymitana
Sl Oc *Slavia Occidentalis* Poznan
SLS *Saggi di linguistica storica* Torino
SLIV *Studia Linguistica* Wrocław
SMEA *Studi Micenei ed Egeo anatolici* Rome.
SMSR *Studi e Materiali di Storia delle Religioni* Rome
SNDT *University Research Journal* Bombay
SOAS School of Oriental and African Studies London
Social Compass Louvain
Social Science Information
Social Sciences Progress
Social Scientist Trivandrum
Social Studies
Social Welfare
Sociologus Berlin
Sodha-Patrika Gorakhpur University Gorakhpur
Sodhabharati Lucknow
Sodhaprabha, L. B. S. Khandya Sanskrit Vidyapeetha, Delhi

- South Asian Review* University of North Florida, Jacksonville.
South Asian Studies, Beijing
South Atlantic Quarterly, Durham
Sovieta Defa (Marathi), Bombay
Soviet Anthropology and Archaeology
Soviet Land, New Delhi
Soviyata Bhūmi (Hindi) New Delhi
SP *Summaries of Papers*
ŠPP *Śāradāpīṭhapatṛika* Dwarka
Die Sprache, Wiener Sprachgesellschaft, Wien
Spw Sprachwissenschaft
Śramaṇa Banaras Hindu University Varanasi
Śrīdevayanah, Puri
The Sri Lanka Journal of the Humanities
Śrīpanditah, Varanasi
Sṛṣṭi (Assam)
ŚS *Śrautasūtra*
SS *Sarasvatī Suśamā* Sampurnananda Sanskrit Vishva Vidyālaya, Varanasi
SSL *Studi e saggi linguistici*, Pisa
SSPP *Saṃskṛta-Sāhitya-Parīṣat-Patṛika* Calcutta
SSVV Sampurnananda Sanskrit Vishva Vidyālaya, Varanasi
Statesman, Calcutta
Stimmen der Zeit, Germany
StII (= *SII*)
St Ir *Studia Iranica* Paris
Stromata, Buenos Aires
Studia Missionaria Rome.
Studien zur allgemeinen und vergleichenden Sprachwissenschaft, Jena Univ
Studies in Comparative Religion, Bedford, Middlesex
Studies in History, Jawaharlal Nehru University, New Delhi
Studies in History of Medicine
Studies in Humanities Allahabad University
Studies in Language Learning, Urbana
Studies in Linguistic Sciences Urbana, Ill
Studium Generale
Studi Vedic e Medio-Indiani Giardini Pisa
Stud Or *Studia Orientalia* Helsinki
Suma Bangalore
Sunday Review, Bombay
Sunday Standard Magazine, New Delhi
Sūr *Sūryodaya*, Varanasi,
Suraśāraṇī Mainpuri
Surabhārati Sanskrit College, Baroda
Surremena Linguistika Zagreb
SV *Sāmaveda*

LIST OF JOURNALS ETC , AND ABBREVIATIONS XXV.I

- Svādhyāya* (Gujarati), Oriental Institute, Baroda
Svaramaṅgalā, Udaipur,
Svensk Missionstidskrift, Uppsala
SVUOJ : Sri Venkateshwar University Oriental Journal, Tirupati.
ŚYV : Śukla Yajurveda

TĀ : Taittirīya-Āraṇyaka
Taishō Daigaku Kenkyū Kijō
Tamil Civilization
Tap Pras (Pr) : Tapovan Prasad, Tara Culture Trust, Madras.
Tartu Oriental Studies, Tartu
Tattvadīpah, Melkote
Tattvajñāna (Marathi), Bombay.
Tattvāloka
TB - Taittirīya-Brāhmaṇa
Technology and Culture, Chicago.
Temenos, Helsinki
Teologinen Aikakauskirja, Helsinki
Tetsugaku, Hiroshima
Theosophist, Madras
Thēta-Pi, Leiden.
TIFR . Tata Institute of Fundamental Research, Bombay
TLIE
TMV : Tilak Maharashtra Vidyapeeth, Poona.
Tohogaku, Tokyo
Tol - Times of India, Bombay,
Tōkal Bukkyō, Nagoya
Tools and Tillage, DNK.
Toyo Gakuho, Tokyo
Toyo gakujutsu kenkyū, Japan
Toyo University Asian Studies, Japan
TP : T'oung Pao, Leiden.
TPS : Transactions of the Philological Society, Oxford.
trad. : tradition, traditional
transl ; translation, translated.
Travaux de ling IE Brussels
Trivenī, Machilipatnam
TS : Taittirīya-Saṃhitā
Tulasīprajñā, Ladnu.

UAb : Ural Altische Jahrbucher, Wiesbaden
UF : Ugarit Forschungen Keveler und Neukirchen-Vluyn.
Ultimate Ultimate in Ancient Indian Thought and Disciplin
DANGE, Bombay University, 1991.
Undas, Manila.
Uomo e Società nelle religioni Asiatiche, Rome.

Up * *Upaniṣad(s)*

up upaniṣadic

URSHS (RUSSH URSSH) *University of Rajasthan Sanskrit and Hindi
Studies Jaipur*

Uttar Bharati

UZTGU Tartu Oriental Studies

Vāgīśa, Porbandar

Vaijñān ka

Vaikh Vaikhanasa

Vak Deccan College Research Institute, Poona

Vallabh Vidyayanagar Research Bulletin Vallabh Vidyayanagar

Vallabha Vijñāna Bombay

Vanasthalipatrikā Vanasthali

Vāṇījyotiḥ Utkal University, Bhubaneswar

Varjana Ratlam

Vasudhā Kathmandu

VBD Vedic Bibliography Dandekar

VB (Vishvabharati) Journal of Research Santiniketan

V B News Vishvabharati News Santiniketan

VBQ Vishvabharati Quarterly, Santiniketan

VDI Vestnik Drevnej Istarii Moscow

Veda Jyoti Lucknow

Vedanta and the West, Hollywood

Vedapradīpa Nasik

Veda Savita Veda Samsthana Ajmer

Vedavani Bahargarh (Sonapat Haryana)

Ved Dig Vedic Digest Baroda

Vedic Light New Delhi

The Vedic Path Gurukula Kangri University Haridwar

Ved Kes The Vedanta Kesari Madras

Ve Ku Veda aura Kurana (Hindi) Delhi

Verbum Univ of Nancy II

*Vestnik LGU Vestnik Leningradshogo gosudarstvennogo Universiteta,
Leningrad*

Vidyā, Marala Italy

Vidya Bharati Bangalore

Vidyājyoti Delhi

VIJ Vishveshvarananda Indological Journal Vishveshvarananda Vedic
Research Institute Hoshiarpur

The Vikram Ujjain

VI Series Vishveshvarananda Indological Series, Hoshiarpur.

Visible Religion Leiden

Vishvatmā New Delhi

VJ Veda-Jyoti VVRI Hoshiarpur

VJa Voprosy Jaṅko nanija Moscow

- The Vishvabharati Journal of Philosophy*, Santiniketan.
Vishvabharati Patrika, Santiniketan.
VMU : *Vestnik Moskovskogo Universiteta*, Moscow.
Voice of Samkara, Madras.
Voprosy Indijskoj filologii Moscow
Vitrambhara (111111), Bikaner.
Visva-Sanskritam (VS), VVRI, Hoshiarpur.
Vrajagandha, Mathura.
V. R. Fel. Vol. : *V. Raghavan Felicitation Volume*.
VS : *Vajasaneyi-Samhita*
vs. (vs.) : verse (verses).
VSLA.
VSM : *Vaidika Samśodhana Maṇḍala*, Poona.
VSIV : *Vidarbha Samśodhana Maṇḍala Vārṇika*, Nagpur.
VSIV : *Varanaseya Sanskrit Vishva Vidyalya*, Varanasi
VVRI : *Vishveshvarananda* (Vishva Bandhu) *Vedic Research Institute*,
Hoshiarpur.
- wd.* : would.
Western Folklore.
wh. : which.
Wiener slawistischer Almanach, Wien.
Wisdom Light : formerly *The Divine Light*, Sivanandanagar.
Word, New York.
World Archaeology, London
World of Music, Berlin.
WSC : *World Sanskrit Conference*.
W'Slav : *Die Welt der Slaven*, Wiesbaden
WZIHUB : *Wissenschaftliche Zeitschrift der Humboldt Universität Berlin*,
Berlin
WZKM : *Wiener Zeitschrift für Kunde des Morgenlandes*, Wien.
WZKMUL : *Wissenschaftliche Zeitschrift der Karl Marx Universität Leipzig*.
WZKSA : *Wiener Zeitschrift für Kunde Süd-Asiens und Archiv für Indische
Philosophie*, Vienna
- Yoga* : *Quarterly Review*, London.
Yoga-Mimāṃsā
Yojana, New Delhi.
Yuvabhāratī, Madras.
YV : *Yajurveda*
- ZA* : *Zeitschrift für Assyriologie und Vorderasiatische Archäologie*, Berlin.
ZAAL : *Zeitschrift des Zentralen Rates für Asien-Afrika-und Lateinamerika-
Wissenschaften in der DDR*, Berlin.
Z Arch., Berlin.
Zbornik za filološki preglednik, Novi Sad.
ZCPA : *Zeitschrift für celtsche Philologie*, Tübingen.

- ZDMG** : *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Wiesbaden
Zeitschrift für deutsche Philologie, Berlin.
Zeitschrift für Ethnologie, Braunschweig
Zeitschrift für Kulturaustausch
Zeitschrift für philosophische Forschung, Meisenheim/Glan
Zeitschrift für Religions und Geistesgeschichte
Zinbum : Kyoto University, Japan
ZMR : *Zeitschrift für Missionswissenschaft und Religionswissenschaft*,
 Münster
Znak
ZPE : *Zeitschrift für Papyrologie und Epigraphik*, Bonn
ZPhon : *Zeitschrift für Phonetik*, Berlin
ZPSK : *Zeitschrift für Phonetik, Sprachwissenschaft, und Kommunikations-*
forschung, Berlin
ZSlPh : *Zeitschrift für slavische Philologie*, Heidelberg
ZVS : *Zeitschrift für vergleichende Sprachwissenschaft* (= *KZ, Historische*
Sprachforschung) Göttingen

I RGVEDA

1 TEXT, TRANSLATION PADAPĀTHA COMMENTARIES, ETC

1 ASHU RAM ARYA *Rgveda* Urdu Translation Aryan Prakashan, Chandigarh, 1985, 4+476

hissa awal

REV VIPASHI *Vedavani* 38 (4) 19 20

2 COWELL, E B , WEBSTER, W F (ed) *The Rigveda Samhita* English transl by H H WILSON Cosmo Publications, New Delhi, 1986

in seven volumes see VBD IV 1 16 see 1 17 below

3 DUTT, M N *Rgveda Samhitā* English translation Pari-mal Sanskrit Series 22 Delhi, 1986, Vol I xx+477, Vol II 478-990, Vol III 991-1564

4 ELIZARENKOVA, T Y *Rgveda Samhitā*, Mandalas 1-4; Russian translation Nauka, Moscow, 1989, 767

in the epilogue "Religion and mythology of the RV",
RV style (see 1 15 below)

5 GRIFFITH, Ralph T H *Hymns of the Rigveda* English translation with a popular commentary Mot Ban , Delhi, 1986 and 1991, xii+707+app and ind

reprint ed J L. SHASTRI see VBD IV 1 3

5A GRIFFITH, Ralph T H *Hymns of the Rigveda* translated into English with a popular commentary Mun Man , New Delhi, 1987, Vol I 755, Vol II 725

6 HALL, Mark *The Texas Rgveda* 1989

paper read at International Workshop on Vedic Studies, Harvard Univ

7 KAPALI SASTRY, T V *Rigveda Samhita with padapatha and commentary* *Advent* 22 (4), Nov 65, 50-60, 23 (1), Feb 66, 54-67

8 LAKHMIKANTA SHARMA, V R *The Rgveda Samhita* Sri Govinda Deekshithar Punya Smarana Samithi

Rev *IE* (20 4 80) 6 4

9 MAX MULLER F *Rigveda Samhita The sacred hymns of the Brahmins together with the commentary of Sayanacharya*. Krishnadas Sanskrit Series 37, 1983, lxiv + 794

second ed Vol 1 Mandala 1

10 OLDENBERG Hermann *Metrische und text kritische Prolegomena zu einer kritischen Rigveda Ausgabe* Kolner Sarasvati Serie-3, Steiner, Wiesbaden, 1982, x + 545

reprint of 1888 ed

11 *Rgveda-Samhita (Agnimaharṣau prokaṣṭabhūta)* Haryana Sahitya Samsthana, Rohtak, 1984, 767+132

text only

12 SAMKRITYAYANA, Rahula *Rigveda Aryulu* Telugu translation Visalandhra Publ House

Rev Ed, *Tiventi* 45 (2) 95 96

13 SATYAPRAKASHI SARASVATI, Swami, SATYAKAM VIDYALAKAR *Rgveda Samhita* with English Translation Mun Man, New Delhi, 1977-1986, volumes I-XIII (in twelve bindings)

(see *IBD* IV 1 10) exhaustive introduction alphabetical index of *mantras* text in Devanāgarī with romanized transliteration English transl with detailed explanatory notes

14 SEHGAL, S R The problem of Rig Vedic Khilas as re-examined through its own Grhya-Sūtras *B Ch Chhabra Fel Vol*, Agam Kala Prakashan, Delhi, 1984, 201-203

15 VASILKOV Y *Rigveda in Russian* *Soviet Land* 43 (10), Oct 90 p 43 (also) *Rusi bhasā men Rgveda* (Hindi) *Sovyat Blūni* 40 (10) Oct 90 39, 52

note on 1 4 above

16 'Videha'-sammata vedānuvāda (Hindi) *Veda-Savitā* 9 (7-11), Feb-June 89

serially Hindi transl (*Rgveda Samhitā, Śākala Śākha, Śaṭśirīja Cāranasākha*)

17 WILSON, H H *Rgveda Samhitā* Nag Publishers, Delhi
text, English transl, notes (see 1 2 above)

18 ANTARKAR, W R (ed) *Rnmantrānam ghanapāthah*
Bombay, 1984, 10 + 88

19 BRONKHORST, Johannes Pāṇini and the Kramapātha
of the Rgveda *ABROI* 66, 1985, 185-91

it is possible or even probable (tho it can't be proved
beyond doubt) that Panini preceded the *kramapātha* of RV,
if we accept this we must also accept that he preceded Ait Ār
3 1 3 wh refers to it

20 DEVASTHALI, G V Pre fixation fermentation of the
(Rgveda) Kramapātha, *Ind Taur* 8-9, 1981, 123-35
(see VBD IV 1 27)

21 DEVASTHALI, G V The Krama pātha unit (in)
Amṛtadhara (*R N D Fel Vol*), 1984, 105-113

krama as the *prakṛti* of the 8 *vikṛtis* *ardharca* is considered
as the unit for division (for the purposes of the formation and
recitation of *kramapātha*)

22 DEVASTHALI, G V Kramapātha of Rgveda 2 1
explained *ALB* 50, 1986, 586-617

(1) a brief note on the formation of *kramapātha* (2) notes
on the formation of *kramapātha* of RV II 1

23 KANSARA, N M On Śākalya's analysis of *te* in the
padapātha of the Rgveda III 33 10 d *SP*, 32 AIOC, Ahmedabad,
1985, p 12

te - ta iti te

24 LUBOTSKY, A Preparing a computerized *padu* text of
the Rgveda *SP*, 8 WSC, Wien, 1990

25 CHATURVEDI, Sarada *Rgveda bhāṣya bhāṣanikā* (*Sāyana-*
Aṣṭa) Krishnadas Sanskrit Series 58, Varanasi, 1984, 12 + 209.

with expository comm in Hindi called *Śārad*

- 26 DEVASTHALI, G V *Rgveda bhāṣya madhvakṛta* some salient features *JAS Bom* 54-55, 1979-80, 40-50
(see *VBD IV* 1 25)

- 27 DEVASTHALI, G V *Mādhava vs Venkatamādhava Acharya R C Shukla Vol*

- 28 DUTT, Binoda Bihari *Rgveda Samhita Adhyatmic Bhasya - Specimen* Calcutta, 1989

- 29 HARISHARAN *Rgvedabhāṣyam (prathama khaṇḍa)* Bhagavati Prakashan, Delhi, 1990, 4 + 512
Rev ABHAYADEVA *Veda-Savitā* 10 (11) 329-331

- 30 KAPILADEVA SASTRI Svāmī Ātmānandakṛta *Rgveda bhāṣya eka paricayātmaka vislesana* (Hindi) *AURJ* (Arts and Humanities) 18-19, 1984 85, 235-242

- 31 MISHRA, Rajendra Prasad *Rnmantrārthasamālocanam* Jaipur, 1989, ga + 568

- 32 MODAK B R A note on Madhva's *Rgbhāṣya* *JAUH* 22, 1978, 14-21
(see *VBD IV* 1 67)

- 33 NARASIMHAN, Tamraparni K *Rg Bhāṣya of Śrīmadānandatīrtha Bhagavatpādaścārya* *Dharmaprakash* 15-20, 1986-90
serially original *mantra* Sanskrit text of the *bhāṣya* English translation

- 34 NARAYANAN NAMBLDIRIPAD O M C *Rig Veda Bhasha Bhashyam* (Malayalam) Vadakkal Madom Brahmaśramam, Trichur, 1982, Vol I 56 1168

36 PANDEYA, Srikanta *Rgveda-bhāṣya-bhūmika* Varanasi, 1985, 22 + 203

crit introd., Hindi comm. notes

37 SATAVALEKAR, S. D. *Rgveda ka subodha bhāṣya* Svadhyaya Mandal, Pardi, 1980, 256

Part IV 9th Maṇḍala (see *VBD* IV 18)

2 ANCILLARY LITERATURE

1 ARYA, R. P. A study in *Bṛhaddevatā* 1 22-31 *SP*, 8 WSC, Wien, 1990

BD – one of the ten treatises ascribed to Śaunaka *BD* 1 22 31 deals with the origin of names whether of deities or *laukika* beings. AYA offers explanations different from those of MACDONELL and Ram Kumar Rai (see 2 11 below) (see 2 12 below)

2 BHAT, M. S. *Vedic Tantrism A Study of Rgvidhāna of Śaunaka with Text and Translation* Mot Ban., Delhi, 1987, viii + 437

crit. ed.—original text transl. crit. and exegetical notes depends largely on a unique comm. by Māṇḍiyanu Śaunaka has given magico-rel. interpretation of the *śrauta viniyoga* of the *RV* acc. to B. the *Rgvidhāna* provides a link between Brahmanism and Purāṇic rel.

Rev. T. N. DHARMADHIKARI *ABORI* 69 322 *JAS* 29 (3), 85-87, E. S. SREEKRISHNA SARMA *ALB* 52 259-60 J. C. WRIGHT, *DSOAS* 53 (3) 533-34

3 DEVASTHALI, G. V. *Mādhavānukramanī* and its contents *Rtani* 11-15 (*B. R. Sahasra Fel. Vol.*) 1979 83, 135-41

Mādhavānukramanī and *Rgvedānukramanī* are two entirely separate and independent works. gen. rel. introd.—*padārtha-vyākṛāntarā*, 12 sections *akhyāta nīma rpsīa gūṇārtha-pada-gocara vibhaktiārthapraśasti* *svārāto vitharjā nīma-ya samāya rāi chandas devatā līhita, mantrārtha*

4 DEVASTHALI, G. V. *Mādhava's Mantrārthānukramanī* (its special features 1) *Sreekrishna Sarma Fel. Vol.*, S. V. Univ., Tirupati, 1983, 193-96

M is perhaps the only *RV* commentator who has cared to discuss topics and questions pertaining to metres even in the relatively small span of only the first *Aṣṭaka* of the *RV*. Literary topics about *RV* are not discussed by other commentators (see *VBD* IV 1 25 2 4)

5 DEVASTHALI G V *Sankramasutra* of Katyayana Text with translation exposition and illustrations *Ātam* 16-18 (*G C Sinha Comm Vol*) 1984 86 81 95

sankrama occurs when 3 or more *padas* (as a group) are related in the *Samhitapatha*

6 GUPTA Subhash Chand Authorship of the *Brhaddevata*, the *Ṛkpratisākhya* and the *Rgvidhana* *SP*, 32 AIOC Ahmedabad, 1985, 39-40

these three works traditionally attributed to Śaunaka cannot have been composed by one and the same person

7 JOG K P On the *Gāṇitapradīpa* of Lakṣmīdhara *JGJKSV* 27 (2-4) 1971 275 87

8 MEHENDALE M A On the *Brhaddevatā* 2 102-103 *IJJ* 29 (2) 1986 117-20

a propos of BROWKHORST Nirukta and Aṣṭadhyāyī the r shared presuppositions *IJJ* 23 1 14 (*VBD* IV 26 8)

9 RAGHAVACHARYA V S V *Rgvedī-Purāṇa-Prayoga* Tirupati 1986

with ṭippaṇi and explanation

10 RAI Ram Kumar *Saunaka Brhaddevatā* Kashi Sk Series 178, 1983

chh III with Hindi transl and notes

11 RAI Ram Kumar *Śaunaka's Brhaddevatā A Summary of the Duties and Myths of the Rgveda* Varanasi 1989 12 + 372 ed with transl

12 SHARMA, Uma Shankar Naming an object in ancient India *SP*, 32 AIOC, Ahmedabad 1985, p 308

discusses this in the light of observations made by Yāska in *Arṇyaka* by Śaunaka in *Brhaddevatā* origin of speech (see 2 1 above)

- 13 SHARMA, Umesh Chandra (ed) *Chandonukramanī of Śaunaka* Vivek Publ, Aligarh, 1981, vi + 50 + 14

(see VBD IV 2 15) introd., text, indices
Rev S G KANTAWALA, JOIB 34 274

- 14 SHARMA, Umesh Chandra (ed) *Ārsanukramanī of Śaunaka* Vivek Publ, Aligarh, 1982, 64

(see VBD IV 2 16) Sk text Hindi transl, index of Rs18

Rev V N JHA ABORI 66 275 76

- 15 SHARMA, Virendra Kumar (ed) *Śaunakīya Brhaddevatā* Vivek (Agency Publ), Aligarh

- 16 TOKUNAGA, M On the name *Brhaddevatā* SP, 8th WSC, Wien, 1990

[MACDONELL B = (an index of the) many gods, GONDA B = extensive (repertory) of the gods] acc to T, B = *Brhaddevatanukraman* B was composed as a sort of comm on the *Devatanukramanī* in an age much later than the several centuries B C. postulated by MACDONELL

- 17 TOKUNAGA, M On the recensions of the *Brhaddevatā*. JAOS 101 (3), 275-286

- 18 VED PAL, Vidyabhaskar *Rgvidhānam - kartṛtvavicāra* (Hindi) MUSRI 13 (1), Jan-June 1988, 1-8

author lists 12 reasons for not considering *Rgvidhāna* to be the work of Śaunaka at least, it is not the work of Śaunaka, the author of *Brhaddevatā* *Rgvidhāna* is later than *Smṛti*, *Purāna Tantra* it is a collection made by one Vinukumāra, perhaps in collaboration with several Tantrika authors (Śaunaka may be one of them)

- 19 VIDYAPAL (ed) *Karṣṇanīya Āksarānukramanī* (with Sadgurusīya's comm called *Artsnavṛtti*) Savitridevi Bagdia Trust, Calcutta, 1985, 365

added at the end Sadgurusīya's comm on Śaunaka's *Anuśāsanukramanī* and *Chandaśvatikha* seven appendices discussion by YUDHISTHIRA MĪMAMSAKA on the no of ṛks in RV

Rev K K RAJA, ALB 50, 643-44

3 PARTICULAR HYMNS AND MANTRAS

1 ABHAYADEVA RV V 19 2 *Veda-Savitā* 4 (7), 175-177;
4 (9), 244-45, 4 (10), 280-82, RV VIII 58 2, 33 9, V 60 5.
Veda-Savita 5 (2), 49-53, RV I 97 7 *Veda-Savitā* 6 (6),
183-84, RV I 187 6 *Veda-Savitā* 6 (12), p 109, RV X 74 3
Veda-Savita 7 (3) p 73, RV X 116 1 *Veda-Savitā* 7 (6),
p 183, RV IV 37 1, V 10 6 *Veda-Savita* 7 (8), p 255, RV
VII 1 5 *Veda Savita* 7 (10), p 331, RV VIII 100 3 *Veda-*
Savitā 8 (5), 168, 170, RV IX 96 4 *Veda-Savita* 10 (5), p 133,
RV VI 52 5 *Veda Sasita* 11 (4), 110-111, RV I 42 1 *Veda-*
Savitā 11 (7), 169-170

(all in Hindi)

2 ACHAR, V Prabhanjan *Vāgambhṛtīya-Sūkta* Bangalore.

RV X 125 with the comm of Śrī Vādirāja and Kannada
transl

3 AGRAWALA, V S *Hymn of Creation (Nasadiya-Sukta,*
RV X 129) Indian Civilization Series 26, Prithivi Prakashan,
Varanasi, 1983, viii + 72

new ed of VBD IV 3 8

4 AMBROSINI, Riccardo Il primo inno del Rg-Veda e
l'apparente ambiguità della poesia *Linguistica e Letteratura* 5,
Pisa, 1980, 9-22

cf VBD IV 3 10

5 AMBROSINI, Riccardo *Del X libro de Rg-Veda . inni*
tradotti e commentati Giardini, Pisa, 1981, 176

6 ANANDA SVAMI *Mahāmantra* Delhi, 1985, 118

spiritual exposition of the *Gāyatrī* mantra

7 ANANTACHARYA (ed) *Śrisukta bhāṣyam* Brindaban,
1980, gha + 12

with Hindi exposition

8 APHALE, Suniti *Jāgatika vānmayātīla pahile angāl gīta*
(Marathi) *PSMV* 1985, 1986, 31-39,

"The first lullaby in the world literature" *RV VII 55*
(*Vastospati sūkta*) see 3 22 below

9 ASHOPURI, Ramchandra Yajñase hamen kyā lābha
hai? (Hindi) *Veda-Savitā* 4 (6), Jan 84, p 145

. "Of what avail is sacrifice to us?" *RV VIII 19 4-6*

10 AUROBINDO, Sri A hymn to Agni *Advent* 29 (4),
Nov 72, 11-13

11 AUROBINDO, Sri Hymns from the Rig Veda *Advent*
33 (3), Aug 76, 9-14

12 AUROBINDO, Sri *Agnimantaramāla* Sri Aurobindo
Society, Pondicherry, 1976, viii + 602

Sanskrit rendering by JAGANNATHA VEDALANKARA of *Hymns to
the Mystic Fire* by SRI AUROBINDO Agni hymns in the first
Mandala Vedarahasyam also exposition of *RV X 71 I 113*
X 125, X 90, X 121, II 12, X 129 (see *IBD IV 30 63*)

13 AUROBINDO, Sri *Hymns to the Mystic Fire* Pondi-
cherry, 1985, 506

. third ed see 3 12 above

14 BAIHADUR, Shakuntala Soma Sūryā-parinaya *RV X.*
85 (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 3

15 BARMAN, Binanda Chandra *Rgveda I 1-9* New Book
Stall, Guwahati, Nov 72

Assamese transl

16 BHANDARI, Santilal Vaidikāṁcī Gāyatrī āṇi Jaināṁcī
Padmāvatī (Marathi) *Prasad* 43 (1), Aug 89, 65-74

"Gāyatrī of the Vaidikas and Padmāvatī of the Jainas"

17 BHARADWAJ, Kiran Gayatrī mahimā (Hindi) *Vistṛ-*
ālmā 12 (2), June 86, 13-14

'Greatness of the Gāyatrī'

18 BHARGAVA, P L The deities of *Rgveda VIII 29 10.*
Ritam 11-15 (B R Saksena Ed Vol), 1979-83, 61-63

Maruts are the *Ri*-deities whose characteristic mark is a ṅgng,
they are the deities of the stanza in question .

- 19 BHARGAVA, P L The self introducing rsis of the Rgveda and the chronology of its hymns *ABORI* 66, 1985, 13-30

author does not accept the view that Books II-VII of the *RV* formed the nucleus to wh. were added (first) VIII and IX and (finally) I and X *RV* age began cir 2500 B C early *RV* age (2500-2000 B C) middle *RV* period (2000-1500 B C) late *RV* period (1500-1000 B C) author assigns portions from diff *Mandalas* to one or the other of the three periods

- 20 BHATT, J A *Mr̥mayam gr̥ham* in *RV* VII 89 in comparison with the theory of black holes in the modern science *31 PAIOC*, Poona 1984 185-188

see *VBD* IV 3 30

- 21 BHATT, J A Phenomenalism in hymn 42 of Rgveda mandala VII *SP*, 32 *AIOC*, Ahmedabad 1985, 3-4

the phenomenon belonging to a sacrifice performed in the past is re-created

- 22 BHATT, J A *Svap̥ā vidyā* or divine hypnotism in Rgveda VII 55 *SP*, 33 *AIOC*, Calcutta 1986 p 40

the hymn has some musical method of singing wh. possesses some mystic power of its own sleep to drive away a mental disease Varuṇa as the knower of *svap̥ā vidyā* or divine hypnotism Vasisthas inherited this knowledge from Varuṇa... see 3 8 above

- 23 BHATT, J A *Prānavidyā* in the hymn *RV* VII 68 *SP*, 34 *AIOC*, Visakhapatnam, 1989, p 4

an experiment of a yogin depicted in symbolic lg in this hymn

- 24 BHATT, J A Attainment of divinity through activities *SP*, 35 *AIOC*, Haridwar, 1990, p 138

refrain of *RV* VII (32) *am̐ pata*) but ref to *Mr̥tyuh̐jaya-* *mantra* in *RV* VII

- 25 BHATT, V M *Rgveda* III 61 a study *SP*, 33 *AIOC*, Calcutta, 1986, p 41

Us̐as as *madhu* *h̐s* what does *madhu* *h̐s* mean?

26 BHATTACHARYA, Bhabani Prasad A poetic study of *Rgveda – Mandala IV* SP, 32 AIOC, Ahmedabad, 1985, 4–5

27 BHATTACHARYA, Bhabani Prasad A poetic study of *Rgveda – Mandala V* SP, 33 AIOC, Calcutta, 1986, 46–47

28 BHATTACHARYA, Bhabani Prasad A poetic study of *Rgveda – Mandala VI* SP, 34 AIOC, Visakhapatnam, 1989, p 15

29 BHISE, Usha The dialogue of Yama Yami reconsidered SP, 33 AIOC, Calcutta, 1986, 47–48

. considers (a) the social custom wh forms the background of this hymn and (b) the purpose for wh the hymn is included in *RV* custom of marriage of twins was being discarded, purpose of inclusion in *RV* is to convey a moral message see 3 123 below

30 BODEWITZ, H W *Rgveda* 10 146 the hymn to Aranyāni D N Shastri Fel Vol, Ghaziabad, 1982, 3–15

31 BRERETON, J P Style and purpose of *Rgveda* II 11 IJ 28 (4), 1985, 237–262

three fundamental characteristics wh dictate the nature of Vedic hymns (1) hymns are expressions of the truth about the divine powers wh shape and maintain the world These truths take the form of myths (2) hymns are intricate elegantly crafted compositions only such hymns can invoke and empower the divinities understood in the poet's insight (3) hymns are composed to accompany a ritual author studies *RV* II 11 focussing attention on complexity and ritual acc to him that hymn emphasizes the less obvious truth (about Indra and his powers) namely that ritual and myth are congruent to each other

32 CARDUCI, Paola *Riguardo alcuno radici verbali per la conoscenza nel X libro del Rgveda* Pisa, 1984, IV + 147

DD, Pisa Univ on the words *vid* *pas*, *d-s*, *dh'*, *man*, *m nas* see IJ 31 (1) 1987 p 87

33 CHAKRAVARTI, Lokanath Sarasvatī devasvarūpam SP, 35 AIOC, Haridwar, 1990, p 22

ref *RV* X 75

34 CHAKRAVARTY Uma The hymns to the Visve Devah
HSA - JIS 3 (1-2) Chandigarh 1988 (90) 21-27

also SP 33 AIOC Calcutta 1986 p 48 about 70 hymns
dedicated to Visve Devah acc to *Sarvanukraman* 48 of these
may be regarded as authentic V D hymns are not uniform
so far as contents are concerned they present multifarious
themes views of GONDA and SRI AUROBINDO on the subject
considered

35 CHAUHAN D V *pakena manasa* (RV VII 104 8)
VIJ 22 (1 2) 1984/87 29-36

36 CHOLKAR V B The physics of the Gāyatrī Mantra
JOIB 35 (1 2) Sept Dec 85 1-7

the very basic law of physics viz the existence of cosmic
energy and transformat on finds a definite indication in this
mantra

37 CHOPRA Krishan Vedic teachings AH 7, No 74,
July 90 p 25

RV I 50 10

38 DEVDHAR S K Śrisukta (Marathi) Prasad 41 (1),
Aug 87 12-26

39 DEVDHAR, S K Ratrisukta (Marathi) Prasad
41 (1) Aug 87, 86-88

RV X 127

40 DEVDHAR S K Gayatrī mantra (Marathi) Prasad
43 (1) Aug 89 9-30

41 DHARMAVIR ARYA *Gayatrī mantra ki mahān mahinā*
(Hindi) Dharmavira Granthamala Prakashan New Delhi,
1984, 34

versified transl of *Gayatrī*

42 EICHNER KUHN Ingrid Ein Eidbruch im Rgveda MSS
41 1982, 23-31

RV X 132 *antakadruh anta* = geschworen (gegen ein
Lemma *etant* mit strafe belegt)

43 ELIZARENKOVA, T Y (ed) *Russian translation of hymns from the Rgveda and the Atharvaveda* Moscow, 1984, 270

rendered into verse by V TOXOMIROVA introd 528,
transl 29192 notes 193255 glossary 256-265

44 FATAH SINGH The upanisad of an antidote to poison
Veda Savitā, English section, 4 (2) July 88, 5-8

RV I 191 116

45 FATAH SINGH RV II 18 1, VII 33 10, VIII 40 6
Veda Savita 5 (2), 44-49, *Vak sukta Veda-Savita* 6 (12),
404-407, RV VI 47 15 *Veda Savitā* 8 (12), 397-400, RV VII
103 (*Manduka sukta*) *Veda Savita* 9 (11), 417-20, RV I 81
Veda Savitā 11 (5), 152-55

. (all in Hindi)

46 FRAWLEY, David *Hymns from the Golden Age* Mot
Ban, Delhi, 1986, 256

English transl (with yogic interpretation) of selected hymns
of RV three parts I Prelude (hymns to Dyavapṛthivi and
Usas) II Fourfold godheads viz Agni Indra Soma Surya
(acc to author Agni = divine flame of awareness in the heart
Indra ≈ spiritual man Surya = solar self of divine intelligence
Soma = mystic wine the bliss of pure perception) acc to
author RV represents the original cultural roots of mankind
Rev S P DUBEY *PrBh* 93 116-117

47 GANAPATI SASTRI, P *Gāyatrībhāṣyam* The Educational
Supplies Depot Palghat, 1986 xvi + 5 + 68

ed and transl in Malayalam by P S RAMANATHAN

Rev K. V SARMA *ALB* 52 239

48 GAUDA, Venīram Sarma *Gāyatrīrahasyam* Gokuldas
Sk Series 65, Varanasi, 1984, 16 + 255

(ed Umesa Misra GAUDA)

49 GHOLAP, M S *Caturvidha buddhidātrī Gāyatrī*
(Marathi) *Prasad* 43 (1) Aug 89, 80-83

50 GHOSH, Ardhendu Sekhar, *Gayatree* *BJ* 35 (23),
15 7 89, 27-32

symbolic significance of G

51 GONDA, J *Hymns of the Rgveda not employed in the Solemn Ritual* Amsterdam, 1978, 138

see VBD IV 3 82

Rev Hanns Peter SCHMIDT *Kratylos* 26 198 200

52 GONDA, J *Rgveda* 7 59 AO 43, 1982, 53 60

it is often suggested that the last stanza in RV VII 59 (*tryambakam yjamahe*) is a later addition its *padapatha* is not available it enjoyed considerable popularity in secondary Vedic lit GONDA considers its occurrence in Śrauta ritual the redactor of RV (or one of his predecessors) has added the apparently isolated st 12 to the preceding stanzas because it belonged to the Tryambaka rite

53 GONDA, J Notes on the ritual use of RV 10 121 10 *Ātam* 11-15 (B R Saksena Fel Vol) 1979 83, 147-163

54 GONDA J *Rgveda* I 36 13 and 14 *K S Birth Cent Comm Vol*, Part 2 Madras 1985 15-20

suitability of the two stanzas for the prescribed ritual purpose (setting up of the sacrificial post)

55 GONDA, J *The Indra Hymns of the Rgveda* Brill (Or Rheno-Tr - 36) Leiden, 1989, ix + 226

considers all relevant facts concerning the structure (contents and composition of essential constituent parts) of these hymns investigates stylistic and phraseological peculiarities (thru translated quotation)

56 GUPTA, Sudhir Kumar Svāmīdayānandamatena rgvedīye I 162-163 iti suktadvaye svamedhasya parīkalpah *J Dept of Sk*, Univ Calcutta 1987, 102-114

57 GUPTA Sudhir Kumar RV I 162 12, 13 *Bharatīyāyātibhāvam*, Sept 84, 1-2

58 HAHN, Robert Being and non being in Rig Veda X, Lao Tzu and Chuang Tzu and in the later Plato *Journal of Chinese Philosophy* 8 (2) 119-142

59 HAZRA, R C Interpretation and importance of the word *pasutrp* in *Rgveda* 7 86 5 *Hazra Comm Vol*, Kashiraj Trust, Varanasi, 451-55

60 Hymns from the *Rigveda* *IIVI* 17 (8), 20 2 66, 27-29

61 Hymns to Soma *Advent* 33 (1), Feb 76, 10-13

62 IKARI, Yasuke The Purusasukta in the Agnicayana rite (Jap) *Prof Ashikaga Asumuji Fel Vol*, Kokusho Kankokai, Tokyo, 1978, 397-409

63 JAGADISH CHANDRA, Sailendra *RV V 20 2 Veda-Savita* 9 (11), June 89, 379 82, 386
on 'old age'

64 JANI Jaydev A Cāndupandita on *Rgveda* X 51 *Bh Vid* 45 47 (J H Dave Fel Vol), 1985-87 43-49

Candupa dita (second commentator of *Naisadhīyatarita* of Śrīharsa the first being Vidyadhara) comments on the 9 vss of *RV X 51* (dialogue bet Agni and other gods) in the context of *NC IX 75*

65 JAYAVELU, S R A Soorya mantra from the Vedas *SP*, 32 *AIOC*, Ahmedabad, 1985, 11-12

considers a *kṛsnena rajasa vartamanaḥ* (*RV Astaka 1 Adhyaya 1 Varga 6*)

66 JOG, K P Is *Rgveda* I 117 a composite hymn? *A N Jani Fel Vol*, Baroda, 1983, 137-141

(paper Vedic section *AIOC Santiniketan* 1980) two units of vss viz 1-10 and 11 25 differ in the tenor of thoughts in them and also in the intention of the singer who proceeds to sing to the Asvins Madhavabhata's suspicion that this hymn is composite is corroborated

67 JOG, K P Who is the seer of *RV 8 29*? *BDCRI* 44, 1985, 71-74

see *VBD IV 3 110* applies statistical method concludes that Kasyapa Marica must have been the seer

- 68 JOG K P About a vedantic comment on *Rgveda*
3 8 4 SP 32 AIOC, Ahmedabad 1985 p 12

Anandagiri's explanation of *Śatasloka* 45 : *J vanmukta*

- 69 JOSHI N Y Gāyatri mantrāḥ vaijñānika vivaraṇa
(Marathi) *Santakṛpa* 11 (9 10) 1986 20-28

exposition of *Gāyatri* in the light of science see 3 71 below

- 70 JOSHI, N Y Puruṣasūkta (Marathi) *Santakṛpa* 11
(11 12) Jan 87 39 41 Feb 87 15 18

mantraśāstra and modern science

- 71 JOSHI N Y Gayatri mantra eka vaijñānika abhyāsa
(Marathi) *Prasad* 43 (1) Aug 89 45 56

exposition of *G* in the light of science see 3 69 above

- 72 JOSHI Suhas Hari Śrī Gayatṛimantra amṛtamantra
(Marathi) *Prasad* 43 (1) Aug 89 85 87

- 73 JORDENS J Two giants look at the cosmic man —
Ambedkar and Dayananda interpret the *Puruṣa Sūkta* *JOIB*
33 (1-2) 1983 1-10

A *P* is an addition to the *RV* made at a later stage and is therefore no argument that there were 4 *varṇas* from the very beginning of the Aryan society D in the creation of God he who is *mukha* (the best and most prominent) is a Brāhmana to D the conceptions of social ethics and ideal society are basically static because they are enshrined in Veda and in Vedic times to A they are dynamic being progressively discovered in the march of history itself

- 74 JVALANTA KUMAR SASTRI *Rgveda bhāṣya paṭhalocana*
Vidavānī 37 (9) July 85 10 12

Śruti kṛāṣa is comm by Bhaṭṭa Govinda on *RV* X 46-191
B G earlier than Sayana and Venkaṭamādhava in the light of *Śruti kṛāṣa* some readings of S and V are comparatively studied

- 75 KALE Govind V *Rgvedantargata devīsūkta* (*RV* X
125) (Marathi) *Santakṛpa* 11 (11) Jan 87, 28 29

text exposition in Marathi

76 KANTAWALA, S G RV I 154 6 a study in sectarian interpretation *JGJASV* 37 (1-4) (Baladeva Upadhyaya Fel Vol), 1983, E 69-76 *JORM* 42-46, 1972-73 (1987), 72-77

see *VBD* IV 3 116

77 KESHAHA DAS *Gāyatrī The Highest Meditation* Mot Ban, Delhi, 1990, 144

Rev K K RAJA *ALB* 54, 219

78 KHOLE, G S Gāyatrī samālocana (Marathi) *Prasad* 43 (1), Aug 89, 75-79

79 KILLFAR, Sulabha S Śatasloki and Rgveda mantras *SP*, 32 AIOC, Ahmedabad, 1985, p 349

. e g RV X 117 3 4 6 as basis of *Satasloki* 20 and 21—

80 KOLHATKAR, B V Manduka sukta with biological angle *SP*, 33 AIOC, Calcutta, 1986, p 724

81 KOWALBHAI "KESH" RV I 24 2. *Veda Savita* 8 (5), Dec 87, p 156, p 158 RV I 14 9 *Veda Savitā* 8 (6), Jan - Feb 88, 189 90

82 KOWNUR B B *Sri suktam* Bombay, 1987, 149

83 KRISHNALAL Rgveda 7 33 ki adhyātmika vyakhyā (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 57

see 3 84 below

84 KRISHNALAL A spiritual interpretation of RV VII 33 *SP*, 7 WSC, Leiden, 1987 p 75

see 3 83 above (based on *ŚPB* VIII 1 1 6) Vas istha = *prāna* = best dweller Vasisthas = senses

85 KRISHNANANDA, Swami The message of the Purusha sukta *The Divine Life* 47 (6)—*Wisdom Light* 6 89, 1985-89

serially

86 KSIRASAGAR, D B Pitrśamiksā ke āloka men rgvediya pitrsūkta kā vislesana (Hindi) A I Vidvat Sammelana (M Ojha), Jodhpur, 1990, 6

RV X 1 pitar as the creative and regulative principle of *samasti* and *vyasti*

87 KULKARNI, G A *Rgvedātīla samvādasukte* (Marathi) *Prasad* 39 (9), April 86, 11-13
dialogue hymns in *RV*

88 KUSUM LATA *Asyavāmiya sūkta tathā sattātraya* (Hindi) *SP* 34 AIOC, Visakhapatnam, 1989, p 34
three eternal *sattas* *bhrātṛs* *vrksas* and *kesins*

89 LAZZERONI R La madre di Vṛtra (in) *Studi indo-europei* (ed E CAMPANILE), Pisa, 1985, 101-107
Vṛtra's slaughter (*RV I 32 9*) has parallels in *Edda* and *Beowulf*

90 LAZZERONI R Analisi di un testo vedico : rappresentazione e evocazione in *RV X 95* *AION* 7, 1985 (86), 211-220

91 MAGGI, D I buoi rossi di Indra e l'Indovinello di mago Salomone (in) *Problemi di sostrato nelle lingue 1 e* (ed E CAMPANILE) Giardini Pisa 1983 117-147
interpret of *RV VI 27 7* on OIA *khila* *kh lya* and Indo Ir agricultural terminology

92 MAGGI D Interpretazione di Rīgveda V 33 4 (in) *Scritti in onore di Riccardo Ambrosini* (ed E CAMPANILE et al) Giardini, Pisa, 1985, 135-146
particularly interpret of *urvira*

93 Main kona ? *samjayā* (Hindi) *Veda Savita* 8 (12), July 88, 409-10
RV X 159 2-3

94 MANOHAR, Vidyalamkar *RV VIII 1 20* *Veda Savita* 8 (10), May 88, p 316 *RV VIII 1 22* *Veda Savitā* 8 (11), June 88, p 354 *RV VIII 1 27* *Veda Savitā* 8 (12), July 88, 402-3

95 MAX MULLER, F , OLDENBERG, H *Vedic Hymns* SBE 32, 46, Mot Ban, Delhi 1979 Vol I cxxv + 536, Vol II . x + 500

reprint of *VBD* IV 30 90 English transl of select hymns
from *RV* ed J L SHASTRI

- 96 MIGRON, Saul Living on in the son *Rgveda* X 10
1 cd *MSS* 49, 1988, 79-84

(being) efficient he shd obtain for himself an offspring of
the father (i.e. of himself) seeing (with his minds' eye) a
continuer (*pratar*) on the earth

- 97 MODAK, B R *Nasadīya sukta arthat sṛṣṭiṁ janma-
lathā* (Marathi) Jayanta Prakashan, Nagpur, 1983, 86

Nasadīya sukta and the story of the birth of the world
Rev D K TARE *J vana Vikasa* 28 (5) 283-84

- 98 MOGHE, S G Grammatical interpretation of *RV* II
41 11 *JGJKSV* 38-39, 1982-83 (86), E 13-16

interpretation suggested by Haradatta (in his comm on *ĀpDS*
I 4 14 4) is favoured by Sayana and Nagesa

- 99 MUKHOPADHYAYA, Samir Kumar Śasadvahrīṇī man
trasya putrikāpakṣe vyakhyānam yujyate na vā *SSPP* 63,
1980-81, 68-81

RV III 31 1 (= *Śasadvahrī mantra*) is generally regarded as
being connected with *putrikavidhi* the author does not agree

- 100 MUKHYANANDA, Swami The Gāyatrī mantra upāsanā
PrBh 96, April 91, 170-78

explains the import of this mystic formula

- 101 NARANG, S P On the interpretation of *asvyo varah*
in *Rgveda* I 32 12 31 *PAIOC* Poona, 1984, 213-221

see *VBD* IV 79 372 *asvyo varah* = obstructions of the
water (and not horse's hair)

- 102 NAVATHE P D Kampa pronunciation in *RV* X 74
4a *SP* 34 *AIOC*, Visakhapatnam, 1989, p 45

unusual *kampa*

- 103 OGUIBENINE, B Le symbolisme de la razzia d'après
les hymnes vediques *EIE* 5, 1983, 1 17

- 104 OORT M S Variations on the theme of *Rgveda* X.
95 *SP*, 8 *WSC*, Wien, 1990

see 3 118 above geological findings point out that Indus valley and the neighbouring region have been hot bed of the tectonic activity since pre hist times this region may be identified with *nairṛīya dik* where great geological calamities were observed by the ancients to have originated therefore association with Nirṛī oblations to Nirṛī on *irīya irīna* is a crevasslike spot of land wh is unproductive this can occur due to tectonic movement

120 PATHRIYA, Satya RV I 3 10 *Vedavani* 37 (6), 1-2, RV I 97 8 *Vedavani* 37 (7) 1-2 RV X 63 10 *Vedavani* 37 (9) 1-3, RV I 41 9 *Vedavani* 37 (11) 1-2, RV *Khila (Sṛisukta)* 11 6 *Vedavani* 39 (9), 1-2 RV I 11 7 *Vedavani* 40 (4), RV V 62 3-10 *Vedavani* 40 (7), 1-2, RV X 15 8 *Vedavani* 40 (10), 1-2 RV X 24 6 *Vedavani* 40 (12), 1-2, RV I 24 15 *Vedavani* 41 (12) 1-2, RV I 113 19 *Vedavani* 42 (1), 2-3, RV I 36 14 *Vedavani* 42 (11) 1-2

121 PIRART, Eric RS I 85 7 *dhāvat* *IJJ* 27 (2), April 85, 102-103

Padapatha jad ha vat author suggests *jad dha vat*

122 PRABHU ASHRIṬ Swami *Gajatri Rahasya* New Delhi, 1986 (reprinted) XII + 248

transl by J KRISHNA CHOWDHURY

123 PRADHAN Shruti S The Yama Yami sūkta new perspectives *ABORI* 71 1990, 109-138

see SP 32 AIOC Ahmedabad 1985 p 20 RV X 10 the views of early Western scholars (obviously influenced by their Christian background) are unacceptable so too of some Indian scholars author proposes interpretation of the *sūkta* in the light of sociology and Marxism the *sūkta* is a dramatic presentation of a past stage in the life of the Aryans—the transition from consanguinity to non consanguinity Yami represents the dying practice of incest Yama represents the new norm as laid down by Mitra and Varuna ref to other myths of Yama Yami both Indian and Iranian see 3 29 above

124 PRASHASYAMITRA SASTRI 'Kasmai devāya' para eka vicāra (Hindi) *Vedapradīpa* 3 (2), Aug 88, 16-17

kasmai = *ekasmai*

125 PURANIK, Hari Babaji, BHAYALIKAR, Annaji Ramachandra *Suktārthamuktāvalī A New Commentary on RV VI* 53. Baroda, 1933, xxxi + 40

126 PUSHPA, Srimati Aksasūkta aura usahsūkta ke paripreksya men vaidika samhitāen (Hindi) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 70-81

. *Usahsūkta* the diff between nature and the sentient got rid of thro' poetic insight *Aksasūkta* relation of individual to society

127. RAMA CHANDRA RAO, S K *Śrī-Sūkta* Kalpatharu Res Acad Publications, Bangalore, 1985, 112

..text English transl and exposition .

128 RAMANATH RV V 83 1 *Veda-Savita* 4 (1), p 6; RV II 42 *Veda-Savita* 4 (5), 107-109

(in Hindi)

129 RAMANUJA CHARI, S K The greatness of Gāyatrī Manthra *Visvatmā* 13 (3) July 87, 47-49

130 RAMBILASS, B A comparative study of the translations and commentaries on *Rgveda* 1 112 *SP*, 8 WSC, Wien, 1990

Western scholars "myths" vs Arya Samaj "allegories" ..

131 RAM GOPAL Interpretation of jārah kanīnām (RV I 66 8) *VIJ* 3 (1), Mar 65, 13-16

see *VBD* III 3 166

132 RASTER, Peter Phonetic symmetries in the first sūkta of *Rig Veda* Maharshi Vedic Univ, 2nd week-end seminar, Mar 88

..summary

133 RAY, Pramod Ranja A stylistic analysis of the *Rgveda* X 127 1-8 *Prajñanetram* 1 (1), Orissan Centre for Oriental Res, Balasore, 1985, 69-80

Ratrisūkta .

- 134 RAY Upendra Nath Hiranyagarbha sukta men 'ka
(Hindi) *Vedavani* 40 (1) Nov 87 11 13 *MUSRJ* 13 (1)
Jan June 88 31 34

ka Prajapat (*SPB* 7 4 1 9 *MS* 1 10 10 *Kaṭṭaka S*
36 5) *ka sukta kasma* = *ekasna* (*Śankara bhāṣya* on
Vs sahas anama 10) *kasma* — unto whom? acc to author
ka a to h m for h s sake (for Prajapat s sake)

- 135 Rishi Dirghatama s hymn to the sun (*RV I* 164)
Advent 26 (4) 10-14 27 (1) 15 21 27 (2) 15 21

- 136 RUPACHANDA DIPAK *RV I* 90 9 *Veda Savita*
8 (11) 355 56

- 137 SARMAH Thaneswar *Agn sukta* (*RV I* 1) *Srṣṭi*
6 (1 2) Guwahati 1983 *Vayu sukta* (*RV I* 2) *Srṣṭi* 6 (8)
Aśvin sūkta (*RV I* 3) *Srṣṭi* 7 (5) *Indra sukta* (*RV I* 4)
Srṣṭi 7 (7 8) *Indra sukta* (*RV I* 5) *Srṣṭi* 7 (10) *Indra sukta*
(*RV I* 6) *Srṣṭi* 8 (1 2) *Indra sukta* (*RV I* 7) *Srṣṭi* 8 (4)
Indra sukta (*RV I* 8) *Srṣṭi* 8 (6) *Indra sukta* (*RV I* 9)
Srṣṭi 8 (9) *Indra sukta* (*RV I* 10) *Srṣṭi* 8 (10-11)

Assamese transl w th annotat ons

- 138 SARMAH Thaneswar Vagambhṛnī vā Devisukta
(*RV X* 125) *Dainika Asam Puja* vol 1986

Assamese transl and notes

- 139 SARMAH Thaneswar Yama Yami Samvada (Ass)
Prakash 14 (1) Guwahati 1988 50 54

- 140 SATHE Jayashree Is *RV* 10 121 a hymn to Prajapati?
JOIB 36 1986-87 29 37

not related to P ajapa t s s mply a ph losoph cal poem—
a spontaneous o come of the poet s burn ng des re for under
stand ng the Sup eme Be ng the All pervad ng Be ng can t be
really known — therefore quest on mark

- 141 SATHE R G (ed) *Tricabhasvara of Bhaskaracarya*
GOS 170 Baroda 1982 VIII + 9 + 153

w en n 1708 tant c r tual named af cr the t ca—*RV I*
50 11 13

Rev W RAU *OLZ* 81 (5) 501

142 SATYAPRIYA RV I 31 7 *Vadavānī* 36 (11) Sept. 84, 1-2

143 SATYAVRATA, Siddhantalankar *Sānmanasya sukta*, *Vedic Path* 44 (1-2) Sept 81, 1-2, *Hiranyagarbha sūkta* *Vedic Path* 46 (4), 1-4, *Mana dvartana sūkta* (calling back the mind to the centre, RV X 58) *Vedic Path* 49 (2-3), 1-4

144 SCHLERATH, Bernfried *rakṣate śraṇ*, RV 9 68 4. *SII* 13-14 (W Rau Fel Vol) 1987 195-201

⇒ he (Soma) protects (his own) head (not 'Das Oberhaupt schützt as suggested by LÜDERS) cryptic allusion to the killing (*śu* = *han*) of Soma

145 SCHMEJA, Hans *Interpretationen aus dem Rigveda* Innsbrucker Beiträge zur Kulturwissenschaft, Sonderheft 61, Innsbruck, 1987, 45

treats RV I 1 I 32 (mit einem Exkurs zu Y 9 11) X 119

REV HARRY FALK *IJS* 32 (4), 287-89 B SCHLERATH *OLZ* 85 (3) 339 41

146 SHARAN, Mādhav The death conquering hymn *KKT* 34 (1), Mar 74 28-30

147 SHARMA Jagadish Chandra RV IV 5 2 *Veda Savita* 4 (6) 146-148, 162

ingratitude

148 SHARMA, Jayamangal RV X 46 *Veda Savita* 10 (12), 365 367, RV X 83-84 *Veda Savita* 11 (3), 78-79

149 SHARMA, Munshi Ram 'Soma' RV III 43 5 V 54 7 *Veda Savita* 8 (4), 112-113 115

Rṣi and Raja are both comrades—are experts in ritual charity and penance

150 SHARMA, Shila Svarup RV II 41 11 *Veda Savita* 4 (6) 142-44

151 SHARMA Virendra Swami Dayananda on RV IX 113 *VIJ* 22 (1-2), 1984 (87) 118 137, *AH* 5, No 47, April 88, 19-24

acc to D as far as worship is concerned it is only the Supreme God who is invoked and supplicated in the Vedas by various names wh are expressive of his diff qualities D interprets Soma pavamana in vss 7-11 of this hymn as the Supreme God, and in vss 1 2 4 6 as *saṁnyasin*

- 152 SHASTRI, A D *Yūyam pata svastibhūh sada nah SP*, 35 AIOC, Haridwar, 1990, p 151

significance of this refrain of *Mandala VII* (only 75 hymns) why does it not occur in 29 hymns?

- 153 SHASTRI D V Some observations on the Brahma-jāyā hymn (X 109) in the *Rgveda SP* 32 AIOC, Ahmedabad, 1985, p 23

the hymn has its sociological parallel in *AV* 5 17 Brāhmana's wife ill treated by Soma *kilbisa* in woman is more a social stigma than a moral one

- 154 SHASTRI, D V The evil spirits in the Vasistha Mandala of *RV SP*, 33 AIOC, Calcutta, 1986, 72-73

Vasistha was perhaps the only sage of *RV* who came across the most enemies and inimical elements of this mortal domain—*yatunavai vandana yaksa k mudiñ tucchuma* (perhaps a dog affected by hydrophobia) *atrin d ih nirti rirah* cf *RV VIII* 10 4

- 155 SHASTRI D V Some observations on the Rjuniti hymn (*RV* I 90) of Gotama Rāhugana *SP*, 34 AIOC, Visakhapatnam, 1989, p 32

religio ethical pt of view four layers of thoughts

- 156 SIMHA, Janardan Prasad *Vedamātā gāyatrī aura unakā svarūpa* (Hindi) *Kalyana* 64 (1), 1990, 268-270,

- 157 SINGH, S P Interpretation of *Rgveda* I 164 46 *SP*, 34 AIOC, Visakhapatnam, 1989, p 43

in this *mantra* a unique unification of gods has been accomplished both region wise and group wise the crux of Dīrghatamas's vision lies in realizing the Essential Being as manifesting diversely on different planes of Becoming including the physical as well as spiritual

- 158 SIVAPUJANA SIMHA, *RV* I 19 5 *Vedavani* 36 (8), 19-20, *RV* II 12 3 *Vedavani* 36 (11), 9 11

RV I 19 5 ritadāśah → destroying d seases *s ksatrasah* = those who w eld sovere gnty in m dreg on *RV II 12 3 Indra* = *Agni*

159 SORESSI Tiziana *Āmhah* in *PI VI 3 1 AGI 72*, 1987 (88) 55 67

160 STUHRMANN Rainer *Rgveda X 119 Der Rausch des Kiebitz* *SI II 11/12* 1986 299 309

laba peew t lapw ng (not qua l) cf Lat *labo labor*

161 SUKUMAR SHASTRI Yama Yamī sukta *vaijñānika prīpreksya men (Hindi)* *SP 33 AIOC Calcutta* 1986 71 72

Yama — hydrogen Yam — oxygen

162 SUNDER RAJ M The Purusasukta (*RV X 90*) *SP*, 34 AIOC Visakhapatnam 1989 p 33

P r sasūktā s an allegory a poet c v s on and s not to be taken n a l teral sense

163 THAKUR Bhagendra Simha *RV I 164 46 Veda Savita 7 (10)* 333 336

also see *Veda Sa ta* Suparnanka 38 39

164 THATTE R P Gayatri upasana tantra (Marathi) *Prasada 43 (1)* 31–44

165 THIEME P Bemerkungen zum Vrsakapī Gedicht (*RV X 86*) *ZDMG Supplement VI* 1985 238 248

explains the hymn as a burlesque recited dur ng the br dal n ght as a fert lity spell

166 THIEME P Zu *RV 10 72 Ernst Risch Fel Vol* Walter de Gruyter Berlin 1986 159 175

(cosmogon c hymn) d scuss on among d ff speakers inc dentally cons ders *v panya* We te fer

167 THIEME P Das Rätsel *RV I 164 15–16 Ulrich Schneider Fel Vol* Freiburg 1987 329 339

also *SP 32 ICA NAS Hamburg* 1986 p 316 *RV I 164* = collect on of r ddles solut on of vss 15–16

168 TIWARI Anant Sharan A propos of the Vedic metre
viraj (RV X 130 4 5) 31 *PAIOC* Poona 1984, 231-34

Madhva (1238-1317 A D) and Jayatirtha and Chalanī have
discussed this subject

169 TIWARI Shashi *Rgvedīya Aprisukta Adhyayana
aura Vyākhyā* (Hindi) Bharatiya Vidya Prakashan, Delhi, 1981,
19 + 344

The *Aprisuktas* of the RV A Study and Interpretation
see *VBD* IV 3 254

Rev Priti SINHA *Rtam* 16-18 592 93

170 TIWARI Shashi *Rgvedīya Purusasukta* (Hindi)
Lakshmanadatta Chaturveda Comm Vol Delhi 1986, 45-52

171 TOPOROV, V N The hymn to Vac - RV X 125
(Russ) *Poetica* 13 (3-4) 1981, 232-38

(in *Die Ursprünge der ie Poetik* —189 251)

172 TOPOROV V N RV I 51 9 X 99 5, 12, IV 19 9
Indra and the Ant (Russ) *Drev Ind*, Nauka Moscow, 1982,
327 341

173 TRIPATHI Ramadeva *Brahmavidyā gāyatrī aura
usakī upāsana* (Hindi) *Kalyana* 61 (3) Mar 87, 612-19

174 VAN DEN BOSCH Leurens P The Āpri hymns of the
Rgveda and their interpretation *IJJ* 28 (2) April 85, 95-122,
28 (3), July 85 169-189

discusses earlier views (rejects the views of GONDA and
POTDAR) analysis of Āpri hymns Āpri hymns and the animal
sacrifice conclusions stanzas of the Āpri hymns handed
down by the various priestly families of RV have functioned as
a collection of texts used by Hotr as liturgical formulas in a
popular ancient family sacrifice it was a sacrifice in wh the
householder offered a sacrificial victim to the god Tvāṣṭr,
the 'shaper' of man and animal and to the three fertility
goddesses Sarasvatī Ilā and Bharatī (=Mahī) for the sake of
well being and continuity of the family wh was realized by means
of an abundance of sons and cattle

175 VASANTA RV VIII 58 2 *Veda Savita* 8 (4) Nov
87, 111-12

176 VEDABODHA, Swami *RV I 170 4 Veda Savitā 9 (1); 7-9, RV VII 32 9 Veda-Savita 9 (5), 166-68*

177 VEDIA, D G *Visahārini Upaniṣad SP, 33 AIOC, Calcutta, 1986, 82-83*

RV I 191 words denoting antidotes shd be interpreted in the light of the respective deities

178 VENIRAM SHARMA *Gajatrīrahasyam Chowkhamba Orientalia, Varanasi, 1984, 255*

(ed Umesh Mishra GAUD)

179 VERENNE, J *La revolution est faite (RV 10 124) EIE 1, 1987, 49-63*

(wrongly for VARENNE, J)

180 VINANANANDA, Swami *Mahagayatri mantra (Marathi) Samaj Sikshana Mala—461, Poona, Feb 89, 36*

181 VIKRAMADITYA 'VASANTA' *RV VI 60 11 Veda-Savita 6 (5), Dec 85, 157-58, RV IV 10 5 Veda Savita 6 (9), April 86, 300-301, RV VII 89 6 Veda Savita 7 (12), July 87, 402-404*

182 VINOBA *Gāyatrī kā tattvārtha (Hindi) Viśvatma 14 (8), Dec 88, 13-15*

183 VIRA RAGHAVACHARYA, K *Rgveda ke visnu mantra aura kundalinī yoga (Hindi) Viśvatma 13 (2), 23-24, 13 (3), 29-33, Rgveda ke viśvakarmā sukta (Hindi) Viśvatma 13 (9-10), 24-25, Nāsadiya sūkta aura sṛstividyā kā varnana (Hindi) Viśvātmā 14 (3), 22-25*

184 VIRASWAMI PATHAR, S *Gajatri 163*

Rev Adient 27 (3) 49 52

185 VISHNUBHADRA SUBRAHMANYA SAŚTRI 'Agne naya supathā rāye asmān' iti mantravicārah *SP, 33 AIOC, Calcutta, 1986, p 37*

186 VISHVANATH SHARMA *Smṛti sāhitya men jgvediya mantron kā bhāvavyakhyāna (Hindi) Vedavani 38 (1), Nov, 85, 18-21*

187. VON SIMSON, Georg. R̥śyaśr̥nga · Ursprung und Hintergrund. *Nils Simonsson Fel Vol*, Norwegian Univ. Press, 1986; 203-228

discusses the *Śr̥yāsūkta* (RV X 85)

- 188 VYAS, R T Symbolism in R̥gveda IV 58 A. I. Vidvat Sammelana (M Ojha), Jodhpur, 1990, 10

RV IV 58 contains a profound symbolic presentation of the typical process of the immortal spirit in the innermost recesses of human heart and the attainment of abiding bliss

- 189 WERNER, Karel The longhaired sage of RV 10 136 : a shaman, a mystic, or a yogi ? (in) *The Yogi and The Mystic* (ed. K WERNER), Curzon Press, London, 1987, 33-53

. stresses the spiritual dimension.

- 190 YUDHISTHIRA MIMAMSAKA R̥gvedasya nadīsūkṭe śrūyamānānām gangāyamunādīpadānām paryālocanam SP, 33 AIOC, Calcutta, 1986, 789-90

the words *ganga*, *yamuni*, etc in the *Nadīsūkta* do not denote the Indian rivers they denote all the streams of the Soma principle, they flow in heaven earth, and mid region..

4 GENERAL STUDY

1. ABHAYADEVA R̥gveda kā adhyayana (Hindi). *Veda-Savitā* 7 (4), Nov 86

serially from Jan 81 (intermittently)

- 2 AMBROZINI, R Pervyj gimn R̥gvedy i minimaja mnogoznačnosť poētičeskich tekstov *VJa* 1, 1981, 90-97.

- 3 The Atharvans in the R̥gveda and the Atharvaveda. SP, 33 AIOC, Calcutta, 1986, p 87

- 4 BANERJEE, Ashim *Hidden Wisdom of the R̥gveda Samhitā*, Vol I Calcutta, 1986, v + 70

- 5 BARUA, Ananda Chandra R̥gveder kavitā (Assam). *Mandep* 6 (4), Guwahati, 1966, 262-64

- 6 BHAGWAN SIMHA. R̥gveda men pur (Hindi). *Ṛtambharā*,

- 7 BHARATI, H L N Quantification of intonation in the *Rgveda* SP, 32 ICANAS, Hamburg, 1986, p 32

tries to arrive at a norm for pitch features of the Vedic intonation

- 8 BHOJ RAJ Social mobility — its origin and evolution in the *Rgveda* JOIB 38 (1-2), Sept Dec 85, 1-5

a study of the Rgvedic society shows a transition from a state of egalitarianism to one of an incipient social stratification which in later Vedic period developed into full fledged castesystem (rita of RV was finally reborn in dharma) the change from the original state was occasioned by consequences of warfare

- 9 BREGENHOJ, Carsten *Rgveda as the key to Folklore An Imagery Experiment* Dansk Folkemindesamling Studier 16-17, Copenhagen 1987, 79

(ed Eric HOVRING English transl by Martha Gaber ABRAHAMSON) popular culture — where does it all come from? central role of imagery in folklore study ordinary folktales are in fact transformations of metaphorical rel poetry the Ig of RV is the forefather of most Eur lgg the content of the Vedic hymns is the origin of much Eur folklore

Rev Daniel DUBUISSON RHR 205 (2) 219-20

- 10 BUDDHADEVA VIDYALANKAR *Rgveda Mandala Mani-sutra* Samarpana Shodha Sansthanam New Delhi, 1964, 74 + 564

- 11 CHAUHAN, D V The yak in the *Rgveda* ABORI 64, 1983, 215-220

gavo bhurisinga ajasah (RV I 154 6) are yaks having their habitat on high mountain plateaus (dv) vrsnah = of the one who releases water

- 12 CHAUHAN Devising *Understanding Rgveda* Bhandarkar Or Series 20, BORI Poona, 1985, ix + 358

(Foreword by R N D)

Rev Nilmadhav SEN ABORI 66, 340-48

- 13 DANGE, Sadashiv A The yupa — two images from the *Rgveda* SP, 34 AIOC, Visakhapatnam 1989 p 38

ref RV III 8 9 and III 8 10

- 14 DANGE, S S Rgvedic accounts (in) *Myths of Creation* (ed S S DANGE) Bombay Univ 1987, 7-11

ref RV X 129 90 121 72

- 15 DAVE Mrudula D Kya rgveda ki saranyū Saurāstra ki rannade hai? (Hindi) SP, 32 AIOC Ahmedabad, 1985, p 38

yes

- 16 DE MORA, Juan Miguel On death and other subjects in the Rgveda *Sanskrit and World Culture* (Proc 4 WSC), Berlin 1986 467-70

Rgvedic beliefs had no relation to the fear of the dead also in Rgvedic beliefs there was no spiritism whatsoever we find in RV beliefs born of exclusively material experiences and exclusively directed to the solution of issues of a material and worldly nature the primeval thought of Rgvedic man oriented by vital empiricism was altered by the concrete interests of priests

- 17 DEVASTHALI G V Panini and Rgvedic interpretation JORM 40 41 1970 72

- 18 ELIZARENKOVA T Y Towards the concept of a 'new song' in the Rgveda SP 8 WSC Wien 1990

the new character of a song was treated either as creation of new stylistic devices (DIVEKAR) or as a magical means of strengthening the deity (GONDA) The new approach to the problem regarding the 'new song' as a new communication act (in the sense of JACOBSON) bet the addresser Rsi who sends a message to the addressee Devata models both the formal and functional peculiarities of a 'new song' new channels of information are started on the expressive level phonetic hints at the theophoric name expressive paradigm of this name magical play with pronouns referring to the deity and his devotee phonetic hints at the contents of the message and at the name of Rsi

- 19 FRAWLEY, David Astronomical evidences of 12 500 B C in the Rgveda GI 5 (3-4) 1981

- 20 FRAWLEY David Vedic cosmology and the Supermind Advent 39 (3) 36-43, 39 (4) 201-209

- 21 FRAWLEY David, Rebirth in the Rgveda GI 7, New Delhi 1983, 1-12

- 22 FRAWLEY, David The image of the ocean in the *Rgveda* *GI* 8, 1984 (89), 17-23

one thing is certain from the symbolism and terminology of *RV* the Vedic people lived at least in part by the ocean had common knowledge of it had ships wh travelled on it *RV* is a poetic song a myth and a legend of maritime ocean going people a people who had the grace of the waters the rivers and the sea

- 23 GUPTA, M N On the Rgvedic riddle of the two birds in relation to the symbolism of the two birds on a seal from Mohenjodaro *Paper*, Indian Science Congress 1978

- 24 JEŽIC Mislav The transfer of divine attributes in the *Rksamhita* *JIES* 16 (1-2), 1988, 127-152, *Indol Taur* 15-16, 145-175

neither the characters nor the relative imp of diff divinities are clearly distinguished in *RV* even names and epithets may be substituted for each other feature expressing or revealing the essence of a divinity or a group of divinities are regarded as divine attributes in the context of this paper attributes like all embracing nature show the pre eminence of deity and may be applied to diff divinities but that does not necessarily prove that they are of the same nature but rather that they are of equal rank and so substantiate the henotheistic concept on of the Vedic pantheon author points out that the apparent synchronic chaos of kathenotheism appears clearly as a diachronic development of Rgvedic pantheon where identical attributes of diff divinities may point to diff ages from the IE period at least in wh they played partially analogous roles

- 25 JOHNSON Willard *Poetry and speculation of the Rig Veda* Calif Univ Press 1981, 18 + 192

see *VBD* IV 4 28

Rev Kenneth G Zysk *JAOS* 104 783-84

- 26 KARLTUNEN, Klaus From the early days of Finnish Indology Metrical translations from the Rigveda by Otto Donner *Stud Or* 56 Helsinki 1984, 501-12

- 27 KAWATHEKAR P N The Panis in the Rgveda *Rtam* 11-15 (B R Saksena Fel Vol), 1979-83, 217-19

RV X 108 Sarama Pant Sathvāda Pantis lived beyond the river Rasa they were the first coiners in the world

28 KHECHINASHVILI, M S Basic oppositions shaping the spatial orientation in the R̥gveda SP, Soviet Scholars, 6 WSC, 1984, 77-81

29 KHUTSISHVILI, K G On the method of studying personal names in the R̥g Veda SP, Soviet Scholars, 6 WSC, 1984, 81-84

30 KRISHNALAL R̥gveda men vasu (pumlinga ekavacana) (Hindi) *Veda pradipa* 2 (4), Nasik, Oct 87, 36-38

31 LADUKESHWAR SATAPATHI R̥gvedasya yajña mulatvam na vā *Vamjyoni* 1, Utkal Univ 1986, Sk 5-12

all Vedas are related to sacrifice so too RV *Śruti* as source of *yajna* *yajna* as source of *śruti*

32 MILLER, Jeanine The R̥gveda in the light of the secret doctrine *Theosophist* 95 (11), Aug 74, 228-36, 95 (12), Sept 74 373-82

33 MINKOWSKI C Z R̥gveda prose khilas (Nivids and Praśas) and their relation to Vedic texts and schools *Paper*, IWVS, Harvard Univ June 89

N and *P* being prose can never be included in *Samhita* being central to the ritual of RV priests they can't be forgotten tracing their progress provides information that is useful in establishing the till p obicerratic hist of R̥gvedic textual trad Asvalayana and Śankhayana preserve significantly diff versions of *N* (and also *P*)

34 MOGHE, S G A note on Professor H D Velankar's 'Word economy and R̥gvedic interpretation' *ABORI* 65, 1984, 251-57

(ref H D V *ABORI* 45 118 *VBD* III 4 58) V's attempt at introducing new interpretation of some RV passages does not appear to be sound and convincing in the light of the *Mīmamsa* position of interpretation

35 NEUFELDT, Ronald W *F Max Muller and the R̥gveda A Study of its Role in his Work and Thought* Minerva Associates, Calcutta, 1980, viii + 192

. (DD Univ of Iowa) see *VBD* IV 4 37, (34 148) acc to M (1) *RV* presents the earliest gems of rel and mythological thought the most primitive stages of lg and genuinely savage or uncouth level of poetry, (2) its study provides the necessary tools for the discovery of true origins and development of mythology rel lg and thought (3) there is close relationship between the development processes outlined in *RV* and the processes that characterize each of the said four sciences

Rev K V SARMA, *IHR* 8, 121 22

36 OGUIBENINE, B *Le deesse Usas Recherches sur le sacrifice de la parole dans le Rgvda* Peeters, Paris Louvain, 1988

37 PANDA Snigdharani Numeral two (*dvī*) in *Rgveda* SP, 34 AIOC, Visakhapatnam, 1989, p 12

38 PANDEY, D K A note on the order of ten books of *Rigveda* Some observations on "Ross' paper *Patna Univ Journal* 27 (2-4), April Oct 72, 11-16

39 PANDEYA, Umesh Datta *Rgveda men gunariti vivecana* (Hindi) *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986, 82-86

RV in the light of poetics

40 PAPERSSO, V *Inni del Rgveda* Rome, 1979
reprint of *VBD* I 8 3

41 PARAKHE, M S *Agnimile* VSM, Poona, 1984, 24
an essay in Marathi on Agnihotra

42 PRABHAKAR, C L The relevance of the *Rgveda* to the modern times *Tritem* 47 (1-2), Apr Sept 78, 77 83
(see *VBD* IV 4 49)

43 PRASAD, Rameshwar *Rgvedīyam* Delhi, 1989, xviii + 318

44 RAMANATHIA VEDALANKAR *Rgvede prakṛticitrānam tatah prāptah samdesas ca* *JIDVP* 3 (2), June 90, 238-292

45 *Rgveda kā mahākāvyaṭva* (Hindi) SP, 35 AIOC, Haridwar, 1990, p 100

- 46 *Rgvede Śāṅkhyānakhyam* Poona, 1987, 6 + 48
- 47 *Rigveda and the United States Supreme Court The Vedic Path* 46 (2) Sept 83, 82-83
- 48 SARMAH, Thaneswar *Rgveda paricaya* (Assam) *Souvenir*, 34th Assam Sk Board Convocation, Hatisong, 1982
- 49 SARMAH, Thaneswar *Rgveda, iyār adhyayana āru arthoddhār ek drstipāt* (Assam) *Asam Sahitya Sabha Patrika* 14 (2), Jorhat Guwahati, 1989, 51-55
- 50 SCHETELICH, Maria *Fruhe Formen des Grundeigentums in Indien – urvara und ksetra im Rgveda* *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 62-66
- 51 SCHLERATH, Bernfried *Beobachtungen zum Wortfeld "singen, preisen, rufen verkunden" im Rigveda* *MSS* 44, 1985, 191-214
- 52 SHENDGE, Malati J *Rationality as a criterion for the interpretation of Rgveda* *Proc 31 ICHSANA*, Tokyo, 1984, 534-35
- 53 SINHA, Nag Sharan *Rgveda paricaya* (Hindi) Delhi, 1990, 156
(*vināṣaṇa sūci*)
- 54 SIVARAMAKRISHNA SASTRI, S *Rgvedapratipādyo 'rithah* *V R Comm Vol*, Chowkhamba, Varanasi, 1982, 6-11
- 55 SOHNEN, Renate *Rgveda and the computer* (II) *SP, IWVS*, Harvard Univ June 89
metrical studies may well be promoted with the aid of a computer *Tübingen RV* —metrically satisfactory new ed of *RV*
- 56 SRINIVASAN, Doris M *Findings from the Rig Veda*
- 57 SUNDAR RAJ, M *Rg Vedic Studies* International Society for the Investigation of Ancient Civilization Madras, 1983-86 Series I (Study I 1-5) *Jyoti-Tamas*, 81, Series II

(Study II 1-5) Space 85, Series III (Study III 1-5) Time, 81, Series IV (Study IV 1-5) Rhythm of Life, 125, Series V (Study V 1-6) Sound - Nada, 132, Series VI (Study VI 1-6): Śakti - Power, 91

acc to author it is to the Veda that Hindu theology turns for legitimising authority He deplores the fact that the Hindus have today a kaleidoscopic view of their rel the present series aims at unravelling the mysteries of *RV* each cent es round a specific role of Agni

58 SURYAKANTA Once more to the kernel of the *Rgveda*. *KURJ* (Arts and Humanities) 3 (2), Sept 69, 297-305
(= *VBD* III 4 52)

59 TATE, Paul D Comparative hermeneutics Heidegger, the pre Socratics, and the *Rgveda* *PEW* 32 (1), 47-59

60 TIWARI, Omkar Nath Dārśanikadrstyā rgvedasya mahattvam *SS* (Gopinath Kaviraj Birth Cent Vol) 39 (1-4), 1984-85, 236-243

61 TIWARI, Shashi *Rksamhitā men maranottara jivāna* (Hindi) *Rtam* 16-18 (G C Sinha Comm Vol), 1984-86, 377-389

cons ders such concepts as *marṭya amṛta pitṛs Yama devayāna pitṛyāna svarga-naraka punarjanma*

62 TRIPATHI, Kailash Chandra *Rksamhitā evam Nighantu* (Hindi) 1968

63 UDAYAVIRA SASTRI *Rgvede kutārthakathanam tathā bhutārthakathanam ca* *JIS* 1 (1), Haryana Sahitya Akademi, 1986, 255-262

myth and reality in *RV*

64 URSEKAR, H S *Rgvedic roots of Hindu law* *SP*, 32 AIOC, Ahmedabad, 1985, 421-22

ref to Surya's marriage (X 85) purpose of marriage was pregnancy *gandharva vivaha* (X. 27 18) son alone is entitled to paternal property, *putrikaputra* (III 31 1)

65 VARMA, V P The Rġveda, Buddha, and Marx SP, National Seminar (Ancient Indian Political Theories), TMV, Poona, Jan '91

Rġvedic notion of *ṛta* is relevant today as a support for the sovereignty of Natural Law the Vedic concept of *abhiata* is highly significant both as a philosophy of dissent against injustice and as a concept stressing fearlessness against all odds including state power and terrorism significance of *tena tyaktena bhunjī-thaḥ* (*Iśa Up*)

66 VISHVANATH VIDYALANKAR *Rġvedaparicaya* (Hindi) Ramlal Kapur Trust, Bahalgarh, 1986, 8 + 120 + 4

Rev Madan Simha CHAUDHAN *Veda Samita* 7 (7) 238-39

67 ZIMMER, Stefan Tod und Sterben im *Rġveda* III 28 (3), July 85 191-199

II ATHARVAVEDA

5 TEXT, TRANSLATION EXEGESIS, ANCILLARY LITERATURE

1 GAUDA, Ramaswarup Sharma *Atharvaveda Samhita Sayanabhasyasahita Hindibhasanuvādasamavalita* Varanasi, 1990, 8 volumes, 5077 pp

text Sayana's comm Hindi transl introduction to each vol

2 GRIFFITH, Ralph T H *Hymns of the Atharvaveda* Mun Man, New Delhi 1985, 2 volumes Vol I, 521 pp, Vol II, 433 pp

(reprint) transl into English with a popular comm by G introd and new appendix by S R SEHGAL Foreword by Siddheshwar VARMA

3 SHASTRI Vidya Nath *Atharvaveda* (Transl into Hindi) New Delhi, Vol I (Books I-X) 827 pp Vol II (Books XI-XX), 736 pp

4 TSUJI Naoshiro *Atharvaveda sanku Kōdai Indo no jūhō* Iwanami Shoten Tokyo, 1977, 270 8

Japanese transl of 41-excerpts (pocket book size) .

5 WHITNEY, William Dwight *Atharvaveda Samhita* HOS 8, Mot Ban, Delhi 1984 (reprint) Vol I (1-8) clix + 470, Vol II (9-19) 471-704

5A WHITNEY William Dwight *Atharvaveda Samhita* Delhi, 1987 Vol I xlii + 632 Vol II 633 1010 + 103

(rev and ed Nag Sharan SINGH) text with English transl
index of *maṭras* *vis d satas*

6 ACHARYA, K C A Saunaka text *vis ṛ vis* its Paippalāda version *Van jyotiḥ* 1 (1) Uktal Univ 1986 E 12-15

(also *SP* 32 AIOC Ahmedabad 1985 1-2) : considers *S* XIX 56 2 and *P* III 8 2 acc to author *P* presents authentic reading

7 BHATTACHARYA Dipak On the new material in the Atharvaveda Paippalāda *IJJ* 27 (3) July 84 173-188

1 A quantitative comparison of different versions (Or K and *AV*'s hymns and stanzas) derangement of material in *Kaṇḍas* XI XII and XIII in K comments 2a General nature of the new material and its presentation 2b Some new material in *Kaṇḍa* VII 6 instances of *lecunae*

8 BHATTACHARYA Dipak Was Kashmir the home of the Atharvaveda Paippalāda? 33 *PAIOC* Poona 1989 133 139

(also *SP* 33 AIOC, Calcutta 1986 p 46) (C V HUGEL in the 2nd ed of *Kashmir und das Reich der Siek* 1840-48 noted that the Brahmins of Kashmir belonged to *AV* *Papp AV* sent from Kashmir was called by ROTH as Kashmirian *AV*) (No Atharvaveda was ever found in Kashmir) existence of *AVP* trad discovered in Orissa in 1960-70 by Durgamohan BHATTACHARYA acc to him *AVP* was brought to Kashmir by a single man Yuddhabhatta in 15th cent Dipak BHATTACHARYA suggested (1970) that southern kings of Angiras gotra who had moved to Eastern India around 10th cent AD could have been responsible for the transplantation of *AVP* into Orissa WITZEL favours a Kashmir *AVP* trad (*VBD* IV 5 41-42) Dipak BHATTACHARYA does not accept that there was any *AVP* trad in Kashmir before Yuddhabhatta introduced it there after having learnt the same in Karnataka at the same time the existence of a different *AV* trad in Kashmir from early medieval times can't be ruled out probably that trad was that of the Mauda recens on (see § 8A and § 19 below)

8A BHATTACHARYA, Dipak The identity of the Atharva-vedic tradition of Kashmir *G B Comm Vol*, Kurukshetra, 1991, 1-7

ref *VBD* IV 5 41-42 (1) against and for a theory of Kashmirian origin of *AVP* (2) new facts since 1976—they go against the view that there was any *AVP* trad in Kashmir before Yuddhabhatta introduced it there after having learnt the same in Karnataka where *AVP* had been popular in modieval times (3) the case for *third AV* revision in Kashmir see 5 8 above

9 HOFFMANN, Karl Textkritisches zur Paippalāda-Samhitā *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986 457-461

(also *SP* 4 WSC Berlin 1979 194 197) considers *AVP*
I 46 2 IV 11 5a II 36 4 II 66 4 II 19 3 II 73 3
II 61 1 IV 21 6 IV 20 7ab

10 INSLEY, Stanley On the recensions of the Atharvaveda and Atharvan hymn composition *SP IWVS* Harvard Univ, June 89

did Kaṛva poets compose *AV* hymns? redactional hist of the corpus

11 MISHRA R C The extant *Atharvaveda śakhas* and their area of circulation *31 PAIOC* Poona, 1984, 207-214, *A C Swain Fel Vol* Utkal Univ, 1985, 179-186

besides Śaunaka and Paippalāda there probably existed a third *śakha* namely Devadarsī (in Andhra region) see *VBD* IV 7 29

12 PATNAIK Minati Authenticity of the Paippalāda version of the *Atharvaveda* *SP*, 32 *AIOC* Ahmedabad, 1985, 18-19

discusses some words from *AVP* first *kāṇḍa* on the basis of fresh ms evidence

13 PATNAIK Minati A few readings in the second *kāṇḍa* of the Paippalāda Samhitā—Orissa version *SP*, 34 *AIOC*, Visakhapatnam, 1989, p 19

compared with those in D M BHATTACHARYYA's ed.,

14. PATTANAYAK, Dukhisyama. *Paippalāda-Saṁhitā* – the Orissan recension of the *Atharvaveda*. (in) *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986; 475–77.

..considers 20 readings..

15. SHARMA, M. D. *Paippalāda-Saṁhitā* and Patañjali's *Mahābhāṣya*. SP, 32 AIOC, Ahmedabad, 1985, p 307.

..(ref VBD IV 7 1) . P was acquainted with the text of *AVP*, the purpose of some *Vārttikas* of *MB* was directed to derive some words occurring only in *AVP*

16. VEERABHADRA SWAMY, M. R Identity of the commentator of the *AV* with Sāyana, the commentator of the *RV*. *JKU* 22, 1978; 39–46.

..see VBD IV. 1 75 .

17. VISVANATHA VIDYALANKAR. *Atharvaveda-bhāṣyam*. *Kāṇḍas* 14–17, Karnal, 1981, ja + 323, *Kāṇḍas* 4–6 Bahalgarh, 1991.

18. WITZEL, M. Die mundliche Tradition der *Paippalādas* von Orissa. *MSS* 44 (Karl Hoffmann Festgabe 1), 1985; 259–289.

19. WITZEL, M. Die *Atharvaveda*-Tradition und die *Paippalāda-Saṁhitā*. *ZDMG*, Suppl VI, 1985; 256–271

. stresses the imp of studying scribal mistakes based on local pronunciation, on misreadings, and on geographical spread of texts. suggests that Gujarat was the medieval centre of the *Paippalādas* but that their trad must have become extinct bet cir. 1250 and 1431, and that from 1431 until cir 1700 the *Śaunaka-Saṁhitā* was transmitted in Gujarat by one family (see 5.8 above) .

20. WITZEL, M Note on the transcription of the *Paippalāda-Saṁhitā*. *Paper*, IWVS, Harvard Univ, June 89.

21. BAHULKAR, S S The *Naksatrakalpa* and the *Śāntikalpa* 31 *PAIOC*, Poona, 1984, 179–184; *JOIB* 34 (3–4), Mar – June 85; 135–139.

..chronological sequence *AVŚ* (I–XVIII) → *Kaṭṭikasūtra* → *NK* (*Kṛttikārohin*) → *AVŚ* (XIX) → *ŚK* *NK* (present text) presents two strata—the former may be called *Kṛttikārohin* and the latter *NK* .

- 22 BAHULKAR S S *Angirasakalpa* a brief survey
ABORI 68, 1987 571-579

five *Kalpas* of *AV* ref to *Āk* in Darila's *Bhāṣya* on Kegava's *Paddhati* and Sayana's *Bhāṣya* Angirasas known as Atharva-vedin Brahmanas (ref to by Nagendranath BASU in *Arch Survey of Mayurbhanj* Vol I 1911) BAHULKAR gives information re *Angasam* (= *Āk*) from 2 mss in BORI *Āk* of Śaunaka lost present text composed later by Atharvavedins of the Paippalada *śakha* in Orissa influence of Nṛsinha cult

- 23 BHAGAVADDATTA (ed) *Atharvavediṣa Pañcapatalika*
New Delhi 1985 (reprint), 40

third *Lakṣanagrantha* of *AV* (with Hindi transl)

- 24 BOWER Alice et al (ed) *Vastuśāstra Upaniṣad* Mot
Ban Delhi 1982 XXII + 192 + tables

(The Essence of Form in Sacred Art) supposed to belong to Paippalada *śakha* of *AV* but the text gives citations only from Śaunaka

Rev O v H ZDMG 134 (2) 385 W A P MARR BSOAS
47 (3) 576-77

- 25 CHAUSALKAR Ashok S Pre Kautilyan *arthaśāstra*
tradition SP, National Seminar on Ancient Indian Political
Thought, TMV Poona Jan 91

* *Arthasastra* = *Upaveda* of *AV* based on *Pancama veda* emphasises role of Purohita

- 26 LAL S K Gṛtakambala rite in *Atharvaveda Parī-*
śista 33 SP, 2 Seminar on Inst of Sacrifice VSM, Poona, 1986
studies this rite from a psycho-rel pt of view

- 27 LISHK Sajjan Singh SHARMA, S D Standardization
of time unit *muhurta* through the science of sciatherics in
Atharva Vedanga Jyotisa *IJHS* 15 (2) New Delhi, 1980,
193-203

- 28 MISHRA R C The Paippalādiya Naksatra Kalpa - a
critical study SP 32 AIOC Ahmedabad 1985, p 475

NK of Paippalada *śakha* is completely diff from the *NK*
hitherto known to scholars *NK* of P seems to be the real *NK*

the one among the five *Kalpas* of *AV* this is testified by the commentator Śrīdhara

29 MISHRA R C Paippaladiya Naksatrakalpa rite a brief survey SP 33 AIOC Calcutta 1986 p 21

NA of Paippalada diff from that of Śa naka (text edited for the first time)

30 MODAK B R Aspects of ritual in the *Atharva Pariśistas* SP 33 AIOC Calcutta 1986 22 23 SP Seminar on Sacrifice in India Bombay Univ 1986 (in) *Sacrifice in India*, Viveka Aligarh 1987 41-48

AV Par 21 28 deal with this topic considers such items as ste alar k nda aran s etc

31 SASTRI Keshav Deva *Atharvashamhitavidhana* New Delhi 1988 4 + 12 + 147

32 VAN DER BOSCH Laurens Peter *Atharvaveda Pariśista Chapters 21 29* VRB Drukkerijen Groningen 1978 129

Introd transl notes *abhi car* practices and meteorological om na

Rev Ioan Petru CULIANU *H st Rel* 23 (2) 193 195

6 PARTICULAR HYMNS AND MANTRAS

1 ABHAYADEVA Atharvaveda ka adhyayana (Hindi) *Veda Savita* serially from 7 (2) Sept 86 onwards

con d from *Veda Savita* Aug 80 13 15

2 ABHAYADEVA *AV XI* 1 22 *Veda Savita* 7 (2) 43 45 *AV IV* 33 7 *Veda Savita* 6 (6) 183 184 *AV X* 8 32 *Veda Savita* 7 (4) p 109 *AV VIII* 1 3 *Veda Savita* 11 (11), p 313

(H nd)

3 ACHARYA K C A Śaunakiya text vis a vis its Paippalada version

see 5 6 above

4 AGRAWAL Kiran Prabha *Ekata* ka pratipadaka—Atharvaveda ka sammanasya sukta *VJ* 35 (7) Oct 86 18 20

5 AMBROSINI, R *Magia e sapienza dell'India antica Inni dell'Atharvaveda* Studi e testi orientali, Editrice Clueb, Bologna, 1984, liv + 183

selected *suktas* from *AV* transl and commented

6 ARYA, Ram Dayal *AV VI 19 1 Vedavani* 41 (8), June 89, 2-5

7 BALASUBRAHMANYAM, M D *Subhagamkarani* in *AV* 6 139 1 (in) *Amrtadhara* R N D Fel Vol, Ajanta, Delhi, 1984 21 27

subhagam karan^{*} is the genuine reading the *pada* text analyses the word correctly Sāyana has rightly relied on Panini's rules for justifying the Vedic word formation and accentuation *si bhagam* found in 9 mss is not correct

8 BAUMER, Bettina *Vena a mystical hymn of the Atharva Veda Navonmesa* (G Kaviraj Comm Vol), Varanasi, 1987, E 289-291

AV II 1 (English transl given) without mentioning once the word *brahman* this hymn is one of the most complete expressions of that Atharvane *brahmavidya* which is a clear forerunner of the *Up* wisdom

9 BHARTIYA, Kanti Kishor *AV VII 56 7, VI 100 2, IV 5 3, (RV VIII 102 21) Vedavani* 38 (9), July 86, 19-21

10 BHATTACHARYA, Ramakrishna Identification of a quotation from the *śruti* in Appayyadiksita's *Vedanta Kalpataru-Parimala* *ABORI* 66, 1985 p 263

(ref Gode *ABORI* 19 93 95) *prthiv' pratisthā' iti śrutjantarāt* — B suggests that the *śruti* intended here is *AV XVIII 4 5b*

11 BLOOMFIELD, Maurice *Hymns of the Atharvaveda* (together with extracts from ritual books and commentaries) SBE 42, Mot Ban, Delhi, 1987, lxxiv + 716 + indices notes (reprint) English transl

12 CHAUHAN, Madan Simha *AV VII 60 6 Veda Savitā* 4 (2), 51-54, *AV IV 17 15, VII 23 1 Veda Savitā* 11 (7), 176-180

- 13 DANGE, Sadashiv A The Kuntāpa hymns and the 'silpa' *Amrtadhara*, R N D Fel Vol, Ajanta, Delhi, 1984, 85-93

Kuntapa sūktas once formed part of a regular ritual for fertility the hymns must have been popular in the period of Ruramas Kaurava Parikṣit their ritual was believed to destroy evil (*ku*) they were given the status of the 4 imp hymns and were mixed with them as the *silpa* as they were already settled in belief as wonder producing diff bet *brahman* and *śilpa*

- 14 DAYANANDA, M AV XII 1 1 *Veda Savita* 4 (2), Sept 83, 60-63

- 15 DVIVEDI, Kapil Dev *Vedamrtam Atharvaveda Subhā-sitavali* Varanasi, 1988, 10 + 424

- 16 ELIZARENKOVA, T Y (ed) *Translation of hymns from the Rgveda and the Atharvaveda*

see 3 43 above

- 17 ELIZARENKOVA, T Y, TOPOROV, V N The structure of AV X 2 an interpretation in the light of Vedic anthropology (Russ) (in) *Literature and Culture of Ancient and Medieval India* (Russ ed G ZOGRAPH), Nauka, Moscow, 1987, 43-73

- 18 FATAH SINGH AV XII 1 45 *Veda Savita* 3 (10), 292-95, AV XIX 41 1 *Veda Savita* 4 (8), 216-222, AV III 25 2 *Veda Savita* 6 (7), 224-228, AV VI 2 1 *Veda Savita* 10 (7), 208, 212, AV X 8 7-8 *Veda Savita* 11 (2), p 51

- 19 GONDA, J The gods of the *godana* ceremony (AVŚ 6 68) *Amrtadhara* R N D Fel Vol, Ajanta, Delhi 1984, 153-158

--part played by Prayāpati in *godana* ceremony *godana* as a passage rite gods concerned with the rite connected with 'shaving'

- 20 GONDA, J *Nidhipati* (AVŚ 7 17 4 etc) *Rtam* 16-18 (G C Sinha Comm Vol), 1984-86, 115-126

the prayer accompanies the first *samistayajis* oblations indicating the completion of sacrifice *nidhipa* shd rather be

taken to mean the guardian of deposit(s)' and probably denotes the guardian of the 'treasure' deposited by the person who by performing a definite rite has acquired the merit which is usually called *sukṛtam*

- 21 GUPTA, Manoharlal Vedon ki prthivī (4) (Hindi)
Veda-Savitā 11 (2), Sept 90, 53-55

Prthivī śukta in AV

- 22 GUPTA, M N The riddle of *trisaptah* of *Atharvaveda*
I 1 1 in relation to symbolism on seals from Mohenjodaro in the
Indus Valley (an archaeology aided solution) *A N Jani Fel*
Vol, Or Inst, Baroda, 1983, 155-181

mentions earlier interpretations effort made by the Indus
seer and the scribe for the presentation of the text of the Veda
in a highly developed technique correct interpretation of 3 or
7 or 3×7 will be found in a linguistic concept

- 23 GUPTA, P Hymns of Garutman in Atharva Veda 47
PIHC, Srinagar, 1986 130-137

9 hymns in *AV* of exclusive toxicological character (IV 6-7,
V 13 VI 12 100 VII 88 X 4) assigned to Garutman, one
each to Śaṁtati (VI 54) and Atharvan (VII 56) Garutman
hymns deal with various poisons and various specific antidotes
Garutman and Suparna significance of dice and divination .

- 24 HAUDRY, Jean Un croisement de formules dans l'
Atharvaveda (AV, 10 2 22) *JA* 271 (3-4), 1983, 277-280

(English summary)

- 25 HEGDE, R D Hymns on Rātri in the Atharvaveda
Sambodhi 12 (1-4), April 83-June 84, 35-38

- 26 Hymns to Skambha (the Pillar) *AV* X 7 *Advent*
35 (2), 15-19, 35 (3), 12-14, 35 (4), 12-14

- 27 JAGANNATH, Vedalankar *Kuntapasūktasaurabham*
Guru Gangeshvara Chaturvedi Prakashan Samsthana, Mathura,
1984, 153 + 14 + 4

spiritual exposition in Sanskrit of *AV* XX 127 139

Rev S SRIVASTAVA *Veda Savita* 4 (10) 276-78

28 KANTAWALA, S G Some remarks on *Atharvaveda* XIX 53 and 54 *J Dept of Sk*, Calcutta Univ, 1987, 47-50

(also SP 32 AIOC Ahmedabad 1985 12-13) 'time' as the highest principle these two hymns mark some development in speculative thinking

29 KAPUR, Karmanarayan *AV* IV 16 5 *Vedavani* 41 (7) May 89, 2-3

• (Hindi)

30 KOMALABHAI 'KESH' *AV* VII 2 1 *Veda Savita* 5 (6); 197-199, *AV* VII 16 1 *Veda Savita* 7 (1), 5 6, *AV* VII 23 1 and V 17 5 *Veda Savita* 7 (2) 41-42, *AV* VII 3 *Veda Savita* 7 (7), 223-224 *AV* II 31 2 *Veda Savita* 8 (4), 116-117

(Hindi)

31 MANOHAR Atharvasruti Muktamāla 2 28 (Hindi). *Veda Savita* (serially) 8 (11) 11 (11) 1988 91

various *AV* passages explained

32 MONE, Neelima N Study of *AVŚ* 6 51 *JGJKSV* 38 39, 1982-83, E 67-73

the 3 verses of the hymn do not form a consistent and congruent hymn its various *viniyogas* also point to the same fact

33 MONE, Neelima N On the variant readings in *AVŚ* 3 12 as noted in Sayanabhāṣya *Sambodhi* 11 (1-4) 1982-83, 29-36

Sayana who has many diff readings (not only here but also elsewhere) presents some text available to him and that is apparently unacceptable

34 PANCHOLI, Badriprasad *AV* VI 1 3 *Veda Savita* 8 (4), 114-116, *AV* XIX 40 1 *Veda Savita* 8 (8) 237-238

(Hindi)

35 PATHRIYA, Satya *AV* III 25 2 *Vedavani* 37 (10), 1-2 *AV* VI 30 3 *Vedavani* 38 (9), 1-2 *AV* XIV 1 31 *Vedavani* 38 (10) 1-3, *AV* IX 1 22 *Vedavani* 39 (12), 5-6, *AV* XIX 47 46 *Vedavani* 40 (1) 1-3, *AV* III 30 5 *Veda-*

vanī 41 (1), 2-4, *AV* IX 9 3 *Vedavānī* 41 (2), 1-4, *AV* XX. 126 20 *Vedavānī* 41 (6), 1-3, *AV* VI 81 3 *Vedavānī* 41 (11), 2-4

36 PRABHAKAR, C L. The *Prithivī-sūkta* of the *Atharvaveda* (XII 1 1-63) *SP*, 33 AIOC, Calcutta, 1986, 66-67

ref to literary excellences and other merits of the hymn *AV* regarded as a genesis for *kavi* and *kāvya* aspects of Indian literature

37 PRIYAVRATA *AV* XII 1 30 *Vedavānī* 39 (2); 1-2

38 RATH, Pratiba Manjari Skambha-hymn of *Atharvaveda* — a literary appreciation *Bh Vid* 49 (1-4), 1989, 34-38

questioning method poetic images figures of speech..
Vedic seer—both a poet and a philosopher

39 RUSTAGI, Urmila Rāstriya ekatā aura *Prithivī-sūkta* (Hindi) *Veda Savita* 11 (3) Oct 90, 70, 76

national integration and *Prithivī* *sūkta*

40 SATYAKAM VIDYALANKAR Vedic harvest songs *The Vedic Path* 47 (1) June 84 1-2

..*AV* III 24

41 SATYAPRIYA *AV* XII 2 28 *Vedavānī* 36 (7), May 84, 1-2, *AV* XIV 1 38 *Vedavānī* 36 (8), June 84, p 1.

(Hindi)

42 SATYAVRATA SIDDHANTALANKAR *Prithivī* *Sukta* Part I. *The Vedic Path* 49 (4) May 87, 1-4, Part II 50 (1), June 87, 1-6, Part III 50 (2-4), Mar 88, 1-7

. transl and exposition

43 SATYAVRATA SIDDHANTALANKAR *Brahmacarya* *Sukta*, *The Vedic Path* 52 (4), Mar 90 *AH* 7 [75], Aug 90, 17-18

AI 11 5 1 26

44 SCHWARTZ, Martin *Atharvaveda* 2 27 : *paśā*, pig, and poetics *SP*, 7 WSC, Leiden, 1987, p 146

mention of the boar may be due solely to the poetics of the text, it need not reflect the reality of *paśā* (e. g. that *p* is a truffle or mushroom)

45 SHARMA, Jayamangal *AV* VII 60 1 *Veda-Savita* 10 (8), May 90, p 249, *AV* IV 2 17 *Veda Savitā* 10 (9), April 90, 267-68

ideal householder ideal wife and mother

46 SHUKLA, Siddhanath *Atharvavedīya Bhūmisūkta* Allahabad, 1984, 56

47 SIVAPUJANA SIMHA *Brahmacāri kā paridhāna kṛsnājina* (mrgacarma) (Hindi) *Vedānti* 37 (2), Dec 84, 9-18

AV XI 5 6 *karṣṇa — kṛsnājina*

48 THIEME, Paul The first verse of the *Trisaptiṣam* (*AVS* 1 1 — *AVP* 1 6) and the beginnings of Sanskrit linguistics *JAOS* 105 (3), 1985, 559-565

(— *MS* 4 12 1) 21 items of an old *Varnopadeśa* will be a, i u e o, ai au, r l v, k c ṭ t p ś s h

49 TSUCHIYAMA, Y The coronation ritual of the *Atharva-veda* — *AV* 4 8 *Hokkaido Journal of Indological and Buddhist Studies* 3, Sapporo 1988, 155-169

50 VAJAPEYI Ram Saran *Tāntrika paripreksya men kuntāpa* (Hindi) (in) *Navonmesa*, G Kaviraj Comm Vol, Varanasi, 1987, H 207-214

51 VEDABODHA, Swami *AV* II 8 1 *Veda Savita* 8 (12), 403-405, 410, *AV* VIII 8 24 *Veda Savita* 9 (3), 73, 79, *AV* XVIII 3 17 *Veda Savita* 9 (4), 134-135, 140, *AV* V 30 11, *Veda Savita* 9 (10), 345-46, 350, *AV* IV 3 7 *Veda Savita* 9 (11), 423 24

52 VEDIA, D G *Medhājanana suktas of the Atharvaveda — a study* *SP*, 32 AIOC, Ahmedabad, 1985, p 27

AV I 1 IV 30 VI 108, VII 61 *AV*-seer gives practical usage of medicine in guise words *vacaspati* and *vasospati* denote medicinal plants *Acorus calamus* Linn and *Agati* Grand flora., *AV* as origin of *Āyurveda* medicines

53 VIKRAMADITYA "VASANTA" *AV* XIX 44 6 *Veda-Savita* 7 (11), June 87, 371-72, *AV* II 34 3 *Veda-Savita* 8 (1),

Aug 87; 5-7, *AV* VII 8 1 *Veda-Savitā* 8 (11), June 88; 359-363

54 VIRENDRA MUNI, Sastri Kuntāpasūkta (Hindi) *Veda-
vani* 36 (11), Sept 84, 12-13

Kuntāpasūkta as *prakṣipta* (= *parīkṣita*)

55 VISHVASHRAVA VYAS *Veda kā eka asamādheya sthala*
(Hindi) *Veda-vani* 39 (1), Nov 86, 9-15

a difficult Vedic passage—*AV* IX 6 3 *mamsa* = a thing
wh. is dear to mind

7 GENERAL STUDY

1 AGRAWAL, Kiran Prabhu *Atharvaveda men ātithya-
satkāra* (Hindi) *Veda-vani* 38 (7), May 86, 3-8

. hospitality in *AV*

2 The Atharvans in the Rgveda and Atharva Veda *SP*, 33
AIOC, Calcutta, 1986, p 87

see 4 3 above

3 BAHULKAR, S S *Atharvanic element in the Āyurveda*
(in) *Essays in Science*, S Mahdihassan Ed Vol , Karachi, 1987,
66-74

a collection of 'treatments void of rational basis' mostly
from 4 *Samhitās*

4 BHATTACHARYA, Dipak *The position of the Vāstu-
sūtropaniṣad in the Atharvanic literature* *Vastusūtra Upaniṣad*,
Delhi, 1982, 30-36

5 BHATTACHARYA, Ram Shankar *Reason for the Bhāga-
vata view about the Upaveda of the Atharvaveda* *Pur* 27 (2),
July 85, 376-380

Bhag 2 12 37 38 *Sthāpatya* as *Upaveda* of *AV*, because
sthāpatya is treated at great length in *Tantra-Āgama* lit wh
latter is intimately connected with *AV* also because Kṛṣṇa-
Vāsudeva was an eminent practitioner of *sthāpatya*

6 CHAKRAVARTI, D *Occultism in the Atharvaveda* *SP*,
26 AIOC, 1972.

7 DEVADATTA SASTRI *Atharvavedīya tantravijñāna* (Hindi)
Allahabad, 1985, 8 + 256

technology in *AV*

8 DEVASTHALI, G V Name of the Atharvaveda *IA* 2 (3),
July 67, 26-36

9 DEVASTHALI G V Form and arrangement of the
Atharvaveda *IA* 2 (4), Oct 67, 29-39

10 DUBE, Rajadeva, SIMHA, Pramod Kumar - Ayurveda ke
vikāsa men Atharvaveda kā yogadāna (Hindi) *Vedavani* 36 (6),
April 84, 13-15

ref Swami BRAHMAMUNI *Atharvaved ya Cikitsasastra*, RAMA
GOPAL SASTRI *Vedon men Āyurveda*

11 DVIVEDI, Kapil Dev *Atharvaveda ka Sanskritika
Adhyayana* (Hindi) Visvabharati Anusandhan Parisad, Varanasi,
(cultural study of *AV*)

12 FATAH SINGH Veda kā vijñānakanda (Hindi) *Veda-
Savita* 11 (9) April 91, 255, 270

13 KASHIKAR, Mandakini Samdhya worship of the
Atharvans — a comparative study *SP*, 32 AIOC, Ahmedabad,
1985, p 474

AVPar 41 also ref to *Atharvavedaprayogabhānu* of Satpanna-
gara Ravishankar DVIVEDI (*AV* trad in Gujarat in medieval
period) *Atharvaveda trikalasandhya* by an anonymous writer of
Sangam Mahuli near Satara probably in 18th cent (relates
to practices current in Satara and Sangli districts) much simi-
larity bet Gujarat and Satara Sangli practices

14 KESHAV DEV SASTRI *Atharvavedīya itibhiti nivarana :*
Vaidika Vijñana New Delhi 1989, 168

remedies against natural and divine calamities

15 KODIKAL, Nandita Basic principle of Atharvaveda
(in) *Proc Sem on "Ultimate"*, Bombay Univ, 1991, 247-253

16 KRISHNALAI Atharvaveda men yuddhaniti (Hindi)
D N Shastri Comm Vol, 1989, 65-71

ethics of warfare in *AV*

- 17 MAHDIHASSAN, S Lac as drug in Atharvaveda and its identity (in) *Essays in Science*, Hamdard Foundation Press, Karachi, 1987, 221-244

the Aryans up to the time of ŠPB were nomads clad in animal skin there was not much of woollen cloth and no need for a dye to colour it red as nomads they frequently indulged in feuds and needed a drug to heal wounds and join fractured bones if *lakṣa* was such a drug it was quite enough for them

- 18 MANDE, K V Environmental awareness according to the Atharvaveda *Paper*, Sem on Environmental Awareness, CASS, Univ Poona, 1990

- 19 MAYANK, Manjul Pāṇini's acquaintance with the Atharvaveda *SP*, 7 WSC, Leiden, 1987, p 86

- 20 MEHTA R N Use of cutting tools of stone in Atharva Veda *JMSUB* 30 (1), 1981, 111-114

(= *DHB* 7 53) *AV* VI 138 5, VIII 4 9 (*AV* VII 50 5 *samlīkṣita* denotes writing)

- 21 MEHTA, Vinod P Some comparative aspects of Atarvaxś (Avesta) and Atharvan (Veda) *SP*, 32 AIOC, Ahmedabad, 1985, p 14

- 22 MISHRA, Shri Kishor Atharvasamhitānuśīlane vidusām visamgatayah *SP*, 33 AIOC, Calcutta, 1986, p 62

points out inconsistencies relating to the *Samskara-prakīraṇa*

- 23 NOOJBAIL, Maina A note on the interpretation of Atharvaveda — ancient and modern *SP*, 35 AIOC, Haridwar, 1990, p 133

particularly from the standpt of Indian philosophical thought

- 24 PUROHIT, Bhai Shankar Atharvaveda paṇicayah *Samvid* 24 (1), Aug 87, 4-10

- 25 RARATE, V R Atharvavedavānmayam *Naumisi*am 1 (1), April 80

- 26 SINGH, H G Contribution to psychology in the Atharva Veda *The Vedic Path* 50 (1), June 87, 54 ff

I psychological applications to mental disorders (A) abnormality, nosology and symptomatology (B) the Atharvan psychotherapy, II psychological applications to education and guidance

- 27 SUNDAR RAJ, M *Veda and Tantra — the Atharva Veda* International Society for the Investigation of Ancient Civilization, Madras, 1984, xviii + 162

(1) in *AV*, we see the beginnings of *Tantras* and *Āgamas*, (2) all Hindu *samskaras* have their origin in that work, (3) roots of both *RV* and *AV* lie in the IV civil (4) it is possible to attempt the reconstruction of *Ur* or *Mother Veda* from wh the various ancient texts have become differentiated

- 28 THAKUR, Prajna H *Atharvavedamān nirdista keśavar-dhananā upāyo* (Guj) *Svadhya* 26 (1-2), 1988-89, 1-6

remedies for growth of hair in *AV* ref VI 21 23 30 3, 136 1-3, 137 1 3

- 29 TIWARI, Kailash Nath *Atharvaveda men bhakti* (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, 23-24

- 30 TIWARI, Shashi *Atharvaveda samhita men pasupālana* (Hindi) *Rtam* 11-15, B R Saksena Fel Vol, 1979-83, 459-466

cow bull horse, lamb goat etc animal rearing for people's own maintenance

- 31 TURSTIG, Hans Georg *The Indian sorcery called abhicāra* *WZKS* 29, 69-117

- 32 VEERBHADRA SWAMY, M R *Black magic in the Atharvaveda* *SP*, 34 AIOC, Visakhapatnam, 1989, p 4

abhicāra in *AV*

- 33 VISHWAKARMA, Hiralal, DWIVEDI Upendra. *Atharvacikitsā vijñāna* (Hindi) Krishnadas Ayurveda Series 12, Varanasi, 1984, 607

III SĀMAVEDA

8 TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE

1 ASHU RAM ARYA *Sāmaveda* Vedaprakashan, Chandigarh, 1988, 540

Urdu Hindi exposition

2 BHATTACHARYYA, Satyavrata Samāsrāmī (ed) *Sāmaveda Samhita* (with the commentary of Sāyanācārya) Mun Man, New Delhi, 5 volumes, 936, 547, 688, 562, 673 (each with an introduction)

reprint of 1871 78

3 DEVI CHAND *Hymns of the Sāmaveda* Mun Man, New Delhi, 1986, 318

see VBD IV 8 3

4 GANAPATI, S V (ed) *Sāma Veda* Sanskrit text in Devanāgarī with English translation Mot Ban, Delhi, 1982, xxxiv + 491

see IBD IV 8 4 acc to ed *SV* presents a cogent and consistent system of ideas bearing on (1) evolution and (2) how the operations of brain and sense-organs and body take place and how Devas are responsible for carrying them out he also suggests that *RV* wh came into being much later after the Vedic people arrived in India has borrowed in bulk from *SV* and *YV* acc to G *SV* (c 9100 B C) *RV* (5000 B C). *SV* belongs to Devas who lived with related Asuras in the polar region

Rev B B CHAUBEY *VJ* 24 156-158 P D NAVATHE *ABORI* 65, 301-302 A V N SARMA *JORM* 42-46, 231 32, H G SINGH *The Vedic Path* 46 (2) 88-89 M WITZEL *ZDMG* 136 149

5 GANAPATI, S V *Man's Origin and Destiny Sāma Veda* (with text, English translation and commentary) Kalakshetra Publications, Madras, 1982, V + 103

[see BSOAS 47 (3) 1984 p 616]

6 GAUDA, Ramasvarupa Sarma (ed) *Saṃanabhasyasahitā Sāmavedasamhita*, Varanasi, 1989, 967.

with Hindi transl

7 GRIFFITH Ralph T H *Hymns of the Sāmaveda* Mun
Man, New Delhi, 1986 (reprint), viii + 310

transl into English with a popular comm see VBD IV
8 6

8 JOSHI Maganlal B *Samaveda* B L Joshi Charity
Trust Porbandar, 1982 15 + 588

simple transl in Gujarati

9 MRIDULA KIRTI *Samaveda* Delhi 2 + 63

transl

10 PANDIT, Vishnudeva Sankaneshvara *Samaveda Samāra
Bhasabhasya* (Guj) Veda Prakashan Samiti, Ahmedabad 1978

Samaganaprakriya (pp 481 555) (a) prime nature of Sama
notes (2) the *Samhitā* follow ng *chandas*

11 PARPOLA A Field research on Sama Veda traditions
in South India *Univ Circle Newsletter of Helsinki Univ* 4 (2),
16 5 85, 6-10

12 PARPOLA A Texts of the Jaiminiya Sāmaveda an
updated catalogue SP, 8 WSC Wien 1990

updates VBD III 24 38 and VBD IV 8 35 report on the
work carried out in South India since 1983 ref to res
project Domestic rituals of the Jaiminiya Brahmanas

13 RAMANATHA DIKSHITA M *Samasarasarvasvam* Madras,
1972

(— VBD IV 8 21) (R D s Tamil work called *Samasāra
sarvasvam* publ 1962 contains all information re *SV* and its
accessories covers 72 Sāmavedic texts) in the present *Sama
sarasarvasvam* in Sk author gives salient points of more than
90 texts connected with *SV* (*Kaushama*)

14 RAMANATHA DIKSHITA M *Samavediyah Uttararcikah
padapathaś ca Śruti Smṛti Purāna Prakasana Samiti Granthamala*
5 Madras 1982, XII + 142

15 RAMANATHA VEDALANKAR *Samaveda bhasyam* Paro
pakarini Sabha Ajmer, 26 + 4

(Sanskrit and Hindi) *prathama prapāthaka, prathama adhyāya, prathama khanda*

16 TOTAM SUBRAMANYAM NAMBUTIRI Jaiminiya Sāma-vedam (Malyalam) (in) *Tali Temple Kalasam Souvenir*, Calicut, Jan 77

17 VISVANATHA SARMA, V, RAMACHANDRA SARMA, V. (ed) *Sāmavedasamhitā Āgneya Kānda Śruti Smṛti-Purāna Prakāśana-Samiti*, Madras, 1983, 20 + 89 + 198 + xix

text with (1) *Vharana* by Madhava, (2) *Bhasya* by Bharata-svamin and (3) *Vedarthaprakāśa* by Sāyana..

Rev A V N SARMA, *JORM* 42 46 236-37, K V SARMA, *ALB* 47, 209 10

18 KARTTUNEN, K Medieval texts on the *grhya* ritual of the Jaiminiya Śākhā *SP*, 8 WSC, Wien, 1990

ref to *Jaiminisamprayoga*, *Griyakarmakriyākarma*, and *Anukramanika* (the mss of wh were newly discovered in Kerala by PARPOLA and the author)

19 RAMANATHA DIKSHITA *Sāmatantra* BHU, Varanasi, 1961

introd pp 1-55

20 SANKARA RAMA SASTRI, C *Sāmaveda-Samdhyaṅvandana, Sāmaveda-Upākarmaprayoga, Samaveda Śrāddhaprayoga* Sri Balamanorama Series 55, 58, Madras, 1987, X + 178

21. SHARMA, B R *Puspasūtra* Prapāthakas 1 and 2

. (= VBD IV 8 28) (see relevant entry in Section 23)

Rev Lewis ROWELL *JAOS* 105, 386-87

22 PATIRIYA, Satya Yo jagāra tam reah kāmayante, *SV. Vedavānī* 36 (4), 1-2, *SV (Pūrva)* 6 1 9 *Vedavānī* 36 (6); 1-2, *SV (Pūrva)* 65 *Vedavānī* 37 (12), 1-2, *SV* 3 4 10 *Vedavānī* 39 (1), 1-3, *SV* 2 2 2, 4 3 *Vedavānī* 42 (12), 1-2

23 VEDABODHA, Swami *SV* 4, 4 *Veda-Saviṭā* 9 (7); 236-37.

9 GENERAL STUDY

1 HOWARD Wayne Sāmaveda Ārcika recitation of the Nampūtiris *F R Srikrishna Sarma Fel Vol*, Tirupati, 1983, 145-169

2 JAGADISAN, S A study on the social, cultural and physical background of the Sāmavedic seers from their names *SP*, 33 AIOC, Calcutta, 1986, 54-55

ref to *Vartabrahmarā* most of the names mentioned in this *Br* are found in the *Ta-dhīta* portion of Panini's *Aśadhya*ī

3 JOSHI, Purushottam H Gujarātānā vidvān Śivarāma Śukla nī sāmavedīya kṛtīo (Guj) *Śādhya* 24 (3-4) 1987, 409-414

mentions 12 works on *SV* in Gujarati by Śivarāma Śukla (17th cent A D)

4 PANDEY, Kapil Sāmaveda kī utpatti (Hindi) *Veda-Prāṇ* 4 (5), Dec 89, p 10

5 PANDIT, Vishnudeva Sankānashvara *Samaveda paricaya* (Guj) Univ Granthanirmāna Board Gujarat State 1973-74

introd to *SV* in 6 booklets in Gujarati

6 PARPOLA, Asko On the Jaiminīya and Vādhūla traditions of South India and the Pandu/Pandava problem *Stud Or* 55, Helsinki, 1984, 429-468

imp of Vadhūla s hool of *KYV* adds to WITZEL's report on Vadhūla) close parallel of Vādhūla school to Jaiminīya school (Pandava Kaurava war it is tentatively suggested that it might reflect battles associated with the arrival of the megalithic tribes in India cir 800 B C) Nambudiri houses belonging to *JSV* the houses belonging to Vadhūla branch of Taittirīya Śakha of *YV* the Agnivesyas and their relations to the Vadhūlas Bhavatrata and the early hist of the Jaiminīyas the earliest Vedic traditions of Kerala and Tamilnadu the origin of the earliest dynasties of South India and Sri Lanka Pandu/Pāndavas and megalithic culture Jaimini and *MBh*

7 PRATIBHA Sāmavedasya svatantram mahattvam vaiśistyam ca *SP*, 35 AIOC Haridwar, 1990, p 44

references like *Sāmaveda eva puspam, sāmāni yo veti sa veda tattvam Sāmavedas ca vedānam, vedānam sāmavedo 'smi*. SV-lit most profuse 8 *Br̥hmanas*, 2 *Āraṇyikas*, many *Kalpa-sūtras*, *Piṭisakhyas*, and *Śikṣās* the order of *Kāndas* of the *Ārcika Saṁhitā* and of the *mantras* in those *Kāndas* is quite regular and scientific.

8. RAI, Ganga Sagar Importance of the Sāmaveda *Pur* 26 (1), Jan 84, 68-70

glorification of SV in later lit SV also regarded as *nāṣṭi*

- 9 RAJAGOPALAN, L S Studies in Sāma Veda — some problems encountered *Pūrnatrayi* 16 (1), Govt. Sk. College, Tripunithura, Jan 89, 7-10

(ref to *Bhagavadajjuka-Prahasana* mentions six branches among Nambudiris of Kerala, viz, Āśvalāyana (Pakazhiya), Kausiṭāka, Bodhāyana, Bādhīlaka, Taṣavakāra (Jaiminīya), and Chandoga (Kauthuma) the first five still followed by Nambudiris, but Chandoga is absent why? changes effected in the new Tanjore style of chanting (from the old Puthokode style).. probable explanation

- 10 RAJAGOPALAN, L S, HOWARD, Wayne A report on the Pracheena Kauthuma Sāmaveda of Palghat *Journal of Indian Musicological Society* 20 (1-2), Baroda, June-Dec 89

- 11 RAJU, P V R Sama Veda in the light of Meher Baba *The Avatar*, Meher Chaitanya Niketan Trust, Mandapta (AP).

serially from 8 (7)—9 (9), 1989-90

- 12 TARALEKAR, G H *The Sāman Chants A Review of Research* Indian Musicological Society, Baroda, 1985; viii + 123 + 6

Part I Literature in English short synopses with comments, Part II Lit in Hindi, Marathi, Guj, and Sk., Part III In retrospect

Rev S JAYASREE, *ALB* 50, 667

IV YAJURVEDA

10 *Kṛsna-YV* · TEXTS, EXEGESIS

1. *Kōṭhaka-Saṁhitā*. Mehr. Lach, New Delhi, 1981,

2 MITTWEDE, Martin *Textkritische Bemerkungen zur Kathaka Samhita* Steiner, Stuttgart, 1989, V 1-160

3 NAVATHE P D *Agnihotra of the Katha Śakha (Kathaka-Samhita 6 1-9, 7 1-11)* Publ CASS-C 13 Poona Univ, 1980, 85

introd text transl notes

Rev Harry Falk *ZDMG* 137 (1) 161-62 M MITTWEDE
OLZ 83 (1988) 1 84-86

4 BHIDE, V V *Kṛsnayajurvedīya Taittirīya Samhita* Publ CASS-C 17, Poona Univ, 1987, 10 + 336

(ed G U THITE) Part I Kandas 1 and 2 text and transl into Marathi

5 DHARMADHIKARI T N (ed) *Taittirīya Samhita* VSM, Poona, Vol II, Part II (Kanda 3) 1985, xx + 448 Vol III, Part I (Kānda 4), 1991, xxxii + 655

text with *Padapāṭha* and *Bhāṣyas* by Bhatta Bhaskara Miśra and Sayanācārya (for earlier Vols see *VBD* III 10 1 IV 10 3 and 3A)

6 KEITH A Berriedale *The Taittirīya Samhita Its Padapatha, its Pratishakhya and the Baudhayana Shrauta Sutras* *JIDVP* 3 (1), Feb 90, 21-39

(reprinted)

7 MAHADEVA SASTRI, A RANGACHARYA, K (ed) *Taittirīya Samhita Bhattabhaskaramiśravācītabhāṣyasahita* Mot Ban, Delhi, 1986, 10 vols xciv + 3932

reprint of GOL Series Mysore 1894-98 12 vols Foreword by R N D

8 MANDANA MISRA (ed) *Kṛsnayajurvedīya Taittirīya samhita* L B Sastri KSV Series 39 New Delhi 1981

with comm by Sayana and Hindi transl of Sayana's comm by PARAMESVARANANDA SASTRI Kanda 1 Prapathaka 1 Anuvakas 1 5

9 MISHRA Rajendra (ed) *Yajurveda Samhita (Gutaka)* *Rsyadisamvafita* Delhi, 1986 688

Ajmer Vaidika Press Publ 1924 159

- 10 SATAVALEKAR S D (ed) *Kṛṣṇa-Yajurvedīya Taittirīya-Saṃhita* Ramlal Kapur Trust, Bahalgarh, 1983, 16 + 397
reprint ed YUDHISTHIRA MIMAMSAKA
Rev K V SARMA ALB 47 202

- 11 SATAVALEKAR, S D *Yajurveda ka Subodha Bhasya* (Hindi) Svadhyaya Mandal Pardi, 1985, 675

- 12 *Taittirīya Saṃhita* Anandashram, Poona, 1979
with *Saṃjānabhāṣya* 8 vols (reprint)

- 13 *Taittirīya Saṃhita*, Josyer and Sons, Mysore, 1978

- 14 AMBIYE, Nirmala *Taittirīyapadapāṭha*
DD Univ Poona

- 15 AMBIYE, Nirmala Atreya's treatment of the free prefixes in the Taittirīya Padapāṭha ABORI 66, 1985, 31-46

(paper 31 AIOC 1982) (A) the purpose of *litkarana* (B) repetition of the *Saṃhita* word in the *Padapāṭha* as a marker of some comment (C) Ātreya has extended the device of *litkarana* in the case of free prefixes

- 16 AMBIYE, Nirmala Atreya the Taittirīya Padakāra *Lokaprajña* 1 (1), Puri 1987 123-134

Baudharyana GS (600 B C) is the oldest text wh mentions Ātreya very likely Ātreya the redactor and Ātreya, the Padakāra are one and the same Ātreya is later than Rkpadakāra Śākalya (700 B C) Ātreya bet 700 B C and 600 B C

- 17 VAIDYANATHIA SASTRI, M A NARAYANA SASTRI, M (ed) *Taittirīya Saṃhita - Padapāṭha* Ramlal Kapur Trust, Bahalgarh, 1985, 6 + 651 + 5

- 18 DHARMADHIKARI, T N *Matrāyaṇī Saṃhitā* (in) *Vedic Texts A Revision*, Mot Ban, Delhi, 1990, 1-9
specimen of revised text

- 19 MITTWEIDE, Martin *Textkritische Bemerkungen zur Matrayani Saṃhita* Alt- und Neu Indische Studien 31, Steiner, Stuttgart, 1986 IV + 207

Sammlung und Auswertung der in der Sekundärliteratur bereits geäußerten Vorschläge (ref to L VON SCHROEDER's ed of *MS* Leipzig 1881/86)

Rev Joel P BRERETON *JAS* 109 314/15 J C BROCKINGTON *JRAS* 1988 (1) 209/10 G B (UDDRUSS) *ZDMG* 138 (1) 198 Ed *IJJ* 31 (1) 43 F B J KUIPER *Kratylos* 33 170/72 Jacques MAY *AS* 41 172 M A MEI ENDALE *ABORI* 69 358 K K RAJA *ALB* 53 215/16 R TSUCHIDA *OLZ* 85 (1990) 81/82

20 TSUJI Naosiro The Agnicayana section of the Maitrayani Samhita with special reference to the Manava Śrautasutra *Memoirs of the Res Dept of the Toyo Bunko* 39 Tokyo 1981 125-148

21 VEDAKUMARI (ed) *Maitrayani Samhita* Agra 1986 21 + 343

22 AMBIYE Nirmala On the interpretations of *abhir asi narir asi* *TS* 1 3 1 *SP Seminar on Sacrifice VSM* Poona Aug 1985

interp etim on of *nār ra* *Pp* gives *nār r* without analysis as a single word commentators *na + ar* in *MS* and *KS* the word occurs as *nār ras* *RV* *na* = woman IE etymology also supports non analysis as in *Pp* comm often guided by folk-etymology

23 BHAGWAT Bhagyashree A note on *vihi* in the *Maitrayani Samhita* *SP* 34 AIOC Visakhapatnam 1989 p 15

vi h occurs in *MS* with three different accents discusses *Pp* of the verb see 10 23A below

23A BHAGWAT Bhagyashree Accent variation in some forms of the *Maitrayani Samhita* (*MS*) *Sambhasa* 12 Univ of Nagoya 1991 21/23

two forms *taya ahan e* (*MS* 1 1 2) and *i* (*MS* 1 1 13) are discussed differently accented in the editions of SCHROEDER and SATAVALEKAR variation of accent brings about change in meaning problem of authenticity of text see 10 23 above

24 CARRI Sebastian J *Contribution of Bhatta Bhaskara to Vedic Exegesis A Critical Study of Taittiriya Recension* Studies in Indian Religious Texts No 1 Inst for the Study of Religions, Poona 1985, xvi + 236 + xix

comm on *Taittirīya Śakha* BB's approach to the text is grammatico liturgical BB—an authority on ritual author studies BB's work re *Darśapūrāṇasa*

Rev E R SREEKRISHNA SARMA *ALB* 50 632

- 25 DHARMADHIKARI T N On the untraced Kalpa-citations in Sāyana's commentary on the Taittirīya Samhitā *K S Birth Cent Comm Vol*, KSRI, Madras, 1985, 27-32

mentions 15 such citations it may be surmised that certain portions of *Baudh ŚS* wh Sāyana cd utilise have not come down to us

- 26 DHARMADHIKARI, T N Extant Bhatta Bhāskara's commentary on Rudrādhyāya—a compendium *ABORI* 68, 1987, 589-91

Rudradhaya = TS 4 5 1-11 and 4 7 1-11 mss of BB's *bhasya* on TS 4 was not available to Mysore Govt Or Library several mss have now become available to VSM BB's comm on *Rudradhaya* as printed and as available in newly collated mss seems to be an abridged adaptation of the original exhaustive one such adaptations are more than one

- 27 HAZRA, R C Interpretation and interest of a word and an expression of the Taittirīya Samhitā *Hazra Comm Vol*, Kashiraj Trust, Varanasi, 456-465

bautasamkraminau and *padavupajvatah* (TS 7 1 1 4-6)—the word and the expression are used with respect to Sudra and the horse

- 28 KODANDARAMACHARYA, K *Kṛsnayajurvede kathānikāh* SP, 34 AIOC, Visakhapatnam, 1989, 3 4

vanmana kalahah (2 5 11) *rajayakṣma* (2 3 5) *kṛsnajinam* (6 1 3) etc

- 29 MISHRA, Virendra Kumar *Kṛsna Yajurveda eka adhyāyana* (Hindi) Delhi, 1990, xviii + 356

with special ref to *Āpisthala katha samhitā*

- 30 NAVATHE, P D *Sanim sasannamamam* (Pān 7 269) and the Vedic dṛta *ABORI* 66, 1985, 227-229

..ref . MS mantra mentioned in *Mānava ŚS* I 3 4 2 and *Vārāha ŚS* I. 3 5 16.. the mantra is missing in the extant MS . *VaitŚS* 1.4 2 reads *śaṣṭvāmsam* .

31. SUBRAHMANYA SASTRI, P. S. “*Prajāpatīm manasā dhyāyan*” *ityasya arthah*. *V R Comm. Vol*, Chowkhamba, Varanasi, 1982; 12-13.

..TS II 5..

32. *Taittirīya-Mantrakōśah*. Madras, 1988, Vol. I : 124; Vol. II : IV + 144.

33. UNITHURI, N. V. P. *Padapradīpikā* of Vātsyanārāyaṇa. *Pūrnatrayī* 16 (1), Govt. Sk College. Tripunithura, Jan 89; 21-31.

..(also, SP, 32 AIOC, Ahmedabad, 1985, 27-28) . PP (a newly discovered treatise) deals in 140 *kārikās* with the *Padapaṭha* of TS, also contains a prose comm on the *kārikās* by the author himself.. Vātsyanārāyaṇa of Kerala 1667 A D only one ms known so far Vātsyanārāyaṇa has written a similar work called *Saptalakṣaṇa* .

11. Śukla-YV : TEXT, COMMENTARY, TRANSLATION, EXEGESIS

1 PANDA, Jogesh. *Kāṇva Samhitā* in Orissa SP, IWVS, Harvard Univ., June 89.

..Orissa *Kāṇva Sam* has 41 chh (2095 *mantras*), but accepts the customary division of the *Sam* into two books of ‘twenties’.. 41st ch = *Īsa Up* .. compared with the southern *Kāṇva Sam*

2 SHARMA, B R (ed.), *Kāṇva-Samhitā* VSM, Poona, 1988; Vol I (Chh. 1-10) : xix + 558.

..with comm of Sāyana and Ānandabodha..

3. ASHURAM ARYA. *Yajurveda - Mādhyamdina* Arya Prakashan, Chandigarh, 1984; Vol. I (adhyāyas 1-4) . 12 + 440

..Urdu transl and comm ..

Rev. : VIRASII, *Vedavānī* 37 (1), 22

4. DEVI CHAND. *The Yajurveda* : English translation. Mun. Man , New Delhi, 1989; 489.

. reprint of VBD IV, 11.1..

4A GANAPATI SANKARA VEDACHARYA (ed) *Śuklayajurveda Madhyandiniya Samhita* Gokuldas Sk Granthamala 84, Varanasi, 1991 viii + 1044

Blum ka by ed

5 GOVINDANANDA Paramacharya *Sukla Yajurveda Samhita* Sadeuru Gangeshwar Intern Veda Mission, Bombay, 1982, 492

with Srikantha's comm *adhyaayas* 19-40 text Hindi transl with notes

6 GRIFFITH Ralph T H *The Texts of the White Yajurveda or Vajasaneya Samhita* Chowkhamba Sk Studies 95, Varanasi, 1976 (4th reprint) xx + 344, Mun Man, New Delhi, 1987 (revised and enlarged), xi + 388

English transl with a popular comm

7 MUSALGAONKAR, Gajanan Sastri (ed) *Vajasaneyi Madhyandina Śuklayajurveda Samhita Karapatrabhasyasamamita* Calcutta, 1986 *Prathama adhyaya* 296 + 20

transl by ed

8 SHARMA, Ramji (ed) *Sukla Yajurveda Rudra Asta dhyayi* Allahabad 149

9 SHASTRI Jagdish Lal (ed) *Vajasaneyi Madhyandina Śuklayajurveda Samhita* Mot Ban, Delhi 1987 (reprint), vii + 610 + 18 + 16

with *Matrabhasya* of Uvāṇa and *Vedatīpabhasya* of Mahī dhara introd alphabetical list of *ma tras* and appendices

10 SRIVASTAVA Jagdish Prasad BALAMUKUNDA (ed) *Śukla Yajurveda Madhyandiniya Samhita* Varanasi, 1988, 232 + 217

11 *Suklayajurveda-Madhyandiniya-Samhita-Prarambhik* Bombay, 1984, 22

12 *Sukla Yajurveda-Samhita* Gokuldas Sk Series 60, Varanasi, 1983, 32 + 514

13 TRIPATHI, Harishankar (ed) *Śuklajajurveda-Mādhyandīnī-Samhitā : Darśapūrnāmāsaparyantā* Allahabad, 1983; 10 + 112.

with *mantrānuvāda*, *vinivoga*, *prayoga* . notes in Hindi, *Mahādharma bhāṣya* and *KaṭyāyanaśS* .

14. VISHVANATH VIDYALANKAR *Śatapathabrāhmaṇastha-Agnicayanasamiksā*. Narayan Singh Pratap Singh Trust, Karnal, 1985; 24 + 299.

.. śPB 6-10, śYV 11-17 .

15. ABHYANKAR, S. S. Peculiarities of the Vājasaneyi Padapāṭha SP, 32 AIOC, Ahmedabad, 1985, p. 1.

relating to *avagraha*, *sthitopasthita*, *saḥ krama* based on *Vājasaneyi Pratiśākhya*

16 Yajurveda-Kramapāṭha-Samhitā *Vedavānī* 36 (5), Mar. 84; 22-23.

17. YUDHISTHIRA MIMAMSAKA *Madhyamdina-Samhitāyāḥ Padapāṭhah* Bahalgarh, 1971.

18 YUDHISTHIRA MIMAMSAKA *Mādhyandina-padapāṭhasya saṁkṣiptah paricayah V. R Comm Vol*, Chowkhamba, Varanasi, 1982; 14-25

. *padapāṭha* of śYM is of four kinds its author is Śākalya.. peculiar way of writing ja and ra

19 PRASASYAMITRA SASTRI *Ācārya Mahādharma aura Sāmāḍi Dayānanda kṛt Mādhyandina-bhāṣya* (Hindi) Akshayavata Prakashan, Allahabad, 1984, 16 + 248.

. acc to D. śYM is the original YV, it is *apauruṣeya*, other *śākhās* are of the nature of its exposition M's *bhāṣya* is one-sided (ritualistic) but *pramāṇika* and well-organized D's *bhāṣya* is popular, useful for everyday use, but *apramāṇika* and full of deficiencies and imaginative hypotheses . see 11.20 below..

Rev. Badripasad PANCHOL, *Veda Samitā* 5 (12), 424-25, Varanasi, *Vedayan* 37 (6) 21-22.

20 SIVAPUJAN SIMHA, Kushavaha Sastri "Ācārya Mahādharma aura Sāmāḍi Dayānanda kṛt Mādhyandina Bhāṣya" kṛt

alocanatmaka adhyayana (Hindi) Dayananda Vedic Shodha Samsthana, Jwalapur, 32

critique of 11 19 above

21 BANDYOPADHYAY, Nabanarayan Some observations on the Nigama Parisista SP, 33 AIOC, Calcutta, 1986, 4-5

Nigama Parisista = 14th of 18 *Parisistas* of Katyayana school of ŚYV it is a glossary of synonymous words in ŚYV

22 ABHAYADEVA YV 17 68 *Veda-Savitā* 7 (7), p 219, YV 1 9 *Veda-Savitā* 7 (9), 297-98, YV 1 16 *Veda-Savitā* 9 (2), 46-48, YV 36 19 *Veda Savita* 10 (7), 205-207.

all in Hindi

23 BALADEVA YV 34 1-6 *Veda-Savita* 4 (10), p 279

24 DEVASTHALI, G V On the pronunciation of *repha* in the Mādhyandina Samhitā JASBom 52-53, 1977-78 (1981), 122-28

25 GONDA, J The Śatarudriya Ingalls Fil Vol, 1980, 75-91

66 subdivisions of Vāṣam 16 Ś = litany accompanying no less than 425 oblations and addressed to the 100 forms and powers of Rudra

26 GUPTA, Manoharlal YV 1 12 *Veda-Savitā* 9 (4), 136-139

Hindi

27 KHANNA, T R YV 34 37 *The Vedic Path* 48 (3-4), Mar 86, 1-3

Hindi

28 KOMALBHAI "KESH" Exposition of YV 35 *Veda-Savitā* (serially) 9 (5)-11 (10), Dec 88-May 91 (intermittently)

Hindi

29 MATSUNAMI, Yoshihiro The relationship between the Vājasaneyi Samhitā and the Mahābhārata with reference to a mantra recited in the Rājasuya (Jup) *Tōshō Daigaku Kenkyū* Kyō 65, Mar 80, 315-328

30 MEHTA, Harivamsalal YV 18 35 *Veda Savitā* 4 (4),
Nov 83, 83-84

Hindi

31 PATHRIYA, Satya YV 2 28 *Vedavani* 36 (3), 1-2,
YV 11 44 *Vedavani* 36 (9), 1-3, YV 12 92 *Vedavani* 36 (10),
1-2, YV 20 50 *Vedavani* 36 (12), 1-3, YV 11 7 *Vedavani*
37 (3), 1-3, YV 19 48 *Vedavani* 38 (2), 1-3, YV 40 12
Vedavani 38 (5), 1-3, YV 25 21 *Vedavani* 38 (6), 2-3, YV
11 37 *Vedavani* 38 (11), 1-3, YV 32 3 *Vedavani* 39 (11),
1-2

all in Hindi

32 PRASHASYAMITRA SASTRI YV 8 36 *Vedavani* 37 (3),
Jan 85, 8-10

Hindi meaning of *śodas*

33 SATYAPRAKASH SARASVATI, Swami Mutilation of
Shukla Yajurveda Sanhita by ritualistics or yajnikas *JIDVP*
3 (1), Feb 90, 41-64

see 12 2 below

34 SATYAPRIYA VRATI, Acharya YV 11 67 *Vedavani*
37 (1), p 21

Hindi

35 SRIVASTAVA, Soma Chaitanya YV 16 41 *Veda Savita*
8 (1), 8-12

contd Hindi

36 VEDABODHA, Swami YV 11 45 *Veda Savita* 9 (8),
274-75, 282

Hindi

37 VIDAPAL Sargādi men prāpta mula yajurveda kauna
sā (Hindi) *Vedavani* 38 (5), 7-13

Dayananda distinguished bet *Iṣṣasaneṣ Sam* and *Mādhyan
dina Sam* the *pratikalhaga* in the *mantras* in *Mādhi-Sam* not
recognised as *mantrabhaga*

12 GENERAL STUDY

- 1 APTE, K V Yajurvedātila Śivasamkalpa Upaniṣad (Mar) *Santakṛpa* 10 (9-10), Nov 85, 57-60

text transl, exposition

- 2 BHARATIYA, Bhavanilal Svāmī Satyaprakāśaḥ āura Yajurvedavikāyaka kucha samasyāṇ (Hindi) *Vedavānī* 43 (8), June 91, 11-15

ref Yajurveda eka adhyāyana by SATYAPRAKASH 1990 . see 12.22 below also see 11.33 above discusses (i) employment of *mantras* in ritual (ii) have ritualists interpolated matter in Y?

- 3 BHATTACHARYA, Ram Shankar Yajurvedagata sūkta vibhāga (Hindi) *Vedavānī* 37 (11), Sept 85, p 20

YI as s. śāṭabrahmanamantravāṇ (Yajur P 65.25, *Brahmānda* P 3.1.24) some lost *śākhā* of YV may have contained separate *sūktavibhāga*

- 4 CHATURVEDI, Mahashveta Yajurveda kā svarūpa (Hindi) *Vibhātma* 12 (5) Sept 86, 20-23

10 KULKARNI, Nirmala Relation between man and nature in the Śukla-Yajurveda and the Kṛṣṇa Yajurveda SP, National Seminar on Environmental Awareness, CASS, Univ. Poona, 1990

description of elements of nature perceived by Yajurvedins

11 MISHRA, Virendra Kumar *Kṛṣṇa Yajurveda eka adhyayana* Delhi, 1990, xviii + 356

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12 NARAYANA SHARMA *Śrīśuklayajurvedīya mādhyamdina-vājasaneyinam āhnikasūtravalī* Varanasi, 1985 (reprint), 10 + 366

13 MITTWEDE, Martin The concept of *yajña* in the Yajurveda SP, 1st Week-end Seminar, Maharsi Vedic Univ, Feb 85

yajna as link bet the observations of Ṛsis and the teaching of *Up* YV describes how the inner self is the real basis of the performance of a *yajna* *yajna* is the process of doing something in accord with cosmic order materials of the *yajna* are already symbols of cosmic powers the science of YV can be said to be a total science because it deals with the relationship bet the individual and cosmic order thro the process of *yajna*

14 PANDEY, Uma Kant *Political Concept and Institutions in the Śukla Yajurveda* Janaki Prakashan, Patna, 1979, viii + 180

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16 PRABHAKAR, C L The contribution of the Śukla Yajurveda to the culture of India *QJMS* 62 (1-4), 1971, 43-55

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17 PRABHAKAR C L Want and desire in the Yajurveda SP, 32 AIOC, Ahmedabad, 1985; 19-20

foundation of culture and develop of India — of the world itself — rests upon the nature and details of 'want' and 'desire' of man as reflected in the *mantras* of YV

18 PRABHAKAR C L Secularism in the religious content of the Yajurveda SP, 34 AIOC, Visakhapatnam, 1989, p 26

19 RAJAGOPALA AIYAR, T R *Sri Rudram and Chandasam* Bombay, 1986, xi + 252

20 SARMA, S S *Plants in Yajurveda* KSV, Tirupati, 1989, viii + 286

I Introd II ritualistic significance III magical significance IV medicinal significance V secular significance conclusion glossary

21 SATAVALEKAR, S D *Yajurveda ka Subhoda Bhāṣya* (Hindi) Pardi, 1985, 675
see 10 11 above

22 SATYAPRAKASH, Swami *Yajurveda eka adhyāyana* (Hindi) 1990
see 11 33 above see 12 2 above

23 SINGH R S On the identity and critical appraisal of the Vedic plant *pīṭika* of YV-Saṃhitā (Katha and Taitt) SP, 32 AIOC, Ahmedabad, 1985, p 25

Kaṭṭa Saṃ 31 5 3 p as substitute for Soma *Taitt Saṃ* 2 5 3 5 p as a means of making milk curdle, being an alternative to the bark of *Butea monosperma* author suggests probable identity

24 TRIPATHI, Bhagiratha Prasad *Sāhityamādhuri · Yajurvedasya rudrādhyāyī* *Paramārthasudhā* 11 (2), 1988; 23-26

25 THATTE, R P Recent scientific discoveries reveal the real significance of the Kṛṣṇa Yajurveda SP, 32 AIOC, Ahmedabad, 1985, 26 27

26 WITZEL, Michael "Magical" thought in Yajur Veda SP, 2nd Week-end Seminar, Maharsī Vedic Univ., Vlodrop, Mar 85,

basic concept of 'magical' thought in YV lies in a process called identification where any entity used in the ritual can be identified with another provided they have at least one common element

27. WITZEL, Michael An unknown Yajurveda Sāmhita
(AV-Par 46) *IJ* 27 (2), April 85, 105-106

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V BRĀHMANAS

13 *Brahmanas* OF THE *Rgveda*

1 *Aitareya-Brahmanam* Varanasi, 1987, 200

Sk text

2 ANANTA KRISHNA SASTRI *Aitareya-Brahmana* 1990

text with *Sukhaprada T ka* 3 vols

3 MALAVIYA, Sudhakar (ed) *Aitareya-Brahmana of the Rgveda* Prācyā Bhārati Series 14-15, Tara Printing Works, Varanasi, Vol I - 1980, Vol II 1983, 56 + 1373

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4 VIRENDRA MUNI, Sastri (ed) *Rgvedīya Aitareya-Brahmana* Vishva Veda Parisad, Lucknow, 1983, 22 + 164 + 18

Hindi transl

5 RAY, Ganga Sagar (ed) *Śaṅkhyāna Brahmanam* Ratna Publications, Varanasi, 1987, 44 + 290

text with Hindi transl introd *Śaṅkhyāna-Śākhā* of RV and its lit, index of *mantras* cited (Foreword by R N D, *Brahmanasāhityasya mahima* by Baladeva UPADHYAYA)

6 BODEWITZ, H W The cosmic, cyclical dying (*parimara*) Aitareya Brāhmana 8, 28 and Kausītaki Upanisad 2 11-12 (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 438-443

parimara doctrine is essentially cosmic and ritualistic *parimara* of Br is the cycle of two ways based on the Agnihotra

alternations *parimara* of *Up* is a linear series wh ends in wind and starts anew in the same order (fire sun moon lightning wind fire sun moon lightning wind)

7 CHAUBEY, B B Principles of nomenclature of Vedic mantras with special reference to the Aitareya Brāhmaṇa SP, 34 AIOC, Visakhapatnam 1989 p 38

8 DANGE Sadashiv A Some ritual variations from the Aitareya Brahmana AJOS 2(12) (R S Tripathi Comm Vol) 1985 45-52

in *d kṣa samsava* etc intra school variations and evolution variations bet d ff schools

9 DANGE Sadashiv A Ritual variation and the principle of 'Sampad' (from the Aitareya Brāhmaṇa) ALB 50 1986, 498-511

10 DANGE Sindhu S Sampads of metres (as seen in the Kausītaki Brāhmaṇa) SP 34 AIOC, Visakhapatnam, 1989, p 2
various permutations and combinations of metres of Vedic mantras employed in Vedic ritual these are regarded *sampads*

11 KUMUD RANI Aitareya Brahmana men rājanatika acara eka drsti (Hindi) Meerut Univ Sk Res J 10(1-2), 1985, 1-8

political concepts and practices in *At Br* *raja piroh* ta war polity

12 MAAN SINGH Vedon men rāstriya bhāvanā (Hindi) AJIRSA 3(1-2) Faizabad 1980 81 39-44

national consciousness in Veda in *At Br* *vis* was synonymous with *Inda*

13 PATHAK Nathulal Aitareya Brahmana ka eka Adhyāyana (Hindi) Jaipur 1966

14 SATYAVRATA SAMASHRAMI Aitareyalocanam Calcutta 1963

15 SHARMA Rameshwar Datta Aitareya Brahmana ka amara sandeśa (Hindi) Vedavani 38(4) Feb 86 4-6

message of *At Br* cara eva iti

- 16 SHARMA, Suman Aitareya Brāhmana aurā Aranyaka
kā sambandha (Hindi) JGJKSV 38-39, 1982-83, H 139-146

similarity of contents and lg of *Ait Br* and *Ait Ār* shows
that the author of *Ait Br* and the first 4 Āranyakas of *Ait Ār*
is one and the same person, viz Mahidāsa Aitareya KEITH's
doubt in this regard is baseless

- 17 SREEKRISHNA SARMA E R The Jaiminīya Brāhmana
and the Kausītaki-Brāhmana ALB 54, 1990, 151-161

(in Kerala *Srauta* ritual the Hotṛ follows *Kaus Br* and the
Udgatṛ chants *samans* from *Jaim SV*) the two *Brahmanas*
have close affinity in many matters (1) relationship bet man
and animal (2) consecration for sacrifice (3) *svarasamans*,
(4) consecration of *kesin* (5) *aulgrahana* (6) *patn samyajas*,
(7) *śraddha* (8) *agnyadhana*

14 THE *Brahmana* OF THE *Athraurveda*

- 1 VIJAYAPAL (ed) *Gopatha-Brahmanam* Savitri Devi
Bagdia Trust, Calcutta 1980, 44 + 202

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Rev P D NAVATHE ABORI 64 299-300

- 2 PATYAL, H C Gopatha Brāhmana (in) *Vedic Texts:*
A Revision Mot Ban, Delhi, 1990, 10-23

specimen of revised text

- 3 ADHIKARI, T N The concept *om* according to the
Gopatha Brāhmana SP, 34 AIOC, Visakhapatnam, 1989, p 36

ref to discussion in Ch 1 of *GB*

- 4 ADHIKARI, T N Some original features of the Gopatha
Brāhmana SP, 8 WSC, Wien, 1990

(1) creation of the universe in *AV* style (2) concept of *om*
(3) concept of *gayatrī* (4) legends to establish the predomi-
nance of *AV* over other Vedas (5) some original *Kārikas*
etymologies of words elaboration of various rituals and
Brahmanical peculiarities

- 5 VAJAPEYI, Ramasharṇa Gopatha Brāhmana kā samaya-
nirdhāraṇa (Hindi) *Naimisyam* 8 (1), Sitapur, 1987.

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1 PARANJAPĪ, Sucheta M A critique to the critical edition of *Samaveda Ārseya Brāhmaṇa* SP, 33 AIOC, Calcutta, 1986, p 35

wrong punctuation see VBD IV 15 2

2 BISWAS, K Aspects of the *Chāndogya Brāhmaṇa* and its commentaries SP, 32 AIOC, Ahmedabad, 1985, p 31

discusses some archaic forms in *ChB* wh indicate its ancient origin

3 RAGHU VIRA, LOKESH CHANDRA (ed) *Jaiminiya Brahmana of the Samaveda* Mot Ban, Delhi, 1986 (2nd rev ed), xvi + 541

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4 EHLERS, Gerhard *Emendationen zum Jaiminiya-Brāhmaṇa* (Zweites Buch) *Indica et Tibetica* 14, Bonn, 1988; xxxvi + 135

DD Marburg 1986

Rev H W BODEWITZ *III* 33 309-10

5 RAU, Wilhelm Sundry remarks on the printed text of the *Jaiminiya-Brahmana* *E R Sreekrishna Sarma Fel Vol*, Tirupati, 1983, 141-44

(also *As Stud* 20 1966 98-100)

6 RAU, Wilhelm Die Handschriften des *Jaiminiya-Brāhmaṇa* *Werner Thomas Fel Vel*, SPh SS 26, Verlag Otto Sagner, Munchen, 1988, 21-35

7 TSUCHIDA, Ryūtarō *Das Sattra Kapitel des Jaiminiya-Brāhmaṇa* (2, 334-370) nach den Handschriften herausgegeben, ins Deutsche übersetzt und erklärt Mauresberger, Marburg, 1979, x + 231.

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9. CHINNASWAMI SASTRI; PATTABHIRAMA SASTRI (ed.). *Sāmavedīya-Tāndya-Mahābrāhmaṇa* (*Sāyanavīracīta-bhāṣyasahitam*). Kashi Sk. Granthamala, Varanasi, 1987 (2nd ed.); Part I : 9 + 25 + 494; Part II : 46 + 611 + 31.

10. CALAND, W. *Pañcaviṃśa Brāhmaṇa · English translation*. Sri Garib Dass Or. Series 7, Indian Books Centre, Delhi, 1982; Asiatic Society - Work No. 255, Calcutta, 1982; xxxvi + 644.

..reprint.. see VBD IV 15.6.. (acc to C, JBr is older than PBr . the latter is sketchy, often incomprehensible .

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12. BISWAS, Kamalpriya. Chāndogyabrāhmaṇa 1 2. 13 : some problems. *JOIB* 38 (3-4), 1989; 209-215.

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14. BODEWITZ, H. W. Emendations in Jaiminīya Brāhmaṇa 1.66-104. *Ṛtam* 16-18 (G C. Sinha Comm. Vol.), 1984-86: 47-51.

15. BODEWITZ, H. W. The relation between the Pañcaviṃśa Brāhmaṇa and the Jaiminīya Brāhmaṇa. *SP*, 7 WSC, Leiden, 1987; p. 24.

..the present arrangement of the first book of JB is an indication of a relatively late date.. CALAND's view that JB is older can't be accepted..

16. BODEWITZ, H. W. *The Jyotiṣṭoma Ritual. Jaiminīya Brāhmaṇa I. 66-364*. *Orientalia Rheno-Traiectina* 34, Brill, Leiden, 1990; x + 334.

. introd, transl, comm for JB I 1-65 by the author see
VBD IV 15 3

- 17 HOFFMANN, Karl JB III 304 *arikseva lokam* E R
Sreekrishna Sarma Fel Vol, Tirupati, 1983, 196-77

suggests that JB III 304 3 shd be read *iyam vai prithivy
rksevalomakas i* (this earth was bare as it were, hairless)

- 18 O'FLAHERTY Wendy Deniger *Tales of Sex and Violence
Folklore, Sacrifice, and Danger in the Jaiminiya Brahmana* Univ
of Chicago Press, 1985, Mot Ban, Delhi, 1987, xiv + 145

transl of 27 tales five chh fear of death — of demonic
women — of God — of the father — of wives why is JB diff
from all other *Brahmanas*? author examines JB in many
dimensions its roots in the earlier RV its link to the later epic
trad (as exemplified by the MBh) its relation to the other
Br its parallels with folktales of the world its deeper psycholo
gical meanings

Rev AGEHANANDA BHARATI AA 88 991-92 O P BHARADWAJ,
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20 (3) 601 611 John D SMITH BSOAS 50 (2) 389, Karl
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- 19 SREEKRISHNA SARMA, E R The Jaiminiya Brāhmaṇa
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- 20 TSUCHIDA, R JB and SPB comparisons 1979

- 21 VERPOORTEN, Jean Marie *Iti in the Jaiminiya Brāhmaṇa
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JAMISON and BRÉRETON)

- 22 WITZEL, Michael JB *palpulanī* The structure of a
Brāhmaṇa tale B R Sharma Fel Vol, Tirupati, 1986, 189-216

- 23 BODEWITZ, H W Reaching immortality according to
the first anuvaka of the Jaiminiya-Upaniṣad Brāhmaṇa B R
Sharma Fel Vol, Tirupati, 1986, 32-42

- 24 DESHPANDE, Indu The religion and philosophy in the
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340-41.

25 FUJII, Masato On the unexpressed *gayatra saman* in the Jaiminiya-Upanisad-Brāhmana *JIBS* 32 (2), Mar 1984, 1123-21.

26 FUJII, Masato The *Gayatra* and ascension to heaven (Jaiminiya-Upanisad-Brāhmana 1, 1-7, 3, 11-14) *JIBS* 35 (2), Mar 1987, 1005-1002

27 FUJII, Masato Three notes on the Jaiminiya-Upanisad-Brāhmana 3, 1-5 *JIBS* 37 (2), Mar 1989, 1002-994

JUB 3 1 2 on Vayu = *prana*, *JUB* 3, 3-4 on *Uktha*, *JUB* 3, 5 on *yukti*

28 FUJII, Masato On the formation and transmission of the Jaiminiya Upanisad Brāhmana *SP*, IWVS, Harvard Univ, 1989

author scrutinizes the Śākha trad past and present of *JUB* for the purpose of gaining a perspective of the hist of its formation and transmission and of its relations with the Vedic movement of the formation of *Āraṇyakas* and early *Up*

29 BUDDRUS, Georg Zu Pañcaviṃśa-Brāhmana 14 6 6 *MSS* 44 (Karl Hoffmann Fei Vol 1), 1985, 9-14

ṛtena agnim vyajava (= for the sake of truth, may we two stride thro fire) evidence for synonymity of *ṛta* and *satya*

30 RAU, Wilhelm Kuriosa vom indologischen Buchermarkt (1) *ZDMG* 135 (2), 1985, 288-298

ref to *Pancaviṃśa Br* (Śata pitaka Series 270) fasc reproduction of a Devanagari ms

31 SASTRI, Rupa Kishor *Samavedīya Brahmana Darśanika Adhyayana* (Hindi) Delhi, 1990, xxii + 165 + one chart

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3 vols

2. *Taittiriya-Brahmana* Josyer and Sons, Mysore, 1978.

- 3 MAHADEVA SASTRI, A , SHAMA SASTRI, R , SRINIVASA CHARYA, L (ed) *Taittiriya Brahmana* Mot Ban , Delhi, 1985 (reprint), 4 vols 1779

text in Devanagari comm by Bhatta Bhaskara Misra, introd by T N DHARMADHIKARI (original ed Govt Or Library Mysore Bibliotheca Sankrita 42)

- 4 MYLIUS, Klaus *Taittiriya Brahmana* 1.1.1-7 *Altorientalische Forschungen* 11 (2) 1984, 282-298

German transl with notes

- 5 GONDA, J The Mantras of Taittiriya Brāhmaṇa 1, 5, 5 *K Handiqui Fel Vol*, Gauhati 1982, 1-17

mantras in TB 1.5.5 form a curious collection there are among them incomplete sentences and many repetitions these mantras reflect a belief in a victorious course or gradual progress along a road past the three stages of Vaisvadeva Varuna praghosa and Sakamedha to some form of welfare and prosperity (sasti)

17 Śatapatha Brahmana

- 1 CALAND, W (ed) *The Śatapatha Brahmana in the Kanva Recension* Mot Ban , Delhi, 1983, (three vols bound in one) 120 + 474

reprint of 1926 Punjab Series A (revised by RAGHU VIR) Sk text and English introd see VBD IV 17.1

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- 2 CHAUBEY, B B (ed) *Śatapatha Brahmana* Varanasi, 1979, Vol I 38 + 763 Vol II 24 + 6 + 15 + 766-1529

text introd in English

- 3 CHINNASWAMI SASTRI A et al (ed) *Śatapatha Brahmana of the White Yajurveda in the Madhyandina Recension* Kashi Sk Series 127, Varanasi, 1983, 1453

text introd notes comprehensive *Brahmana* index

- 4 *Śatapatha-Brahmana* with Sāyan's *bhāṣya* (*Vedārtha prakāśa*) and Harisvāmīn's *śūla* 1990

5 *Vajasaneyi Madhyandina Śatapathabrahmana* Delhi Sk Series 2 Gian Publishing House Delhi 1986 5 vols 289 + 3440

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6 VIRENDRAMUNI SASTRI (ed) *Śatapatha Brahmana Grantha (Kanda 1-2)* Vishvaveda Parishad Lucknow
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7 WEBER A (ed) *Śatapatha Brahmanam Madhyamdini Śakha* Delhi, 1988 (reprint) Part I 20 + 621, Part II 691, Part III 501

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8 ANDERSEN Paul Kent On the word order typology of the *Śatapathabrahmana* *JIES* 10 (1-2) 1982 37-42

undertakes a re-analysis of the typological features in favour of a shift from OV to VO for *SPB* the results indicate that there was no typological shift in Old Indic

9 BANDOPADHYAY Santi Vedic culture as reflected in the *Śatapatha Brahmana* *JAS* 27 (1) 1985 59 ff

10 BANERJEE Santi Purusamedha its symbolical implication in the *Śatapatha Brahmana* *SP*, 32 AIOC Ahmedabad, 1985 30-31

a symbolical performance—the human victim being set free after some purificatory rites

11 BANERJEE Santi Grhya rites in the *Śatapatha Brahmana* *SP*, 33 AIOC Calcutta 1986 3-4

12 BANERJEE Santi Brahmodyas in the *Śatapatha Brahmana* *SP* 8 WSC Wien 1990

its and philosophical significance of *brahmodyas* or theological riddles

13 BANERJEE Santi Historicity in *Śatapatha Brahmana*, *SP*, 35 AIOC, Haridwar, 1990 p 126

progress of Aryan civil from NW to E regions, information of tribes and states wh became celebrated in later Vedic period

- 14 CHAKRABORTY, Pranada Sankar The skeleton burial — a remotest mode in disposal of the dead in the Śatapatha Brahmana SP, 33 AIOC, Calcutta 1986, 9-10

(AV XVIII. 2 2 4 speaks of four varieties of the disposal of the dead) ŚPB XI 6 3 11 Śakalya Yajñavalkya confrontation — ref to bone burial ŚPB XIII 8 1 2 19 2 5, 3 2 5 6 etc — ref to skeleton burial

- 15 DANGE, Sadashiv A "Ukhā"-variations from the Śatapatha Brahmana SP, 32 AIOC, Ahmedabad, 1985, 35-36

ukha (the fire container mostly mentioned in the context of Agnicayana) — its shape seems to have undergone change the earliest *ukha* was round in shape getting narrower at the bottom like an ant hill placed upside down author also suggests *ukhṛ* as the woman to hold the fire is the proto type of the later head less goddess both in practice and myth

- 16 DESHPANDE, Indu Environmental awareness in the Śatapatha Brāhmana SP, National Seminar on Environmental Awareness in Sk Lit, CASS, Univ Poona, 1990

atas tvam deva vanaspate katavalso viroha (ŚPB 3 5 3 15 16) concern for regrowth of trees felled for ritual purposes

- 17 DRURY, Naoma *The Sacrificial Ritual in the Śatapatha-brahmana* Mot Ban, Delhu, 1981, xiii + 137

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- 18 GONDA, J All, universe and totality in the Śatapatha Brāhmana JOIB 32 (1-2), 1982, 1-17

- 19 GONDA, J Soma's metamorphoses (The identifications in the oblatory rites of the Śatapatha brāhmana 12 1 1 MANAIV, Afd Lett, N R deel 46 (2), 31-54

- 20 GONDA J A propos of Satapatha Brahmana 2 4 1 VIJ 24 (1-2), 1986 (89), 1-8

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4 EHLERS Gerhard *Emendationen zum Jaiminiya-Brahmana* (Zweites Buch) *Indica et Tibetica* 14, Bonn, 1988, xxxvi + 135

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5 RAU, Wilhelm Sundry remarks on the printed text of the *Jaiminiya Brahmana* *E R Sreekrishna Sarma Fel Vol*, Tirupati 1983, 141-44

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..the present arrangement of the first book of JB is an indication of a relatively late date.. CALAND's view that JB is older can't be accepted..

16. BODEWITZ, H. W. *The Jyotiṣoma Ritual. Jaiminīya Brāhmaṇa I. 66-364*. *Orientalia Rheno-Trajectina* 34, Brill, Leiden, 1990; x + 334.

..introd transl comm for JB I 1-65 by the author see
VBD IV 15 3

- 17 HOFFMANN, Karl JB III 304 *arikseva lokam* E R
Sreekrishna Sarma Fel Vol, Tirupati, 1983, 196-77

suggests that JB III 304 3 shd be read *iyam vai prthivy
rksevalomakas* : (this earth was bare as it were, hairless)

- 18 O FLAHERTY Wendy Deniger *Tales of Sex and Violence
Folklore, Sacrifice and Danger in the Jaiminiya Brahmana* Univ
of Chicago Press, 1985, Mot Ban, Delhi, 1987, xiv + 145

transl of 27 tales five chh fear of death — of demonic
women — of God — of the father — of wives why is JB diff
from all other *Brahmanas*? author examines JB in many
dimensions its roots in the earlier RV, its link to the later epic
trad (as exemplified by the MBh) its relation to the other
Br its parallels with folktales of the world its deeper psycholo-
gical meanings

Rev AGEHANANDA BHARATI AA 88 991-92 O P BHARADWAJ
HSAJIS 3 (1 2) 366 68 K R NORMAN *Modern Asian Studies*
20 (3) 601 611 John D SMITH BSOAS 50 (2) 389, Karl
WERNER JRAS 1986 (1) 130-31

- 19 SREEKRISHNA SARMA, E R The Jaiminiya-Brāhmaṇa
and the Kausītaki Brāhmaṇa ALB 54, 1990, 151-161

see 13 17 above

- 20 TSUCHIDA, R JB and ŚPB comparisons 1979

- 21 VERPOORTEN, Jean Marie *Iti* in the Jaiminiya Brāhmaṇa
and the Śābara Bhasya SP, 7 WSC, Leiden, 1987

French version in *The Syntax of Direct Speech in Vedic* (ed
JAMISON and BRÉRETON)

- 22 WITZEL, Michael JB *palpulan* The structure of a
Brāhmaṇa tale B R Sharma Fel Vol, Tirupati, 1986, 189-216

- 23 BODEWITZ, H W Reaching immortality according to
the first anuvāka of the Jaiminiya Upanisad Brāhmaṇa B R
Sharma Fel Vol, Tirupati, 1986, 32-42

- 24 DESHPANDE, Indu The religion and philosophy in the
Jaiminiya Upanisad-Brāhmaṇa SP, 32 AIOC, Ahmedabad, 1985;
340-41

25. FUJII, Masato On the unexpressed *gāyatra-sāman* in the Jaiminīya-Upanisad-Brāhmana *JIBS* 32 (2), Mar. 1984; 1123-21.

26. FUJII, Masato. The *Gāyatra* and ascension to heaven (Jaiminīya-Upanisad-Brāhmana 1, 1-7; 3, 11-14) *JIBS* 35 (2), Mar. 1987; 1005-1002

27. FUJII, Masato. Three notes on the Jaiminīya-Upanisad-Brāhmana 3, 1-5 *JIBS* 37 (2), Mar. 1989, 1002-994.

. *JUB* 3, 1-2 on Vāyu = *prāna*, *JUB* 3, 3-4 on *Uktha*, *JUB* 3, 5 on *yukti*.

28. FUJII, Masato On the formation and transmission of the Jaiminīya-Upanisad-Brāhmana *SP*, IWVS, Harvard Univ., 1989.

. author scrutinizes the *Śakha* trad., past and present, of *JUB* for the purpose of gaining a perspective of the hist. of its formation and transmission and of its relations with the Vedic movement of the formation of *Āraṇyakas* and early *Up.* ..

29. BUDDRUSS, Georg Zu Pañcaviṃśa-Brāhmana 14 6 6. *MSS* 44 (Karl Hoffmann Fel. Vol. 1), 1985, 9-14.

ṛlena agnim vjayava (= for the sake of truth, may we two stride thro' fire). evidence for synonymity of *ṛsa* and *satya* .

30. RAU, Wilhelm Kuriosa vom indologischen Buchermarkt (1) *ZDMG* 135 (2), 1985, 288-298

ref to *Pañcaviṃśa Br.* (Śata-pitaka Series 270) . fasc. reproduction of a Devanāgarī ms .

31. SASTRI, Rupa Kishor *Sāmavedīya Brahmana : Dārśanika Adhyayana* (Hindi) Delhi, 1990; xxii + 165 + one chart.

16 Brāhmanas OF THE Kṛṣṇa-Yajurveda

1. *Taittirīya-Brahmana with Saṃanabhiāśya*. Anandashram, Poona, 1971.

. 3 vols

2. *Taittirīya-Brāhmaṇa*. Josyer and Sons, Mysore, 1978.

- 3 MAHADEVA SASTRI, A , SHAMA SASTRI, R , SRINIVASA-CHARYA, L (ed) *Taittiriya Brahmana* Mot Ban , Delhi, 1985 (reprint), 4 vols 1779

text in Devanagari comm by Bhaṭṭa Bhaskara Misra introd by T N DHARMADHIKARI (original ed Govt Or Library Mysore Bibl otheca Sankrita 42)

- 4 MYLIUS Klaus *Taittiriya Brahmana* 1 1 1-7 *Altorientalische Forschungen* 11 (2) 1984, 282-298

German transl with notes

- 5 GONDA J *The Mantras of Taittiriya Brāhmana* 1, 5, 5 K *Handiqui Fel Vol* Gauhati 1982, 1-17

mantras in TB 1 5 5 form a curious collection there are among them incomplete sentences and many repetitions these *mantras* reflect a belief in a victorious course or gradual progress along a road past the three stages of Vaisvadeva Varuna praghosa and Sakamedha to some form of welfare and prosperity (*svasti*)

17 Śatapatha Brahmana

- 1 CALAND W (ed) *The Śatapatha Brahmana in the Kanviya Recension* Mot Ban Delhi 1983, (three vols bound in one) 120 + 474

reprint of 1926 Punjab Series X (revised by RAGHU VIRA)
Sk text and English introd see VBD IV 17 1

Rev O P BHARADWAJ *HSAJIS* 1 306-08

- 2 CHAUBEY, B B (ed) *Satapatha Brahmana* Varanasi, 1979, Vol I 38 + 763 Vol II 24 + 6 + 15 + 766 1529

text introd in English

- 3 CHINNASWAMI SASTRI A et al (ed) *Satapatha Brahmana of the White Yajurveda in the Madhyandina Recension* Kashi Sk Series 127, Varanasi, 1983, 1453

text introd , notes comprehensive *Brahmana* index

- 4 *Satapatha Brahmana* with Sayana's *bhasya* (*Vedartha prakāśa*) and Harisvamin's *ṭika* 1990

5 *Vajasaneyi Madhyandina Satapathabrahmana* Delhi Sk Series 2 Gian Publishing House Delhi 1986 5 vols 289 + 3440

with commentaries by Sayana and Harisvamin also contains Vasudevabrahman's comm on *BAU* Katyavana's *Pratijasttra* and *Bhāṣilas tra*

6 VIRENDRAMUNI SASTRI (ed) *Satapatha Brahmana Grantha (Kanda 1-2)* Vishvaveda Parisad Lucknow
transl by ed

7 WEBER A (ed) *Śatapatha Brahmanam Madhyamdini Śakha* Delhi 1988 (reprint) Part I 70 + 621 Part II 691, Part III 501

text transl by A W reprint ed by Ganga Prasad UPADHYAYA

8 ANDERSEN Paul Kent On the word order typology of the Śatapathabrahmana *JIES* 10 (1 2) 1982 37-42

undertakes a re-analysis of the typological features in favour of a shift from OV to VO for *ŚPB* the results indicate that there was no typological shift in Old Indic

9 BANDOPADHYAY Santi Vedic culture as reflected in the Satapatha Brahmana *JAS* 27 (1) 1985 59 ff

10 BANERJEE Santi Purusamedha its symbolical implication in the Śatapatha Brahmana *SP* 32 AIOC Ahmedabad 1985, 30-31

a symbolical performance—the human victim being set free after some purificatory rites

11 BANERJEE Santi Grhya rites in the Śatapatha Brāhmaṇa *SP* 33 AIOC Calcutta 1986 3-4

12 BANERJEE, Santi Brahmodyas in the Śatapatha Brahmana *SP* 8 WSC Wien 1990

It and philosophical significance of *brahmodyas* or theological rituals

13 BANERJEE Santi Historicity in Śatapatha Brahmana *SP*, 35 AIOC Haridwar 1990 p 126

progress of Aryan civil from NW to E regions, information of tribes and states wh became celebrated in later Vedic period

- 14 CHAKRABORTY, Pranada Sankar The skeleton-burial — a remotest mode in disposal of the dead in the Śatapatha Brahmana SP, 33 AIOC, Calcutta, 1986, 9-10

(AV XVIII. 2 2 4 speaks of four varieties of the disposal of the dead) SPB XI 6 3 11 Śakalya Yajnavalkya confrontation—ref to bone burial SPB XIII 8 1 2 19 2 5 3 2, 5 6 etc —ref to skeleton burial

- 15 DANGE, Sadashiv A "Ukhā'-variations from the Śatapatha Brāhmana SP, 32 AIOC, Ahmedabad, 1985, 35-36

ukha (the fire-container mostly mentioned in the context of Agnicayana)—its shape seems to have undergone change the earliest *ukha* was round in shape getting narrower at the bottom like an ant hill placed upside down author also suggests *ukha* as the woman to hold the fire is the proto type of the later head less goddess both in practice and myth

- 16 DESHPANDE, Indu Environmental awareness in the Śatapatha Brāhmana SP, National Seminar on Environmental Awareness in Sk Lit, CASS Univ Poona, 1990

atas tvam deva vanaspate satavalśo viroha (SPB 3 5 3 15 16) concern for regrowth of trees felled for ritual purposes

- 17 DRURY, Naoma *The Sacrificial Ritual in the Śatapatha-brahmana* Mot Ban, Delhi, 1981 xiii + 137

see VBD IV 17 14 54 87

Rev Andre PADOUX RHR 201 (2) 201

- 18 GONDA, J All universe and totality in the Śatapatha Brāhmana JOIB 32 (1-2) 1982, 1-17

- 19 GONDA, J Soma's metamorphoses (The identifications in the oblatory rites of the Śatapatha brāhmana 12 1 1 MKNAIV, Afd Lett, N R deel 46 (2), 31-54

- 20 GONDA J A propos of Śatapatha Brahmana 2 4 1. VIJ 24 (1-2), 1986 (89), 1-8

..use of *mantras* in connexion with the *Yajmāna*'s going on and returning from a journey as described in *ŚPB* 2.4.1 can on the one hand be understood as a quite intelligible transference from their employment in one of the concluding rites of the *agnyādhāna* ritual, and on the other hand as the result of the influence exerted by originally domestic rites..

21. GONDA, J. *Mantra Interpretation in the Śatapatha-Brāhmaṇa*. Or. Rheno-Tr.-32, Brill, 1988; x + 285.

..Br -texts' exegetical method as exemplified in *ŚPB* (M).. acc to G, both recensions of *ŚPB* represent retouchings of an archetype and are relatively late (600 B C.)..

Rev. : K. MYLIUS, *IJ* 33, 307-09. E. R. SREEKRISHNA SARMA, *ALB* 53, 229-30, J. C. WRIGHT, *BSOAS* 53 (3), 533-34

22. JAMISON, St. W. *Mantra glosses in the Śatapatha Brāhmaṇa : more light on the development of the Vedic verbal system*. *Hoenigswald Fel. Vol.*, G. Narr, Tübingen, 1987; 169-175.

23. MINARD, Armand. *Trois énigmes sur les Cent Chemins Tome II*. Collège de France, Paris, 1987; 422.

..reprint of *VDD* II 17.8 with some corrections and additions..

24. PIRART, Eric. *Śatapatha Brāhmaṇa* 10.5.2. Texte et traduction précédés d'un schéma *Travaux de ling* 1C 2, Brussels, 1981, 49-54.

25. RAY, Upendra Nath. *Harisvāmī ne Śatapathavyākhyā kaba likhī ?* (Hindi). *Vedavānī* 39 (12), Oct 87; 14-16.

..date of H's comm on *ŚPB* .

26. ROY, Sudhangshu Mohon. *Concept of seasons in the Śatapatha Brāhmaṇa*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 36.

..information in *ŚPB* re no. of days, months, and half-months of the year, seasonal variations, commencement and termination of the year, total no. of *muhūrtas*..

27. SAHA, Mridula. *Health-care in ancient India as reflected in the Śatapatha Brāhmaṇa*. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 410.

- 28 SATYA PRAKASH SARASVATI, Swami *The Critical and Cultural Study of the Śatapatha Brahmana* Delhi, 1988, 727
- 29 SCHETELICH, Maria Zu drei Stellen aus dem Śatapatha Brāhmaṇa (13 5 4 24, 13 6 2 18, 13 7 1 18) *Altorientalische Forschungen* 11 (2) 1984, 374-76
- 30 SHARMA, Urmila Devi *Śatapatha Brahmana - eka samskr̥tika adhyāyana* (Hindi) Mehr Lachh , New Delhi, 1982, 296
- 31 SIVAPUJANA SIMHA Satapatha Brāhmaṇa kā mām̐sa prakāraṇa eka vivecana (Hindi) *Vedavani* 36 (4), Feb 84, 3-11
- m +sa* does not mean flesh it means a sweet prepared from a certain ripe fruit
- 32 SUMITH, Vedapal *Śatapatha ke daśa patha* (Hindi), Part I Pracyavidyanusandhana Kendra, Ajmer, 1991, 8 + 105
- ritual employment of *YV* mantras in *ŚPB*
- 33 TSUCHIDA, R *JB and ŚPB comparisons*
- see 15 20 above
- 34 VARMA, Nargis Etymologies related to flora and fauna in the Śatapatha-Brahmana *SP*, 34 AIOC, Visakhapatnam, 1989, p 20
- ŚPB* contains etymologies of about 421 words in all, 35 of them relate to flora and fauna
- 35 VISHVANATHI VIDYALANKAR *Śatapathabrāhmaṇastha-agnicayana samikṣa* Narayan Singh Pratap Singh Trust, Karnal, 1985, 24 + 299
- . see 11 14 above *ŚPB* 6-10, *YI* 11 17

18 GENERAL STUDY

- 1 BHATTACHARIJ Sukumari Rise of Prajāpati in the Brāhmaṇas *ABORI* 64, 1983 205-213
- (see *IBD* IV 51 64) in P we have the nearest approximation to a monotheistic god in early Indian mythology role of P as creator before being overshadowed by Brah̐mā ,

2 CHAUBEY, B B Nature and methods of Brahmanic interpretation *ABORI* 64, 1983, 77-88

..see *VBD* IV 18 6

3 EIYOO, Shingo Analysis of Brāhmaṇa style *SP*, IWVS, Harvard Univ, June 89

considers *TS* 6 1 3 3-4 (where use of *mekhalā* by the sacrificer is discussed) text divided into units wh consist of some elements, elements can be further classifed into groups (merit of this method of analysis of the *Br* style specially with the help of the computer)

3A EIYOO, Shingo Methods of thought in the Brāhmaṇa literature (in) *Iwanami Kōya Tōjōshū* 7 *Indoshū* 3, Tokyo, 1989

4 KLAUS, Konrad *Die altindische Kosmologie, nach den Brahmanas dargestellt* *Indica et Tibetica* 9, Bonn, 1986, 197

5 MALAMOUD, Charles Exegèse de rites Exegèse de textes (in) *Inde et Litteratures* (ed PORCHER) Paris, 1983, 17-38

the *raison d'être* of the *Brahmanas* is not the exposition of the *mantras* but the exposition of ritual

introd , ritual mythology *Br* as encyclopaedia religion polity science etc the vision of the authors of *Br* was not restricted to superficial ritualistic details but it pierced thro the inner meaning involving symbolism and metaphysical thought

- 10 RAVIPRAKASH ARYA *Brāhmana vānmaya kī vedārtha men upayogitā* (Hindi) *Vedavani* 41 (7), Nov 88, 16-22

Br as aid to interpretation of Veda

- 10A SCHETELICH, Maria Re evaluating the Brahmanas as sources for the social history of India (in) *Debiprasad Chattopadhyaya Fel Vol*, Calcutta

- 11 SHASTRI, Gaurinath *Brahmana literature Naumisiyam* 2 (1), July 81

- 12 SHASTRI, Jnana Prakash *Brāhmanasāhitye 'dhyatma cintanam* *Surabhārati, tṛtīya sopana* Mainpuri, 1990-91, 9-14
from *lahurm kha* to *antarmukha*

- 13 SHUKLA, Nityananda *Brahmana granthon men srsti vicara* (Hindi) Krishnadas Rashtrabhasha Series 9, Krishnadas Academy, Varanasi 1983, 17 + 214
cosmology in *Br*

- 14 TILAK, Sunanda K *Cultural Gleanings from the Brahmanas* Delhi, 1990, xiv + 223

- 14A TOMAR, Vijendra Kumar *Brāhmana granthon ke adhyayana kā sarveksana* (Hindi) *MUSRJ*

survey of work on *Brahmanas* bibliographical information

- 15 TRIVEDI, Madhumalati R Pandit Madhusudan Ojha viracita "Vaijñānikopākhyāna" grantha ka adhyayana (Hindi) *Papers A I Vidvat Sammelan* (M Ojha), Jodhpur, 1990, p 6

Upanishads suggests *Brahmanas* etc treats five *akhyanas*
Sauparika Ananta (2) Hayagrīva Dhruva

19 *Araṇyakas*

- 1 DEO, Munishwar *Atareya Āraṇyaka with the commentary of Sāyaṇa* (in) *Vedic Texts A Revision*, Mot Ban, Delhi, 1990, 24-45

..specimen of revised text..

2. *Taittirīya-Āraṇyaka*, with *Sāyanabhiāṣya*. Anandashram, Poona, 1981 (reprint), 2 vols.

3. *Taittirīya-Āraṇyaka*. Josyer and Sons, Mysore, 1978.

4. MAHADEVA SASTRI, A.; RANGACHARYA, K. (ed.). *Taittirīya Āraṇyaka*, with the commentary of *Bhaṭṭa Bhāskara Miśra*. Mot. Ban., Delhi, 1985; xiii + 381 + 191 + 154.

..three vols in one.. introd in English by T. N. DHARMA-DHISKARI.. reprint of GOL Series 26, 27, 29, Mysore..

Rev. : O. P. BHARADWAJ, *JIS*, 310a-310b

5. BISWAS, Didhiti. *Āraṇyaka — its source and origin*. SP, 32 AIOC, Ahmedabad, 1985; p. 31.

..Ā. is almost a *Brāhmaṇa* with occasional symbolical discussion.. Ā. is the science of the intellectually advanced and socially aware ritualists who guided the society as well as the common man..

6. CHAKRABARTI, Samiran Chandra. *Personal names in the Śāṅkhāyana Āraṇyaka*. SP, 34 AIOC, Visakhapatnam, 1989; p. 27.

- 12 GANESH BHATT, Subray Taittirīya Āranyaka men vihitā vedasamkīrtana (Hindi) *Kalyāna* 60 (2), 1986, 482-83
- 13 GROVER, Usha *Symbolism in the Āranyakas and their Impact on the Upanisads* New Delhi, 1987, xvi + 230
- 14 GROVER, Usha Justification of divinization of the sun in the Taittirīya Āranyaka *D N Shastri Comm Vol*, 1989, 144 ff
sun divinized thro the symbol of Brahman
- 15 HOUBEN, Jan E M (ed) *The Pravargya Brahmana of the Taittirīya Āranyaka (an ancient commentary on the Pravargya ritual)* Mot Ban, Delhi, 1991, xv + 130
with introd, transl notes
- 16 KASHIKAR, C G On the Katha Āranyaka *ABORI* 68, 1987, 195-206
the paper aims at an exam of WITZEL's (*VBD* IV 19 25) conclusions in connection with the order of the text as also the relative chronology of the *Br* portion thro' a crit and comprehensive study of the text
- 17 PRABHAKAR C L Deities figuring in the Prasna I of the Taittirīya Āranyaka *SP*, 7 WSC, Leiden, 1987, p 123
about 30 deities and 10 seers figuring in this Prasna mainly glorifies Lord Aruna (the Sun)
- 18 SEN, Nilmadhav On some readings of the Sāṅkhāyana Āranyaka *SP*, 33 AIOC, Calcutta, 1986, p 27
suggests emendations for a few of the many wrong readings found in the printed ed fA
- 19 SHARMA, Suman Aitareya Brahmana aurā Āranyaka kā sambandha (Hindi) *JGJASV* 38-39, 139-146
see 13 16 above
- 20 AHLJA, Neelam *Culture as depicted in the Āranyakas* Delhi Univ, 1975
DD
- 21 MADHURANI Āranyaka grantha aurā usake pratipādyā viśaya (Hindi) *Janajñana*, Sept-Oct 83

22. SHARMA, Kundan Lal. *Āraṇyaka tathā Upaniṣad* (Hindi). VVRI, Hoshiarpur.

..vol I in *Valdika Vātmaṃ ke Brhat Itihāsa* .

23. SPROCKHOFF, Joachim Friedrich. *Āraṇyaka und vānaprastha in der vedischen Literatur. Neue Erwägungen einer alten Legende und ihren Problemen. Zweiter Hauptteil. WZKSA 28, 1984; 5-43.*

..for Part I, see *VBD* IV. 67.44.. to be contd .. [Vānaprasthas unknown to Śrutis, *Āraṇyakas* not originally connected with Vānaprasthas).. in this part, the author studies *ŚS, GS, DS*.. I kind and place of instruction in *Āraṇyakas*, II interpretation of studies; III vana and aranya in *Baudh DS* and related trad ; IV. *araṇyāṇiketaṇa, araṇyavāsīn, araṇyāṇitya* .

24. TOMAR, Virendra Kumar. *Āraṇyaka-sāhitya evaṃ usakā adhyayana — eka sarvekṣaṇa* (Hindi). *MUSRJ* 14-15, 1989-90; 117-134.

..survey of work on *Āraṇyakas*.. bibliographical information..

Iśa Up 9-11 12 13

5 DESHPANDE A N *Iśa Upanisad (Marathi) Santakṛpa*
9 (10) 11 (8) 1985-86

serially exposition in Marathi considers interpretation by
various scholars, e g *Mantra* 15 in 11 (4)

6 GAUTAM Chaman Lal *Iśaśyopanīśad (Hindi)*
Sanskriti Samsthan Bareilly 1981 192

text transl and exposition in Hindi

7 *Iśaśyopanīśat* Shri Sadguru Kabir Hanumat Sahitya
Sabha Granthamala 3 Baroda 1977 8 + 45

with Sk and Hindi comm by Hanumaddasa

8 JAGANNATH *Iśopanīśad Lokasamskṛtam* 5 (4) Sri
Aurobindo Ashram, Pondicherry Nov 89 41-43

beg ns serially Sk exposition acc to Sri Aurobindo with the
views of earlier comm

9 KARAPATRI Swami *Iśaśyopanīśad* Vrindavan
1987, 32 + 234

Anuvāda by Swami Vamaḍeva

14A. NITYA CHAITANYA YATI. *Living the Lord Within*.
Verkala; 101.

..a comm on *Īśa Up* with transliterated text and word-meaning..

15. PRATIBHA. Satyadharma aura drsti (Hindi) *Veda-Savitā* 6 (3), Oct 85; 85-86.

..on *hiranmayena pṛtrena* .

16 PUJARI, Anuradha Mukund The concept of *vidyā* and *avidyā* in *Īśāvāsyopaniṣad*. SP, 34 AIOC, Visakhapatnam, 1989; p 17.

. *avidyā* = *karman* (action) = *apara vidya* of *Mundaka* both *vidyā* and *avidyā* are bondages

17. RAM, Swami *Īsopaniṣad eka vajñānika vivecaṅga* (Hindi) Sahitya Niketan, Allahabad, 1982, 96

18 RAMA RAO, P. Pūnamadah pūnamidaṁ *The Divine Life* 47 (12), Dec 85; 399-400.

..*Īśa Up* — *śantimantra* .

24 TIWARI, Shashi *Isavasyopanisad* Bharatiya Vidya Prakashan Delhi/Varanasi, 1984 47 + 127

biṣṇka mṛtamantra Śaṅkara bhāṣya crit exposition in Hindi English transl

Rev B shan Lal GAUD *MUSRJ* 13 (2) 75-76

25 VARADACHARI, K C , TATACHARYA, D T *Isavasyopanisad* Madras 1975

32. BHATTACHARYA, Ram Shankar. The word *jāgrata* in Katha Upanisad. *PrBh.* 91, Oct. 86; 426, 439.

..see 20 31 above..

33. BODEWITZ, H. W. Yama's second boon in the Katha Upanisad. *WZKSA* 29, 1985; 5-26.

..the problems of *Katha Up* I 13 19 concern the stratification of the text, the interpretation of difficult and rare words, and the analysis of the ritualistic and metaritualistic contents

34. BRAHMANANDA, Swami. Nachiketa-Vidya : meditations imparted to Nachiketas. *Wisdom Light* 4, Jan 87, 42-48.

35. BRAHMANANDA, Swami. Bhas-vidya : meditation on the effulgence. *Wisdom Light* 12 : 88, Dec 88; 29-35.

..*Katha Up* II. 2 9-15

36. EASWARAN, Eknath *Dialogue with Death. The Spiritual Psychology of the Katha Upanishad.* Petaluma, 1981; 276.

37. GAUTAM, Chamanlal. *Kathopanishad.* Samskriti Samsthān, Bareilly, 1982; 231.

..text; transl and exposition in Hindi

38. *Kathopanishad.* Sri Sadguru Kabir Hanumat Sahityasabha Granthamala, 4, Baroda, 1983; 6 ÷ 163.

..with Sk. *ś'ka* by HANUMADDASA SAṢṢĀSTRIN and Hindi transl. by RAMESVARANANDA..

39. KAUSHIK, Srikrishna Kathopanishad men varmita atithi-satkāra kāmahattva (Hindi) *Vedaśāstrī* 37 (8), June 85; 9-10.

..imp of hospitality .

40. KULKARNI, G. A. Gītā ūm Kathopanishad (Marathi). *Prasad* 44 (7), Feb. 91; 20-23.

..verbal and conceptual similarities in *Gītā* and *Katha Up* .

41. KUMARACHAUGLU, Yattiraj Sampath Brahmasūtreṣu Kathopanishadhyayanaṁ. *SP*, 34 AIOC, Visakhapatnam, 1989. 355-56.

- 42 LIPNER, J J An analysis of Katha 6 4 and 5, with some observations on Upanishadic method *JIP* 5, 1977-78, 243-53
- 43 LOWE, Ramesh Kumar A note on the construction of the Katha Upanisad *VIJ* 23 (1-2), 1985, 31-35
(also *SP* 32 AIOC Ahmedabad 1985 13-14) construction of *Katha Up* is rather loose the conclusion may be drawn that the *Brahmana* of the Katha school was not compiled independently *Katha Up* is one of the most ancient *Upanisads*
- 44 MISHRA, Pravesh Kathopanīsad ke kucha preraka prasanga (Hindi) *Viśvatma* 11 (9), Jan 86, 8-9, 17
- 45 PANDEYA, Baijanath *Kathopanīsad-Śāṅkarabhasya* Delhi, 1991, 123
introd., *Vaidānta vyākhyā*, Hindi transl
- 46 PIMPALAPURE G V Kathopanīsad eka cintana (Marathi) *Jñāna vikāsa* 26 (1-2), 1982, 46-50
- 47 SHARMA, Arvind Eschatology in the Katha Upanisad *JGJKSV* 38-39, 1982-83 (86), 332-336
three layers of the *Up* need to be taken into consideration two interpretations of the question of Naciketas (1) is there life after death? (2) is there existence after *mukti*?
- 48 SHUKLA, Bhaktinath Kathopanīsad men "tīna" samkhyā ka upayogī evam mahattva (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, p 413
number 3 in *KathaUp*
- 49 SMITH, R Morton On the text tradition and meaning of the Katha Upanisad *Riam* 11-15 (B R Saksena Fel Vol), 1979 83, 393-425
considers the original text meanings and internal chronology of *Katha Up*
- 50 SOHNKE Renate Zur Metrik der *Katha Upanīśad*, *MSS* 44 (Karl Hoffmann Fel Vol 1), 1985, 215-238.

51. THIRUVENGADATHAN, A. Śrī Rāmānuja's interpretation of 'svarga' in Kathopanīṣad. *JORM* 47-55, 1977-86; 206-222.

..svarga = liberation or abode of liberation

51A. SPROCKHOFF, Joachim Friedrich Kathaśruti und Mānavaśrautasūtra – eine Nachlese zur Resignation. *SIH* 13/14 (W. Rau Fel. Vol.), 1987; 235-257

..Kathaśruti—a primary minor Up ..see 24 66 below

52. SPROCKHOFF, Joachim Friedrich. Versuch einer deutschen Übersetzung der Kathaśruti und der Katharudra-Upanīṣad. *As S* 43, 1989 (1990); 137-163

. see 20 51A above..

53. NARASIMHAN, Tamraparni K. Kalisantarānupāṇiṣat *Dharmapradīpikā* 17 (3-4), Nov.-Dec. 87; 23-26

..English transl ..

. 54 AIYANGAR, M. B P. (ed.) *Kenopanīṣad*. Acad of Sk. Res. Series 5, Melkote, 1986, 112.

text with 4 commentaries — *Pratīpadārthadīpikā* of Śrībhāṣyath Rāmānujācārya, *Prakāśikā* of Rangarāmānujāmuni, *Ānandabhāṣya* of Rāmānanda, and *Subodhinī* of Gopālānanda Sk introd; synoptic analyses of commentaries, 12 indexes see 20 58 below .

Rev . R N D , *ABORI* 69, 405

55. BHATTACHARYA, Bhaskarnath Identification of Umā Haimavatī of the Kenopanīṣad. *SP*, 33 AIOC, Calcutta, 1986; p. 45.

..*untam* as adj to *striyam* in *sa tasminnēva ākāṣe striyam ājagama* (III 12) ?..

56. BLICKSTEIN, Izidoro Voir le brahman : un mirage sémiologique. Problèmes de traduction de la Kena Upanīṣad. *Sanskṛta-Sanskṛit* (Proc. I Intern Symposium on Sk. Lg.), UNAM, Mexico, 1984; 201-209.

57. BRAHMANANDA, Swami. Tadvanam-vidya : meditation on Tadvanam. *Wisdom Light* 3 : 87, May 87; 24-28.

..Kena Up IV. 6..

- 58 LAKSHMI TATACHARYA *Kenopanīśad* Melkote, 1986,
112

= 20 54 above

- 59 PANDEYA Om Prakash *Kenopanīśad ke sakhā sam
bandha ka vicāra (Hindī)* SP, 34 AIOC, Visakhapatnam, 1989,
45-46

(BURNELL *Kena* = concluding part i.e. 10th *arṇavaka* of
JUBr belongs to Talavakara school) acc to the author
Kena belongs to Kauthuma *sakha* it is concluding portion
Ch Up Pancavimsa Br (25 adh) + *Sadvimsa-Br* (5 adh) +
Ch Up (8 adh) + *Kena Up* (last 2 adh) = 40 adh

- 60 PIRART, Eric *Kenop 3 1 Tr de ling IE 2*, Brussels
1981, 56-58

- 61 SHARMA, Suman *Kenopanīśad evam vaidika śabakā
(Usah aurā Aksasīktā)* (Hindī) Eastern Book Linkers Delhi,
1982, 124

Hindī transl and exposition

- 62 SUBHADRADAS Sastri (ed) *Kenopanīśad Śrī Sadguru
Kabir Hanumat Sahityasabha Granthamala 2* Vatodara 53 + 2
text Hindī / *ka* by HANUMADDASA SASTRI

- 63 UPADHYAYA, Vishnu Deva *Kenopanīśad* Delhi, 1982,
156

text Hindī and English transl exposition

- 64 COWELL, E B (ed) *Kauṣītakiḥbrahmana Upanīśad*
Indological Book House Delhi, 1984 (reprint)

with comm of Samkarananda and English transl

- 65 SREEKRISHNA SARMA E R *The Kausītakiḥbrahmana
Upanīśad — a critical view* ALB 53, 1989, 94-112

Kaṣ Br contains 4 *śafakas* — 3 *śafakas* = *Br* + 4th *śafaka*
= 1r out of wh the last 4 chh constitute the *Up*

- 66 BODEWITZ, H W *The cosmic, cyclical dying (parr
māra)* Aitareya Brahmana 8 28 and Kausītaki Upanīśad
2 11-12

. see 13 6 above

67 BRAHMANANDA, Swami Paryantra vidya Meditation on the couch of Brahma *Wisdom Light* 10 89, 1989, 32-38

Kaus Up — opening ch

68 LINCOLN, B Waters of memory, waters of forgetfulness *Fabula* 23 (1-2) 1982, 19-34

ref *Kaus Up* 1 4

69 MATHA, S R Nāgaranārāyanaviracitā Jñānamālā • Kausītakyupanisadvyākhyā *SVUOJ* 26 (1-2), 1983 (1990), Sk 1-14

metrical comm 109 stanzas

70 SAWAI, Takatori *Prajñatman* in the Kausītaki upanisad and absolute nothingness (Jap) *JIBS* 38 (1), Dec 89, 331-335.

70A SUBRAHMANYA SHASTRI (ed) *Chandoganisad (o, Samaveda)* Advaita Grantha Ratna Manjusha - 24, Varanasi, 1982

71 BHATKHANDE, S M *The Chandogyopanisad and the Brahmasūtras of Badarayana A Comparative Study* Univ of Bombay, 1982, xvi + 372

see *VBD* IV 20 123 refutes BELVALKAR's view about *Ch Up* forming the original nucleus of Badarayana's *BrS* Badarayana primarily intended to attempt a *samanyaya* of the teachings of the *Ups* and not of *Ch Up* alone see 20 71A below

Rev G V DAVANE *JAS Bom* 56-59 345-46 V G RAHURKAR *ABORI* 64 321 22, Rajendra K SHARMA *IJJ* 21 295 96

71A BHATKHANDE, S M The Chāndoyga Upanisad and the Brahmasutras of Bādarāyana a comparative study (in) *A Homage to Dr Maankar*, Poona, 1982, 94-108

see 20 71 above

72 BRAHMANANDA, Swami Samvarga vidya meditation on the all absorbent *The Divine Life* 48 (7) July 86 214-216

Ch Up IV 1 3

73 BRAHMANANDA Swami Bhuma vidya meditation on the supreme plenitude *The Divine Life* 48 (8) Aug 86, 251-254

Ch Up VII

- 74 BRAHMANANDA, Swami Uttama-Purusha-Vidya : meditation on the supreme person *Wisdom Light* 2, Nov 86, 26-84
Ch Up last ch 7-15
- 75 BRAHMANANDA, Swami Dahara-vidya meditation on the small heart space *Wisdom Light* 3, Dec 86, 37-41
Ch Up VIII 1 1-5
- 76 BRAHMANANDA, Swami Madhu-vidya *Wisdom Light* 2 87, 1987, 33-37
Ch Up III 1-11
- 77 BRAHMANANDA, Swami Mano-Akasa-vidya : meditation on the mind and ether *Wisdom Light* 8 89, Sept 89, 23-29.
Ch Up III 18 1
- 78 BRERETON, Joel P *Tat tvam asi* in context (Chāndogya-Up 6 8-16) *ZDMG* 136, 98-109
- 79 DILIP Stories from Chhandogya Upanishad *Viśvātmā* 13 (2), June 87, 58-59
- 80 GAMBHIRANANDA, Swami *Chandogya Upanisad, with the commentary of Sri Sankaracharya*, Calcutta, 1983, xxxvii + 690
- 81 IMANISHI, Junkichi A study on the Sanatkumāravidyā (Ch Up VII) (Jap) *Hokkaido Daigaku Bungakubu Kiō* 27 (2), Mar 79, 1-37
- 82 KRISHNANANDA, Swami *Chandogya Upanisad* The Divine Life Society, Shivanandanagar, 1984, vii + 301
 exposition in English
- 83 LOKESWARANANDA, Swami Discourses on Chāndogya Upanisad brief reports *BRMIC* 38 (1)-42 (9), (intermittently), Jan 87- Sept 91
- 84 MAHESHANANDA GIRI *Introduction to Chhandogya Bhashya* Advaita Grantha Ratna Manjusha, Mount Abu, 1983; 64

85 MANDE K V Chandogya Upanisad a study SP,
34 AIOC, Visakhapatnam 1989, p 18

the main aim of this Up is to describe the imp of atman

86 MORGENROTH, Wolfgang Principles of text-construction
and interpretation Some remarks on a new edition of the
Chāndogya Upanisad under preparation *Amrtadhara* (R N D
Fel Vol), 1984 493-499

87 PANDURANGI, K T (ed) *Chandogyopanīśad* S M
S O Sabha Publ No 12 Chirtanur 1987, viii + 368

*with English transl and notes based on Madhvacarya's
bhāṣya*

88 PATEL Gautam Sayanabhasya on Chandogyopanīśad
JOIB 30 (3-4) 160-164

89 PATEL Gautam (ed) *Śrīsayanacaryaviracita Chandogyanopanīśaddīpikā* Sadguru Gangeswara Intern Veda Mission,
Bombay 1989 xvi + 393

90 SATYAVRATA SIDDHANTALANKAR The unseen is the
reality *AH* 2 (12) May 85 13-15

Ch Up 1 12 story of Svetaketu

91 SENART, Emile *Chandogya Upanisad* Les Belles
Lettres Paris 1971

92 SHARMA, Arvind The significance of the epithet *śūdra*
as applied to Janasruti in Chandogya Upanisad 4 2 5 *JAS*
25 (1-4) Calcutta 1983 31 36

*was J actually a śūdra or is he called so in a derogatory
way? (1) Brahmas tra śāṅkarabhāṣya ś k + ri J was a
Ksatriya (2) J belonged to the śūdra tribe of the Mahavyāsas*

93 SHARMA, Sivashankar (ed) *Chandogyopanīśad bhāṣyam*
Haryana Sahitya Samsthana, Rohtak 1983 16 + 989

94 SUBRAMANIAN A V *Waves from the Chandogya*,
Madras, 1985 118

- 95 UMESHANANDA SHASTRI (ed) *Chāndogyopaniṣad*
Kailash Ashram, Śrītabdisamārohasamiti, Rishikesh, 1983, 26 +
707
- 96 USHA KIRAN *Chāndogyopaniṣad men samvāda eka
saiḍdhāntika evam prayogātmika viślesana (Hindi)* SP, 34
AIOC, Visakhapatnam, 1989, p 18
dialogues in *Ch Up*
- 97 WITZ, K *Chandogya Upaniṣad* III 18 in the light of
the Brahmana texts SP, 8 WSC, Wien, 1990
Ch Up III 18 compared with *ŚPB* X 3 3 and *Ait Ār* II
1 5 24 *prahita samyoga*
- 98 ACHYUTA KRISHNANANDA TIRTHA, Swami *Vanamalā
A Commentary on the Taittirīyopaniṣadbhasya* Madras, 1981,
267
- 99 BALASUBRAMANIAN, R *Taittirīyopaniṣadbhasyavarttika
of Sureshara* Madras Univ Philos Series - 20, 1984, xxxiv + 761
ed with introd English transl, annotations, indices (see
VBD IV 20 147)
- 100 BALASUBRAMANIAN, R The Taittirīyopaniṣad-Bhāṣya
of Śrī Śankara *The Voice of Śankara* 14 (3), Nov 89, 14 (4),
Feb 90, Adī Śankara Advaita Res Centre, Madras
- 101 BEALL, E F Syntactical ambiguity at *Taittirīya
Upaniṣad* 2 1 *IJJ* 29 (2), April 86, 97-102
use of syntactical ambiguity to enhance a work's message
- 102 BRAHMANANDA, Swami *Bhargavi-Varuni-Vidya*
Wisdom Light 11 87, Jan 88, 40-46
Taitt Up 3 1-6
- 103 BRAHMANANDA, Swami Pancha-kosha vidya . medi-
tation on the five sheaths *Wisdom Light* IV 89, 1989, 22-30
Taitt Up ch 2
- 104 GHANANANDA, Swami The Taittirīya Upaniṣad
Vedanta for East and West 205 Buckinghamshire, 2-8

105 GISPERT SAUCH, G The Bhrgu Valli of the Taittirīya Upanisad and early XVII century European translation *Indica* 5 (2), Sept 68, 139-44

106 HANSA CHINMAYA Vārūṇī vidyā *Paramarthasudha* 11 (2), 1988, 34-36

107 JOSHI, Kanhaīlal (ed) *Taittirīyopaniṣad* Varanasi, 1985, 13 + 173

text *Śaṅkarabhāṣya Jyoti* (Hindi *tīkā*)

107A KATE, Alakananda On the lakṣaṇā in "satyam jñānam anantam brahma" *CASS Studies* 4, 1978, 35-43

see VBD IV 20 156

108 KAUSHIK, Śrīkrishna *Taittirīyopaniṣad men varṇita naitika śikṣā* (Hindi) *Vedavani* 37 (6), Mar 85 3-4

ethical teachings

109 KOLHATKAR, B V Social and moral thoughts in the Taittirīya Upanisad *SP*, 34 AIOC, Viśakhapatnam 1989 p 37

(India is poor in social and moral philosophy in a systematic form) discusses concepts like *ṛta satya mahasamhita anna annada* etc

110 RAMACHANDRUDU, P *Taittirīyopaniṣad bhāṣyam* (*Sureśvara*) *Sk. Academy Series* 30, Hyderabad, 1983, xviii + 128 + xxiv

111 RAMASWAMY, H N (ed) *Taittirīya Upaniṣad Bh. Vid. Bh.*, Bombay, 1985, xix + 134

introd. English transl. and exposition

112 RAU, Wilhelm Versuch einer deutschen Übersetzung der Taittirīya Upanisad *FS der Wiss. Gesell. an der J. W. Goethe Univ. Frankfurt*, Wiesbaden, 349-373

transl. on philological principles (as against DEUSSEN's philol. transl. based on Śaṅkara)

113 SARASVATI, S (ed) *The Taittirīya Upanisad Ānanda-valli Bhṛguvalli* Adhyatma Prakash Karyalaya, Holenarsipur, 1962

with Śrī Śamkara's comm

- 114 SEN, Nalini Kanta The Taittiriya Upanishad *Advent*
21 (1), Feb 64, 45-51, 21 (2), April 64, 31-48

. (see VBD III 20 119)

- 115 SHARMA, M M Taittiriya Upanisad Assamese
Translation *Prakash* 4 (11)

- 116 SIVARAM DIKSHITAR, P V (ed) *Śriramadharmastava*
with *Taittiriyaopanīśatsaraprakāśika* by Brahmananda Madras,
1985, xi + 90 + vii

- 117 STAAL, Frits On the Indian concept of body *Sams-*
kṛta-Samkṛti (Proc 1st Intern Symposium on Sk Lg), UNAM,
Mexico, 1984, 367-377

ref *Bhṛguvalli* of *Taitt Up* *lośa* doctrine physical body,
made up of food is regarded as the peel of a hierarchical
structure of enveloping sheaths concludes Indian doctrine of
five *lośas* (along with other similar doctrines) and the
Western doctrine of mind and body are both myths that will
have to be rejected for something more empirical more accurate,
more true but the Indian perspective is more helpful for any
adequate understanding and interpretation of the nature of
human beings

- 118 PATTABHIRAMA SASTRI, P N (ed) *Śrīripuropanisad*
with *bhāṣya* of Śrīramananda and Śrībhaskarācārya Veda
Mīmamsa Res Centre Series 2, Varanasi, 1981, 4 + 120

- 119 MAHADEVA SASTRI, A *Dakṣinamūrti Stotra* of Śrī
Śamakrācārya and *Dakṣinamūrti Upanisad* 1978, lxxviii + 223
(transl by V SADANANDA)

Rev Ed, ALB 42, 324

- 120 MISHRA, Yogesh *Prāśnopanīśat* Dṛṣṭi, 11 + 55 + 2

- 121 BHISR, Usha R The message of the Bāskalamāntro-
panisad SP, 34 AIOC, Visakhapatnam 1989, 5-6

. the text is both *mantra* (i.e. a part of the Bāskala Samhitā)
and *Upanisad* (because it leads one to knowledge which is essen-
tial for emancipation) detachment from the bonds of this
world *bhakti* for a personal god, *saguna* superior to *nirguna*,

personal favour of god necessary for spiritual uplift, total identity bet devotee and god

122 BRAHMANANDA, Swami Purna-vidya meditation on the Whole, the Infinite *The Divine Life* 47 (3), Mar 85, 83-87
in the *khila kanda* of *BAU* *purnam idam purnam adah*

123 BRAHMANANDA, Swami Jyotisham jyotir-vidya
Wisdom Light 5 87, Aug 87, 18-21
BAU 4 4

124 BRAHMANANDA, Swami Avastha-chatushtaya-vidya
Wisdom Light 6 87, Sept 87, 23-31
BAU 4 3-4

125 BRAHMANANDA, Swami Uddalaka-Aruni vidya
Wisdom Light 8 87, 30-35
BAU III 7

126 BRAHMANANDA, Swami Asvamedha vidya meditation on horse sacrifice
Wisdom Light 6 89, July 89, 21-31
BAU I 1-2

127 BRAHMANANDA, Swami Vidyut-brahma vidya
Wisdom Light 11 89, Nov 89, 35-39
BAU V 7

128 BRAHMANANDA, Swami Uktha-vidya
Wisdom Light 12 89, Dec 89, 24-28
BAU V 13

129 BRERETON, Joel P Unsounded speech problems in the interpretation of *BU* (M) 1 5 10 = *BU* (K) 1 5 3 *IIJ* 31 (1), Jan 88, 1-10

translates Whatever is sound, that is just speech for this (sound) is fixed to its limit [on speech] and this (speech) is not [fixed on anything] speech encompasses sound, for all sounds can be understood as the speech of some being or object, but speech is more than sound for sound is limited to what is audible and speech is not

130 BRERETON Joel P Cosmographic images in *Brhad-āmayaka Upanisad* *IIJ* 34 (1), Jan 91, 1-17.

BAU (K) 2 2 formal unity of the passage 2 2 1 superimposes the images of *śītu* as fire and sun and as the vital breath in the middle in 2 2 2 the eye connects the person to the divine powers in the world in 2 2 3-4 the Seven Sages is Ursa Major in the macrocosm and the vital functions in the microcosm the inverted beaker is the sky and the head the whole unit affirms a homology bet the human head and the world

131 BRUCKNER, Heidrun Revelation and argumentation Some references to the relation of *śruti* and *tarka* in Śankara's *BAUBh* (in) *India and the West* (Proc of a Seminar dedicated to the memory of H Goetz, ed J DAPPORT), Delhi, 1983, 209-220

132 BRUCKNER, Heidrun Sankara's use of the term *akhyayika* in *BAUBh* *Proc 5 WSC*, Delhi, 1985, 100-109

133 GHOSH, Amal Kumar Concept of child birth in the Bṛhadaranyaka Upanisad *SP*, 34 AIOC, Visakhapatnam, 1989, p 22

134 HINO, Shoun *Sureśvara's Varttika on Yajñavalkya Maitreyi Dialogue* (*BAU* 2 4 and 4 5) Mot Ban, Delhi, 1982, xiv + 328

see 1 BD IV 20 193 also see 20 137 below

Rev Ed *Dar Int* 22 (4) 82 83 M P MARATHI *ABORI* 66 308-09 G MISRA *JORM* 42-46 232-33 W SLAJE *IZASA* 32 201

135 HINO, Shoun Sureśvara's comment regarding Udgitha upāsana referring to *BAUBV* *JIBS* 38 (2), Mar 90, 943 937
see 20 137A below

136 HINO, Shoun, JOG K P (ed) *Sureśvara's Varttika on Aśva and Aśvamedha Brahmana* Mot Ban, Delhi, 1990, xviii + 110

introd text and English transl of *BAUBV* 1 1, select glossary (a bridge bet ritualistic and philos portions of *SPB*) how Aśvamedha becomes useful to one in attaining the knowledge of the Reality

see 20 137A below

Rev. : K. K. RAJA, *ALB* 54, 219-20.

137. JOG, K. P.; HINO, Shoun (ed.). *Sureśvara's Vārttika on Madhu Brāhmaṇa*. Mot. Ban., Delhi, 1988; xiii + 59

..(sequel to 20 134 above) *BAUV* 2 4-5 *madhu* = mutual dependence or helpfulness among the varied parts of the universe.. (introd pp 23)

Rev : V. N. JHA, *ABORI* 71, 360, U. C. SHARMA, *AJOS* 5, 182-83

137A. JOG, K. P.; HINO, Shoun (ed.) *Sureśvara's vārttika on Udgītha Brāhmaṇa*. Mot. Ban., Delhi, 1991; xxvi + 172.

..*BAU* 1 3 natural sequel to 20 136 above.. Appendix : transl with annotations of *Vārttika* on three small *Brahmanas* of *BAU* (3 1, 5 13, 6) see 20 135 and 136 above

137B. JOHNSON, Lawrence E. Self and salvation in the *Brhadāranyaka*. *Dar. Int.* 29 (2), April 89; pp 1 ff.

138. KAMAT, Nirmala Ganesh. A note on *atimukti* *SP*, 34 AIOC, Visakhapatnam, 1989; p. 333.

. term *atimukti* is explained by *BAU* only *BAU* III describes four types of "final liberation" (dialogue bet Āśvala and Yājñavalkya who represented two diff views of Vedic culture)

139. KAR, Gangadhar. Meditative exercises in the *Brhadāranyakopaniṣad*. *SP*, 33 AIOC, Calcutta, 1986, p 650

..*upāsana's* and *vidya's* .

140. KRISHNANANDA, Swami *Brhadāranyaka-Upaniṣad An Interpretative Exposition*. The Divine Life Society, Shivanandanagar, 1984; x + 960

141. KUPPUSWAMI SASTRI, S. The *Brhadāranyaka Upaniṣad* *K. S. Birth-Cent. Comm Vol, Part 1*, Madras, 1981: 9-13.

. reprint of introd to English transl of *BAU* by Swami MADHAVANANDA, Almora, 1933 (See 20 143 below)

142. LOKESWARANANDA, Swami. Discourses on *BAU* : brief reports. *BRMIC* 35 (7)-39 (11) (intermittently), July 84-Nov, 88,

- 143 MADHAVANANDA, Swami *The Brhadaranyaka Upanishad, with the commentary of Śāṅkarācārya* Advaita Ashram, Mayavāṭi, 1987 (sixth ed), xxiii + 675
English transl (see 20 141 above)
- 144 MAHESANANDA GIRI Swami *Introduction to Brhadaranyaka Bhasya* Advaita Grantha Ratna Manjusha 29, Varanasi 1986 ii + 89
- 145 MAHFUJ, Salma *Sirr e Akbar Brhadaranyaka Upanishad* New Delhi, 1988, 15 + 270
Urdu transl of BAU
- 146 MANUDEVA BANDHU *Brhadaranyakopaniṣad — Eka Adhyayana Hindi* Eastern Book Linkers, Delhi 1990, xv + 226
- 147 MOHGAONKAR, V P Yājñavalkya Maitreyī Samvāda (Marathi) *Jivana Vikasa* 28 (8), Oct 84, 417-419
- 148 MURAKAMI, Shinkan Work and knowledge in relation to future after death pañcāgnividyā and devayāna and pitryāna (Jap) *Bunka* (Tohoku Daigaku) 43 (1-2), Sept 79 30-48, 44 (1-2), Sept 80, 1-15
BAU VI 2 9-16
- 149 PANDIT, M P Readings in the Brihadaranyaka Upanishad *Advent* 21 (1-4), 22 (1), 1964-65
- 150 PANDYA, Vijay Philosophical and ethical implications of the statement *atmanas tu kamaya sarvam priyam bhavati* SP, 32 AIOC, Ahmedabad 1985, p 555
- 151 Roy, P K Language and reality in Brhadāranyaka Upaniṣad and Ludwig Wittgenstein's Tractatus Logico Philosophicus *IPQ* 25 (2) April 88, 227-232
shows that there is some similarity of approach in the two texts (1) substance without form (2) process of individualization and differentiation (3) individualization thro the analysis of lg. (4) analysis of lg

152 SHARMA, Arvind Some reflections on the state of relationship between the gross and physical body, waking and dreaming state, and living and dying in the *Bṛhadāraṇyaka Upaniṣad* *Dar Int* 22 (4), Oct 82, 72-74

(1) death and rebirth are viewed very much in terms of 'life', with the necessary adjustments in *BAU* (2) the 'intermediate state of deep sleep' which is equated with death in later developments gets placed on top of the subtle body and becomes associated with the causal body in later developments

153 SHARMA, B N K *The Bṛhadāraṇyaka Upaniṣad (expounded from Śrī Madhvacārya's perspective)* Dvaita Vedānta Studies and Res Foundation, Bangalore, 1988, xxv + 203

154 SHARMA, Shiv Shankar *Bṛhadāraṇyakopaniṣad Bhāṣyam* Haryana Sahitya Samsthana, Rohtak 1983, 6 + 2 + 500
Sk text with Hindi comm

155 SHUKLA, Raj Kumar *Bṛhadāraṇyaka men aśva-medhayāga — Acārya Śankara ki drṣṭi men (Hindī)* *Prācya-Prajña* 11, 1979, 18-23
no advaitic interpretation

156 SIVANANDA Swami *Bṛhadāraṇyaka Upaniṣad*, Sivanandanagar, 1985 (reprint), xvi + 596
text English transl and comm

157 SUBRAHMANYA SASTRI S *Bṛhadāraṇyakopaniṣad (with the Bhāṣyas of Aṇandagiri and Śaṅkarācārya)* Advaita Grantha Ratna Manjusa 28, Mahesh Res Inst, Varanasi, 1986, 89 + 7 + 9 + 447 + 161 + 6 + 45 + 8 + 2
ed with introd and notes

158 TOLA, Fernando Elementos arcaicos en tres concepciones de ātman de la *Bṛhadāraṇyaka Upaniṣad* *Stromata* 38 (3-4) Buenos Aires, 1982, 349-371

(in) *BAU* I 4 1 8 II 1 II 3 see 20 159 and 160 below

159 TOLA, Fernando Tres aspectos del ātman en la *Bṛhadāraṇyaka Upaniṣad* *Sanskṛta Sanskriti* (Proc 1st Intern Symposium on Sk Lg) UNAM, Mexico, 1984, 379-400

(also in *SP* 1st Intern Symp on Sk Lg, 1982, p 38)
see 20 158 above and 20 160 below

- 160 TOLA, Fernando Archaic elements in three conceptions of the Ātman in the Brhadāranyaka-Upanisad *J Rel Stud* 12 (2), Patiala, 1984, 62-82

see 20 158 and 159 above

- 161 UMESHANANDA SASTRI (ed) *Brhadaranjakopanisad* Kailash Ashram, Rishikesh, 1980

2 vols

- 162 VARMA, Rajendra Prasad Janaka Yājñavalkya samvada (Hindi) *Viśvatma* 11 (3), July 86, 21-22

- 163 VYAS, R T *Brhadaranjaka Upanisad—A Critical Study* Oriental Inst, Vadodara, 1987, xi + xxxiii + 125

metaphysics cosmology psychology eschatology, decline of ritualism *BAU* and *Brahmasūtras*

- 164 WITZEL, Michael The case of the shattered head *SIJ* 13/14 (W Rau Fel Vol), 1987, 363-415

dialogue bet Yajnavalkya and a no of opponents (*BAUA* 3 1-9) in *Up* legends—and yet already in the *RV* passage A 88 17-19—we can see the beginnings of cir 3 millennia of the art of discussion in India actually recorded in ritualistic, philosophical or astroic texts in Sk

- 165 YUDA, Yutaka Yājñavalkya's ontology (Jap) *Hojime Nakamura Fel Vol* (60th Birthday), Shunjūsha, Tokyo, 1973, 87-97

- 166 SARADAPRIYANANDA Swamini *Bhavanopaniṣad* (of the Atharvāna Veda) Tara Culture Trust, Madras, 1986, 56

Bh Up consists of 37 *Brahmanas* text in Devanāgarī, followed by transliteration in Telugu and Roman scripts English transl and exposition

- 167 BHATTACHARYA, Vidhushekhar *Āgamaśāstra of Gauḍapada* Mot Ban, Delhi 1989 (reprint), cxlvi + 308

text transl., exposition of *Viṇīṭṭya Up* *Āgamaśāstra* is the earliest fairly systematic exposition of Vedānta deep and decisive influence of Mahāyāna Buddhism (Foreword by Christian Lindner)

168 BRAHMANANDA Swami Mandukya vidya, Meditation imparted by Sage Manduka *The Divine Life* 46 (11), Nov 84, 367-373

168A BRAHMANANDA SARASVATI *Mandukya Upanishad* New York, 1990, iv + 59

text transl and word by word rendition in English

169 COLE, Colin A *Asparśa Yoga A study of Gauḍapada's Mandukya Karika* Mot Ban, Delhi, 1982, xiii + 158

(Gauḍapada presented more as a religious preceptor than as a systematic philosopher) author investigates the soteriological implications of *Mandukya Karika* fully at both theoretical and practical levels. G first presents a theoretical understanding of man's spiritual situation and the goal of liberation. Then he describes the actual practices prescribed to achieve this goal experientially and indicates the results which are said to accrue from them. MK as *upadeśa sastra* *advaita* as *ajatinada* (non-origination)

Rev V A VAN BULART *WZKS* 13 225-26 Vin 2 V ANCHOO *PrBh* (July 85) 318-20

169A DAVE, Jayantkrishna H *Mandukya Upanisad with Gauḍapada Karikas* Bharatiya Vidya Bhavan Bombay, 1990, xliii + 377

Vol I of *Thirteen Principal Upanisads* crit ed introd Sankara Bhasya comparative study and full comments with old and modern interpretations gist of the views of Kṛṣṇanarayana (Ramanuja *sampradāya*) Madhva Puruṣottama Gosvami

170 DESHPANDE, S S A conceptual layout of Gauḍa pādakārikās *IPQ* 6 (2) Jan 89, 281-88

171 FATAH SINGH Mandukya Upanisad (Hindi) *Veda-Sarita* 8 (10), May 88, p 330

172 GAMBHIRANANDA, Swami *Mandukyakarika* Sri Ramakrishna Math, Trichur, 1987 (reprint), xxiii + 142

see 20 173 below

Rev Nirod Baran CHAKRABORTY *PrEh* (July 88) 276-78

173 Sri Gaudapada's Mandukya Karika BJ 34 (21),
June 1-15, 1988, 25-31

rev of 20 172 above

174 Geeta ch XV and Māndukya Kārikā chh I and II
12th National Geeta Gyana Yagna, Delhi, 1985

175 KAPLAN, Stephen A critique of an ontological
approach to Gaudapāda's Māndukya Kārikās. JIP 11, 1983,
339-355

176 KAPLAN, Stephen *Hermeneutics, Holography, and
Indian Idealism A Study of Projection of Gaudapada's Mandukya
Kārika* Mot Ban, Delhi, 1987, xii + 147

author argues that G is a monist but not an idealist
his notion of *maya* and its relationship to *mud* shd be
interpreted in the light of the theory of perception and not in
the light of an idealistic metaphysical theory of creation

177 LINDTNER, Christian Remarks on the Gaudapāda-
Kārikās IJ 28 (4), 1985, 275-279

Madhyamakahrdayakarikas (5th and 8th chh) of Bhavya
shows close similarity to GA (4 chh)

182 POTTER, Karl H Was Gaudapāda an idealist? *D H H Ingalls Fel Vol*, Reidel, Dordrecht, 1980, 183-199

183 RAMA, Swami *Mandukya Upanisad ~ Enlightenment Without God* Pennsylvania, 1982 xii + 124

184 RAMANNA, Raja *Mandukya Karika BJ* 35 (1), Aug 88, 185-191

185 SHARMA, Dharmananda *Atmānubhūtidarsanam Sagarika* 25 4 — 26 1, 1988, 65-69

ref *Mandukya Up* MK discusses *Soyamatma catuṣpat*

186 SIVANANDA, Swami *Meditation on Om and Mandukya Upanishad* Sivanandanagar, 1985, xxxi + 116
2nd ed

187 TIWARI, Anant Sharan *Madhva on Parā and Aparā Vidyās VIJ* 17, 1979, 96-101

Mandukya Up two kinds of *vidyās* acc to Madhva
Mandukya Up treats *para* and *apara* as two modes of thinking
contained in one and the same spiritual trad

188 VAN BULERT, Victor A The way to the self according to the Mandukya Upanisad *BRMIC* 40 (10) Oct 89 235-238
four states of consciousness self = pure consciousness

189 VENKATASUBBIAH A Are the Gaudapādakarikas Sruti? *PO* 1, 1936-37, 2-12

190 WOOD Thomas E *The Mandukya Upanisad and the Agama Sastra* Univ of Hawaii Press, Honolulu, 1990, 240

[acc to author G is not the author of all 4 *prakaranas* of *AS* especially of *atataśakti* he was not the *paramaguru* of Śankara it is doubtful whether he was *majava* 'in at all
'ankara is not the author of *Īgamasast avīśarana*] author
discusses in detail whether vs 6 of *Mandukya Up* relating to
Isvara is a continuation of vs 5 dealing with *susupti* or whether it
belongs to vs 7 wh describes the self he suggests that ascription
of *maya* to Isvara is a later development possibly under the
influence of Buddhism we cannot have an Absolute without
Isvara for Isvara is essentially the active power wh connects
the Absolute with the phenomenal world wh we experience

thro' our physical senses and the reality of wh can't be sensibly denied

Rev M P PANDIT *PrBh* (Mar 91), 157-58

191 BRAHMANANDA, Swami Para-Vidya *Wisdom Light* 2 89, 18-26

Mundaka I 1 5

192 FATAH SINGH *Mundaka Upanisad* (Hindi) *Veda Savita* 8 (5), Dec 87, 163-165

193 KARAN SINGH The message of the Mundaka Upanisad *Theosophist* 85 (5) Feb 64, 313-327

194 KARAN SINGH *Mundaka Upanishad The Bridge to Immortality* Bombay, 1987, vii + 95

195 OTOMA, Yasuhiro *Brahmavidyā in the Mundaka Upanisad* *JIBS* 36 (2), Mar 88, 962-959

196 SHUKLA, Pratibha *Mundaka Upanisad* (Hindi) *Veda-Savita* 8 (5-6), 1987-88

197 BHATTACHARYA, Ram Shankar A wrong conjecture regarding the reading *granthavistara* in the Maitrāyaṇī-Brāhmaṇa-Upanisad *JGJSV* 37 (Baladeva Upadhyaya Fel Vol), 1983, E 337-339

(see *VBD* IV 20 255) *MBU* VI 34 emendation of *granthavistara* (COWELL) into *granthavistara* (MM) does not suit the context *granthavistara* refers to knowledge derived thro reading or hearing the *śāstras*, i.e. *śraṇaśrīta jñāna* as against *śikṣātkara*

198 SHARMA, Arvind The three gods, the three gunas, and the three syllables of *om* a study in homolization in the Maitrāyaṇa Brāhmaṇa-Upanisad *BITCM* 1980 (July-Dec), 1984, 73-77.

examines the omission of the connection of three *gunas* with the three constituents of *om* the internal logic of the *Up* allowed the identification of only one triad namely, Brahṃā, Viṣṇu, and Śiva

199. COWELL, E. B. *Maitrī or Maitrāyāṇīya Upanisad*. Indological Book House, Delhi, 1964.

200. BAUY, Christian. Matériaux pour servir aux études upaniṣadiques. II. La *Rāmatāpinyupanisad*. *JA* 278 (3-4), 1990; 269-326.

..R. is the 55th among the 108 *Upanisads* and forms part of the *AV* . present work grew out of the exam of a Sk ms held in the Or Res. Inst, Mysore it is centred on the relations bet the *Uttaratāpinī* and the *Agastyasamhitā* . author gives detailed Bibliography and three lists of ms documents..

201. SARADAPRIYANANDA, Swamini. *Vajrasūcī Upanishad*. *Tap. Pras* 26 (3)-26 (11), Mar. 88-Nov. 88.

..serially . *VU* belongs to *SV* text; English transl and exposition..

202. BUHNEMANN, Gudrun The *Vallabheśa-Upanisad*. *IJJ* 30, 1987; 243-263.

. a Tantric *Up* related to the cult of Mahāgaṇapati (this appears in *Śrīmahāgaṇapatīsaparīṣadpaddhati* ed by C V Swami Sastri, Madras, 1961, pp 99-106 . other *Upanisads* related to the cult of Gaṇapati 1 *Ganeśatapanīya Up*, 2 *Heramba Up*, 3 *Ganeśātharīśīrṣa-Up*)

203. BONER, Alice; RATH SHARMA, Sadasiva, BAUMER, Bettina (ed.) *Vāstusāstra Upanisad - The Essence of Form in Sacred Art*. Mot Ban, Delhi 1982; 192.

. text attributed to Pippalāda of *AV* .

Rev Frederick M ASHER, *JAOS* 104 (3), 599-600

204. AUROBINDO, Sri Shvetashvatara Upanishad *Advent* 28 (2); 46-49; 28 (3); 9-11; 28 (4); 10-14

205. BRAHMANANDA, Swami. Devatma-sakti vidya *Wisdom Light* 1. 87, Mar. 87; 22-28.

. *Svet Up* I 1-3 .

206 BRAHMANANDA, Swami Brahma-chakra-vidya. *Wisdom Light* 4. 87; June 87; 25-29.

..*Svet Up* I 4-12.,

207 BRAHMANANDA, Swami Devasya mahima vidya
Wisdom Light 12 87, Jan 88

Svet Up ch 6

208 KIMURA, Toshihiko Sakalajagadvīdhātranumānam
(II) — the intellect of God Siva — argued by Bhāsarvajña *JIBS*
29 (1), 1980, 476-471

rel *Śvet Up* III 19

209 MURAKAMI, Shinkan. [Study of Svēt Up I] (Jap)
Kumoi Shāzen hakushi kokikinen Bukkyō to ishukyo, Kyoto,
1985, 71-86

210 OBERLIES, Thomas Die Svetāśvatara-Upaniṣad Eine
Studie ihrer Gotteslehre (Studien zu den "mittleren" Upaniṣads
I) *WZKSA* 32, 1988, 35-62

Śvet Up is by and large an uniform text (not a somewhat
chaotic accumulation of diff text layers) author offers a new
interpretation of the conception of god Rudra Rudra = amal
gamma ion of the Vedic fire-god Agni and the old Rudra

211 SHARMA, Tulsi Ram *Śvetāśvataropaniṣad* E B L,
Delhi, 1985

2nd ed of *VBD* IV 20 268

212 SOLOMON, Richard The *Śvetāśvatara* and the *Nāṣadiya*:
Vedic citations in a Śaiva Upaniṣad *ALB* 50, 1986, 165-178

I *Śvet* IV 18 and *RV* X 129 II Patterns and purposes of
Vedic citations in *Śvet*, III The *Śvet* as an apology for
Śaivism one may read explicitly Śaiva meanings into *Śvet*,
the author's purpose was to expound just such sectarian and
monotheistic views the *Svet* is frankly theistic, even devotional,
text, whose principal concern is to justify Śiva-worship in the
context of Vedic Up thought

213 STARK, S *Svetāśvataropaniṣad* 3 8-3.11 in the light
of Viśiṣṭādvaita (with special reference to the interpretation of
Vātsya Varadaguru) *SP*, 8 WSC, Wien, 1990

rel to *Tithimnaya* of Vatsya Varadaguru, 13th cent) .
the *Up* passage ultimately has Viṣṇu-Narayana as its sole
object

214 TSUCHIDA, Ryutaro Some remarks on the text of the *Śvetāśvatara Upanisad* *JIBS* 34 (1), Dec 85, 1-9 (468-460)

Śvet Up is permeated with vernacular elements to a somewhat greater degree than hitherto considered draws attention to some linguistic phenomena e.g. *brahmam* (1 9 d 12 d) *maharṣi* (3 4 b 4 12 b) *bhoktaram* (1 12 c) *kṛmī* (3 9 b), etc

215 VAIDIKA, Vedavati *Śvetāśvatara Upanisad Darśanika Adhyayana* (Hindi) National Publishing House, New Delhi, 1984, xv + 282

on the basis of comm of Śaṅkarācārya Śaṅkarananda Vijnānatman Narayana Rangarāmanuja

216 VARMA, Siddhesvar *Śvetāśvatara Upanisad* Spirit India Publishers, New Delhi, 1984 (reprint), xi + 120 + iii

English transl

217 NARAYANA RAO *Sat Praśna Upanisad* Bangalore text transl and exposition in Kannada

218 DEGRÂCES-FAHD Alyette *Upanisad du Renoncement (Samnyasa-Upanisad)* Paris 1989

transl introd notes in French

219 The Saubhāgyalakṣmī Upanisad (The mystic doctrine of the goddess of prosperity) *ALB* 27, 1963 203-215

220 SARADAPRIYANANDA Swamini *Skandopanisad* *Tap Pras* 23 (11)-24 (3) Nov 85-Mar 86

(51st among the 108 *Upanisads* mentioned in *Mukt kopanisad* belongs to KYV) serially text comm by S

221 KELLER, C-A Die Hamsopanisad *ZMR* 62 1978, 183 202

21 COLLECTIONS OF *Upanisads*

ANANTHARANGACHAR, N S *Five Upanishads* Bangalore, 222

Ita Praśna Kena Katha Mṇḍaka with English transl and notes

- Rev G R MANI AIYAR BJ 31 (8) 75 77
- 2 ARCHAK K B *Upanisad khandārtas of Śrī Raghavendrayati* Bangalore 1987, xxvii + xxii + 396
 n n Up Iśa Kēśa Katha Prasna Munda Mandūkya Taitt Ch BA harmonizes the tenets of Madhva & Dvaita Vedānta with Up teachings
- 383 3 *Astavimsatyupanisatsamgrahah* Varanasi, 1985 (reprint)
- 4 AUROBINDO, Sri *Upanishads texts, translations and commentaries* Part I, Sri Aurobindo Ashram, Pondicherry, 1981 (2nd ed) 1986 (reprint), 466
 Rev Patriot (31 1 82) 2 1 3
- 5 BHATTACHARYA, A N *One Hundred and Twelve Upanisads and Their Philosophy* Indo Vision, Ghaziabad 1987, vii + 91 + 4 + 563
 original text exposition
- 6 CHINTAMANI T R (ed) *Samnyasa Upanisads with the Commentary of Upanisadbrahmayogin* AL Series 12 Adyar, 1983 (reprint), xviii + 267
- 7 CHITRITA DEVI *Upanisads for All* S Chand and Co , New Delhi 1973, xxxi + 308
 English transl of 11 Up with introd central doctrines of Up (Bahman Maya Hranyagarbha etc) idealist pt of view
 Rev Mahesh M MEHTA JAOS 103 658 659 S K NANDI JAS (Calcutta) 28 (2) 176-78
- 8 DAVE Jayantakrishna H (ed) *Prasna and Mundaka Upanisads* Bharatiya Vidya Bhavan Bombay, 1988, v+ 248
 Vol I of *Thirteen Principal Upanisads* crit ed introd Śankara Bhasya notes comparative survey
- 9 DEUSSEN Paul *Sixty Upanisads of the Veda* Two Volumes Mot Ban Delhi 1990 xxxv + 995
 (reprint of VBD IV 21 12) transl of D's *Sechz g Upanisads des Veda* into English by V M BEDEKAR and G B PALSULE

Rev : Ed. *Dar Int* 22 (2), 86-88, H C PATYAL, *BDCRI* 43, 129-130, V. G RAHURKAR, *ABORI* 64, 316-17

10. FILIPPANI-RONCONI, PLO. *Upanisad — Antiche e medie*. Ed. Boringhieri, Torino, 1977.

..(reprint of *VBD* III 20 196) ..

11. GAJENDRAGADKAR, P. B (ed.) *The Ten Classical Upaniṣads*. Vol I : *Īśa* and *Kena*. Bh. Vid Bh., Bombay, 1981; 312.

..(= *VBD* IV 21 18) ..

12. GAMBHIRANANDA, Swami. *Major Poetical Upaniṣads*. Sri Ramakrishna Math, Trichur, 1991; 179 + xxxii

..*Īśa, Kena, Kaṭha, Mundaka* text with English rendering.. concordance and conclusion (wh contains passages from *Ait Up* and *Ch Up*)..

Rev G. N. KUNDARGI, *Pr Bh* 96, 316-17

13. GOVIND SASTRI. *Īśādīśopaniṣadah Śāṃkarabhāṣya-yūtāh*. Sri Sankara Granthavali, Vol. I, Mot Ban, Delhi, 1987, v + 1012.

14. HUME, Robert Earnest. *Thirteen Principal Upaniṣads*. OUP, Delhi, 1983; xvi + 588.

..reprint of *VBD* IV 21 23 . English transl, outline of *Up* phil.; annotated bibliography..

15. JAGADISH LAL SASTRI (ed.) *Upaniṣatsamgrahah* Mot Ban., Delhi, 1984 (reprint of *VBD* IV. 21 50); 91 + 664 + 475

..contains 188 *Up* . Part I : *Īśa* 120 *Up* , Part II *Yoga, Vedānta, Vaiṣṇava, Śaiva, Śakta* .

16. KRISHNA WARRIER, A. G *The Śākta Upaniṣads*. Adyar Library and Res. Centre, 1975

..(English transl) ..

17. KUNHAN RAJA, C. (ed.). *Daśopaniṣadah* Part I : *Īśa* to *Atareya*. Adyar Library Series 15.1, 1984 (reprint), 31 + 485.

with comm of Śrī Upaniṣadbrahmayoga (revised by A. A. RAMANATHAN) ..

18 MAHADEVA SASTRI A (ed) *The Vaisnava Upanisads with the commentary of Sri Upanisadbrahmayogin* Adyar Library Series 1979 xxvii + 422

see VBD IV 21 35

Rev G C TRIPATHI JGJKSV 36 328 29 P M UPADHYE
Bh Vd 43 95 96

19 MAHADEVA SASTRI A (ed) *Yoga Upanisads with the commentary of Sri Upanisadbrahmayogin* Adyar Library Series 1983 xi + 624

reprint of VBD IV 21 34

20 MAHADEVA SASTRI A (ed) *The Samanya Vedanta Upanisads with the commentary of Sri Upanisadbrahmayogin* Adyar Library Series 1987 34 + 527

21 MAX MULLER F *The Upanishads* SBE I Mot Ban Delhi 1988 Part I ci + 324

see VBD IV 21 38

22 MODAK B R *Sulabha Upanisade* (Marathi) Jayant Prakashan Nagpur

series of separate books *Isa Mandak Mandukya Kena Katha Prasna Atareya Taittiriya Svet BAU Ch Up* text and transl with exposition in Marathi

23 NARAYANASVAMI AIYAR K *Thirty Minor Upanishads including the Yoga Upanishads* Santarasa Publications Reno Oklahoma 1980 viii + 280 New Delhi 1987 (reprint)

see VBD IV 21 41 English transl of 14 *Vedanta Up* 2 Physiological *Up* 3 *Mantra Up* 2 *Santarasa Up* and 9 *Yoga Up*

Rev Harvey ALPER JAOS 103 813

24 PANASHIKAR Vasudeva Lakshman (ed) *Isadyastotaratasopanisadah* Vidyabhavana Pracyavidya Granthamala 28 Varanasi 1990 (reprint) xvi + 563

25 PANDURANGI K T (ed) *Ishavasya Talavakara Katha Upanishads* S M S O Sribha Publ 10 Chirutanur, 1985, viii + 146

text with English transl and notes acc to Śrī Madhvacarya's
Bhāṣya and Śrī Raghavendratīrtha's *Khandaṭṭha*

Rev R T SHARMA *JORM* 47 55 273-74

26 PANTULU Lakshminarayana Sastry *Upanishad Samu-
 cchayamu*

Rev Ed *Triven* 45 (1) 97-98

27 RADHAKRISHNAN S *The Principal Upanisads Text and
 English Translation* OUP, Delhi 1989 958

repr nt of *IBD* IV 21 46

28 RAMANATHAN A A *Samnyasa Upanisads (on Renun-
 ciation) English Translation* Adyar Library Series 104 1978,
 VIII + 240

VBD IV 21 49

Rev Maya MALAVIYA *JGJKSV* 38-39 361-64

29 RAMANATHAN A A (ed) *Dasopanisads with the
 commentary of Sr Upanisadbrahmayogin* Adyar Library Series 15,
 1984 516

revised ed

30 RAY, Gangasagar (ed) *Astavimsatyupanisadah Ratna-
 bharati Granthamala* 11 Varanasi 1985, 8 + 383

31 ROER E (ed) *Isa, Kena, Katha Prasna, Mundaka,
 Mandukya Taittiriya Aitareya Svetasvatara Upanisads* N P
 Series 22 Nag Publ Delhi 1978 X + 312

text transl with notes in English from comm of Śaṅkara
 and gloss of Anandagiri

32 ROER E MITRA R L COWELL D B (ed) *Twelve
 Principal Upanisads Three Volumes* N P Series 18 Nag Publ,
 Delhi 1978 (reprint)

33 SHARMA Jajneswar *Extracts from the Upanisads (in
 Asamese transl)* 1932 33

34 SHARMA R N *Commentary on Upanisads Vol I
 Isaṣya, Aitareya Kena* Delhi, 1988, iii + 123

- 35 SHARMA, Tirtha Nath *Upanisad Asṭaka* : Assam Prakashan Parisad, Guwahati, Nov. 1987.
Vol I *Īta, Kena, Katha, Praśna* text, transl and exposition in Assamese in the light of *Śaṅkarabhāṣya*..
36. SITARAMACHARYULU, M (ed) *Telugu Upanishattulu*. Z P High School.
Rev Ed , *Triveni* 41 (1), 93
- 37 SIVANANDA, Swami *Principal Upanishads* The Divine Life Society, Sivanandanagar, 1983, xvi + 528
8 *Up* text, transl , notes, comm (in the light of Samkara's view point)
- 38 SPROCKHOFF, Joachim Friedrich *Samnyāsa : Quellenstudien zur Askese im Hinduismus I Untersuchungen über die Samnyāsa-Upanisads* Steiner, Wiesbaden, 1976; xv + 384
= VBD IV 21 54 introd various types of ascetics known in India e g , *muni yati, bhikṣu parivrājaka, śramana, sadhu, jogin tapasvin, samnyasin* all these revolve round three basic ideas viz *tapas yoga, samnyasa* origin and development of the ideology and practice of *samnyasa* each *Samnyasa Up* dealt with exhaustively 17 useful tables.. see 21 39 below..
Rev R, N D , *ABORI* 69, 397
- 39 SPROCKHOFF, Joachim Friedrich *Vom Umgang mit den Samnyāsa-Upanisads* *WZKSA* 34, 1990, 5-48
.with ref to 21 38 above particularly refers to Adyar Library publications
- 39A. SUBRAHMANYAN, N. S *Encyclopaedia of the Upanisads* Sterling Publishers, New Delhi, 1990 (reprint of 1985); xiii + 564
. condensed versions (1) *Major Up* (10), (2) *Sāmānya-vedānta* (25), (3) *Śaiva* (14), (4) *Śākta* (8) (5) *Vaiṣṇava* (14) (6) *Yoga* (20), (7) *Samnyasa* (17) essence of comm of Śrī Upanisadbrahmayogin
- 40 SUBRAHMANYĀ SASTRI, S *Upanisadbhāṣyam by Śaṅkarācārya*. Mahesh Res Inst , Mount Abu, 1979; xxvii + 744
. with gloss on all *bhāṣyas* by Ānandagiri, on *Katha, Māndūkya*, and *Taittirīya* by other great Ācāryas, and *Taitt Up Bh Vārttika* by Suresvata ed with notes SS..

41 VEDANANDA SARASVATI, Swami *Vedopanishad Athava Aupanishadasrutisamgrahah* 1972

42 VIDYATILAKA *Brahmopanishat sara samgraha* Spirit India Publishers, New Delhi, 1984 (reprint), x + 80

selections (about 150) from *Upanishads* with *tika* called *Dipika* English transl

22 NOTES GENERAL STUDY

(also see Section 58)

1 ARCHANA KUMARI *Upanishad evam Taigora kā saundaryacintana* (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 14

2 ARONSON Harvey B *Brahman* masculine and neuter, in the pre Buddhist Upanishads *Pandit Sukhlalji Vol (VBD IV 87 177)* Ahmedabad, 1981, 231-239

(see *VBD IV 80 15*) acc to *BAU ChUp Kau Up* (850—750 B C) there are two paths possible at death (1) one wh leads to Brahman (2) one wh leads to rebirth *Brahmaloka* — the world of Brahman (neuter or masculine) *Kau Up I 3* shows unequivocal presence of Brahma in the world of Brahman this *Up* describes Brahma in a way wh combines attributes wh are later exclusively applied to either Brahman or Brahmā

3 ASHTIKAR, Madhukar *Upanishadamcā Abhyāsa have Sandarbha* (Marathi) Medha Prakashan, Nagpur, 1987, 182
radio talks on *Up*

4 AUROBINDO Sri Introduction to the Upanishads *Bull Sri Aurobindo Intern Centre Ed* 35 (1), Feb 83, 4-21
(with transl in French)

5 AWASTHI, C S Philosophy of Shri Sāṃkhya and the Upanishads (in) *New Dimensions in Vedānta Philosophy*, Vol II, 1981, 5-13

6 BAHADUR, K P *Upanishads (five series)* New Light Publ

Rev Ed *Triveni* 43 (3) 73-74

7 BAILEY G M Brhmas role as protector *D R B Birth Cent Vol Calcutta 1982* 127 136

ref to Brhma in *Up*

8 BANERJEE Hiranmay Impact of the Upanisads on Western thought *D R B Birth Centenary Vol 1982* 157 165

mainly on Schelling (1775 1854) (1) the so called pantheistic theories that were propounded by Western philosophers before Schelling were not truly pantheistic in character (2) it is in Schellings philosophy of nature that a system was evolved which contains the characteristic elements of a pantheistic view of the universe (3) there is good evidence to show that Schelling had access to the texts of ancient *Upanishads* which he admired most therefore Schelling must have been influenced by the pantheistic philosophy of *Up* author also refers to Schopenhauer (1788 1860) Bruno (1548 1600) Malebranche (1638 1715) and Spinoza (1632 1677)

9 BAN HUI PAO God in the Upanishads *Theosophist* 102 (8) May 81 295 300

10 BARTHOLOMEW Bradley York The five senses *AH* 8 No 83 April 91 9 14

quantum mechanics and *Up* — both deny the possibility of duality i.e. that subject and object can have a separate existence

11 BHARADWAJ O P The Kurus and Kuruksetra in the Upanisads *HSAJIS* 3 (1 2) Chandigarh 1988 (90) 306-322
extracts from *Up* with comments

12 BHARATIYA Bhavanilal *Upanisadon ki kathayen* (Hindi) Arya Prakashan Delhi 1984 60

stories in *Up* (1) Who is Yama? (2 3) Yama Nakatas (4) Rsis veval contests (5) Saunaka and Angiras

13 BHATTACHARYA Bishnupada Quintessence of the Upanisads *BRMIC* 41 (serially) 1990

14 BHATTACHARYA Dipak The doctrine of four in the early Upanisads and some connected problems *JIP* 6 1978 1 34

15 BHATTACHARYA, Gopinath Appraisal of the statements concerning the Vedic rites as observed in the principal Upanisads *SP*, 34 AIOC Visakhapatnam 1989 p 26

can these be regarded as the source of the relation bet knowledge and action as admitted in later Vedānta texts and the *Gītā*?

16 BHATTACHARYA Ram Sankar Aupanisada tattvajñāna ke visaya men ekā bhṛanta dhāranā (Hindi) (in) *Āyonmesa* (Gopinath Kaviraj Comm Vol) Varanasi 1987 223-225

ref to JACOBI's views (1) in the oldest *Up* spirit and matter are not discriminated (2) notion of an individual soul exempt from decay and death is altogether unknown the author contradicts these views

17 BISOONDAYAL B The Upanishads in a nutshell *Hindutva* 7 (9-10), 1976-77 138-147

18 BISWAS Didihi The place of rituals in the Upanisads *SP*, 33 AIOC, Calcutta 1986 7 8

the assimilation and not the contradiction bet knowledge and ritual is the message of the Veda *Up* emphasise this pt *Up* criticise the mechanical process of sacrifice bereft of any warmth of devotion

19 BOUY, Christian Matériaux pour servir aux études upanisadiques I Un manuscrit sanskrit de Tanjore *JA* 278, 1990 71-134

21 BRAHMANANDA, Swami [Vidyās in the Upanisads], *The Divine Life* 46 (12), 413-419 (Mahavakya Vidyas), 47 (2), 50-53 (Satyam-Jnanam Anantam-Vidya *Taitt-Ānadavallī*, *BAU* 3 9 28) 47 (4), 118-121 (Balakī Vidya *Kaus* IV, *BAU* I 1), 48 (4), 117-120 (Prajnanam-brahma-Mahavakya Vidya), *Wisdom Light* 10 87, (Param-Brahma Vidya *Śvet* III 7, *Mundaka* II 1 ii-iii) 1 88, 19-29 (Gayatri-Vidya : *BAU* V 14), 3 88, 38-43 (Ekadasa-Dvara Vidya *Katha* II 2 1-8), 4 88, 44-50 (Savitri-Vidya *Śvet* 2), 5 88, 31-38 (Pranava-Omkara-Vidya : *Mundaka* II 2 iv ff, *Praśna* 5, *Taitt* 1, etc), 6 88, 31-36 (Adhyatma Vidya *Katha* I 2 12), 7 88, 36-39 (Angushtamatra-Vidya *Katha* and *Śvet*), 8 88, 25-30 (Asti-Vidya : *Katha* II 3 12 15), 10 88, 23-33 (Shodasakala-Vidya : *Praśna* VI), 11 88, 25 29 (Adesa-Vidya *Kena* IV 4-5), 1 89, 22-26 (Dva-Suparna-Vidya), 3 89, 20 28 (Virat-Vidya *Mundaka* II 1 4-10), 5 89, 21-30 (Anandamaya Vidya *Taitt* II 5, 8 1-4), 7 89, 24-32 (Sakalya-Vidya *BAU* III 9 10-17), 9 89, 22-27 (Vyahita-Vidya *BAU* V 11)

also see under diff individual *Up* in Section 20

22 BRERETON, Joel P *Tat tvam asi* in context *ZDMG* 136 (1), 1986, 98-109

tat has an adverbial function "In that way are you O Śvetaketu —that is Śvetaketu, like the tree and the whole world is pervaded by this invisible essence wh is his final reality and his true self

23 BRERETON, Joel P The structure of an Upanisadic *Brahmodya* *SP*, IWVS, Harvard Univ, June 87

the paper analyses the principles of composition and thematic development of *BAU* 3 (= *brahmodya* bet Yājñavalkya and Brahmanas of Kuru Panchala)

24 CHAKRAVARTI, Loknath Vedavihitakarmanām upanī-satsu prāsangikatvam *SP*, 34 AIOC, Visakhapatnam, 1989, p 377

Vedic ritual and *Up*

25 CHATTOPADHYAYA, Aparna Some thoughts of Guru Nanak in the light of the Upanishads *MR* 125-26 (3), Sept 65, 181-191

26 CHATURVEDI, Vasudeva Krishna *Brahmasūtra, Upaniṣad, and Śrīmadbhagavatam* Shri Krishna Satsang Bhawan Prakashan, Mathura, 1984-85 16 + 392

study of the *Bhagavata* with ref to *Up* and *BS* acc to author, *Bhagavata* has explained the central idea of *Up* and has interpreted the true meaning of *BS*

27 CHINMAYANANDA, Swami The Upanishads *Visvatma* 11 (3), July 86, 57-59

28 CHOUDHURY, Mantosh Chandra Sannyāsa in the Upanisads *SP*, 33 AIOC, Calcutta, 1986, 638-39

29 DATE, V H *Upanisads Retold* New Delhi, 1986, 414

reprint of *VBD* IV 21 11

30 DATTA, Tapash Sankar The philosophy of Shri Swaminarayan and the Upanishads (in) *New Dimensions in Vedānta Philosophy*, Part II, 1981, 14-21

31 DAYA KRISHNA The Upanishads — what are they? *JICPR* 1 (1), 1983, 71-82

the usage of the term *Up* was fluctuating this shows that the criteria for what was to be considered an *Up* were not fixed even the consideration of the content-criterion will imply a lot of pruning in the *Up* texts *Up* wh. are really independent works are hardly regarded of major imp and those that are so regarded are mostly not independent works at all but selections out of pre-existent texts made on the basis of criteria wh. seem neither clear nor uniform to our apprehension

32 DESHPANDE, Saroj *Idam* in the cosmological statements in early Upanisads *ABORI* 70 1989 255-261

discusses occurrence of *idam* in early 11 *Up* (1) *Idam* refers to an antecedent entity, (2) *idam* ref to a hypothetical entity, (3) as a demonstrative pronoun *Idam* indicates a

relevant substantive (4) *idam* can express only an adverbial meaning

- 33 DESHPANDE, Uma Position and status of women in early Upanisads *Bh Vid* 49 (1-4) 1989 96-103

no female infanticide educational freedom marital freedom
mother glorified social and rel freedom

- 34 DHAL, U N Laksmi in later Upanisads *Bharati*, Utkal Univ J (H) 8 (15) Dec 74 111-114

see *VBD* IV 51 89

- 35 DHAWAN B D The faculty of god realisation *The Vedic Path* 47 (1) June 84 p 14

ref to *Katha* and *Mundaka*

- 36 DHAWAN B D Ātmasāksatkāra ke lie yogyatāyen (Hindi) *VJ* 34 (7), Oct 85 5 ff

self realisation — ways acc to *Up*

- 37 DUNICHANDRA SASTRI Bhakti sāhitya evam santavānī para upanisadon kā prabhāva (Hindi) *VJ* 34 (5), Aug 85, 37-42

- 38 FEM David Symbolism in the Upanisadic Pitṛyāna (Path of the Fathers) *B C Asian Review* 1 (1), Sept 87, 90-101

devayana and *pitṛyana* discussed in *BAU* VI 2 2, *ChUp* V 10 1 5 *Praśna* 1 9 *Gītā* VIII 24-26 *Katha* 1 2 1 (uses the terms *trejas* and *prejas*)

- 39 FORT, Andrew O *Self and Its States A State of Consciousness in Advaita Vedanta* Mot Ban, Delhi 1990 xx + 226

focus on *Māndūkya Up* and *Gauḍapādakarika* *turiya* and *catuṣpāda* doctrine Appendices (1) the minor *Up* on *turiya* (2) transl of *Māndūkya Up* and *GA* with *Śaṅkara bhāṣya*

- 40 FRAWLLY, David The creative vision of the early Upanishads

udg tha uditasya the exalted song of the sun

41 GANESAN, V R Chittasuddhi is the basis for self-realisation *Tap Pras* 28 (3), Mar 90, 11-14

based on *Katha* and *Mundaka*

42 GANGULY Bhabani Knowledge of ignorance *SP*, 33 AIOC, Calcutta, 1986, 564-65

Up context

43 GARG, R K *Upanisadic Challenge to Science*

44 GOGATE, K S Sandilyavidyā — saguna upāsana mārga (Marathi) *Prasada* 40 (9), April 87, 19-23

45 GOKHALE, Sarasvati Bai Dasopanīśadatīla sāra (Marathi) *Purusartha* 60, June 85, 253-257

46 GOSWAMI, Dibakara *Upanisad Dheni* (Assamese) Guwahati, 1979

47 GREN EKLUND, Gunilla Causality and the method of connecting concepts in the Upanisads *Ind Taur* 12, 1984, 107-118

considers *Ch'p* 7 — the main line of thought in the section Narada learning from Sanatkumara that one concept in turn is in some sense greater (*bhūyas*) than another in a chain of 15 concepts

48 GUHA, Naresh The Upanishads, Patanjali, apparitions, and W B Yeats A new approach to a vision *Jadavpur Journal of Comp Lit* 4, 1964, 104-124

49 HANFELD Erhardt *Philosophische Haupttexte der alten Upanishaden* O H, 1976, 199

(= VBD IV 22 85)

Rev Edeltraud HARZER *BZAS* 25 223-226

50 HILTEBEITEL, Alf The two Kṛṣṇas on one chariot: upanīśadic imagery and epic imagery *Hist Rel* 24 (1) 1984, 1-26

ref *Katha* 1.3.3-4

51 HOSODA, N Meditations in the early Upanishads *Indoetsugaku Bukkyōgaku* 3, Sapporo, 1968, 170-184

- 52 IKARI, Yasuke The Agnicayana rite and the old Upanisads (Jap) *Shukyo Kenkyū* 49 (2), Sept 75, 51-73
- 53 JUNEJA, Saroj Upanishadic concept of self (atman) *Viśvatma* 14 (5), Sept 88, 35-36
- 53A JUNEJA, Saroj Upanishadic concept of Brahman *Viśvatma* 14 (7), Nov 88, 76-77
- 54 KALE, Pushpa Ashok Quotations in the Upanisads SP, 34 AIOC, Visakhapatnam, 1989, p 16
considers purpose and source
- 55 KAR, Namita *Humanistic Trends in some Principal Upanisads* Ajanta Publ, Delhi, 1989, x + 88
on the basis of *Isa Kena Katha Taitt*
- 56 KARAN SINGH The message of the Upanishads (in) *Navonmesa* (G Kaviraj Comm Vol), Varanasi, 1987, E 333-340
five cardinal concepts (1) all pervasive *Brahman*, (2) *Brahman* resides within each individual consciousness in the *Atman* (3) all human beings because of their spirituality, are members of a single extended family (4) essential unity of all religions—of all spiritual paths, (5) welfare of all beings
- 57 KHATRI, Bina Rani 'Om' upāsana (Hindi) SP, 32 AIOC, Ahmedabad, 1985, 42-43
exposition of *om* in *Up*
- 58 KOCHMAREK, Ivan *Language and Release* Mot Ban, Delhi
unfolds the mystery of the revealed Ig of the *Up*
- 59 KOLHATKAR, B V Upanisadātīla śāriravijñāna - hrdaya (Marathi) *Navabharata* 41 (10), July 88, 23-27
'heart acc to *Up*
- 60 KOLLAPUR, G V Rational, prominent culture of the Upanisads SP, 34 AIOC, Visakhapatnam, 1989, p 28
in *Up* philosophical topics are discussed thro' pairs of controversial *tattvas* and in the end a concordance is synthesised in one and the same *tattva* *ksara akṣara, nitya-anitya*.

treyas preyas, sat asat dharma a dharma cetana acetana jīva ātma paramātmā, brahman māya

61 MANSHARAMANI, D M Upanisads, the innermost scientific truth *The Vedic Path* 48 (1-2)-49 (2-3), 1986

serially in three instalments

62 MANSHARAMANI, D M *Upanisads Enunciate The Theory of Reality of Energy The Theory of Real Quanta, The Inner Ātman* Jaipur, 67

63. MAYEDA, S Śamkara and Sureśvara their exegetical method to interpret the Great Sentence *sat nam asi* *ALB* 44-45, 1980-81, 147-160

Śamkara applies *anvaya-vyatireka* method in the interpretation of this *mahāvākya* Sureśvara has inherited this method from him

64 MEHTA, Rohit The message of the Upanishads *Trinam* 40 (4), 1972, 57-60

65 MEHTA, Rohit *The Call of the Upanishads* Mot Ban, Delhi, 1984, 320

(reprint of *VBD* III 22 82) deals mainly with the mysticism of *Up* the golden veil the sil ni night the bliss eternal etc.

66 MISIIRA, Rajeshwar Prasad Upanisadon men nārī (Hindi) *JGJASV* 42 (1-4) 1986 (1990), 171-179

in *Up* period women enjoyed a respectable position in society, they were the symbol of home and family motherhood respected women observed *brahmacarya* like men and also participated in rel performances by the end of the *Up*-era, the position of women started gradually deteriorating

67 MOHAN, Lajja Devi Teachings of Guru Tegh Bahadur in the tradition of the Upanisads *VJ* 20 (1-2) 1982 132-140

68 MOHGAONKAR V P Upanisadānce saundarya ūni śimānthya (Marathi) *Javana Bhasa* 29 (4) June 85 207-209

69 MONDAL Anjali A study of some verses of the Bhāgavata Mahāpurāna in the light of some Upanisadic sentences, *SP*, 32 AIOC, Ahmedabad, 1985, p 394

vedicism of the *Rhigavata P* (in lg and thought)

- 70 MUKHOPADHYAYA, P *Journey of Upanishads to the West* Calcutta, 1987, xv + 262
- 71 NAGARAJA RAO, P Śrī Madhva and the Upanisads *Dharmaprakash Journal* 17 (1-2) Madras, Sept-Oct 87, 28-37
- 72 NARAYANASWAMI AIYAR, K *The Thirty Two Vidyas*, Adyar Lib Res Centre, 1962, 147
(= VBD IV 64 35)
Rev Ed *QJMS* 55 (1) 36 37
- 73 NARLA, V R *An Essay on the Upanishads A Critical Study* Hyderabad, 1989 81
- 74 NEOG, Hari Prasad Upanisader śikṣā (Assamese) *Prakash* 13 (1), Assam Prakashan Parisad, Nov 87, 14-16
- 75 The New Conceptual Philosophical Concordance of the Upanisads *Lokaprajñā* 1 (1), Puri, 1987, 152-158
report on CASS project Univ of Poona
- 75A OLDENBERG, Hermann *The Doctrine of the Upanisads and the Early Buddhism* Mot Ban, Delhi, 1991, x + 226
(English transl by Shridhar B SHROTRI of O's *Die Lehre der Upanishaden und die Anfänge des Buddhismus*, 1908) Introd Life and philosophy of Vedic Indian magician rose to the position of priest — this is the period of *Saṁ* and *Br* Ch 1 Older *Up* Ch 2 Later *Up* like *Katha Maṁtr* 5vet beginnings of *Saṁkhya* and *Yoga* Ch 3 Buddhism
- 76 ŌTOMO, Yasuhiro On the doctrine of the two paths in the early Upanisads (Jap) *JIBS* 38 (1) Dec 89, 449 447
devayana p itrvana
- 77 PANDE, G C The Upanisads and Buddhavacana (in) *Freedom Progress and Society* (Satchidananda Murty Fel Vol) Mot Ban, Delhi 1986 209-216
Up as well as Buddhist thought share in the universal trad of *dharma* as ultimate reality

78. PANDEY, Gaya Ram Advaitavedāntasampradāya men 'tattvamasi' vākyārthavivēcana (Hindī). SP, 32 AIOC, Ahmedabad, 1985; 354-55.

79. PANDEY, Gaya Ram Śaṅkara's Interpretation of the Upanisads Indo-Vision, Delhi, 1988; xvi + 288.

80. PANDYA, Har Narayana U. Hemacandrācāryaprarūpita amanaskayoga (Hindī). SP, 34 AIOC, Ahmedabad, 1989; p. 322.

..amanaskayoga in Brahmapindū Up, Maitreya Up, Maṇḍala-brāhmaṇa Up, Advaitāraka-Up. Hemacandra ref to amanaskayoga propounded in these Up and also adds his own views..

81. PRABHAVANANDA, Swami. The Upanishadic thoughts and essence. Swami Abhedananda Comm Vol, Calcutta, 1971; 43 ff.

..brahman; ātman, identity of the two realization of brahman and path to that realization, karma and reincarnation (it is on this earth that a man determines his spiritual destiny, ultimately all men will achieve liberation, there is no such thing as eternal damnation)..

82. PRAHLAD KUMAR Vaidika samskr̥ti men aupaniṣada dhāṛā ke udbhāvaka tattva (Hindī) (in) Ancient Indian Culture and Literature (Pandit Gangaram Comm Vol), Delhi, 1980; 69-74.

83. PUJARI, A. M. Ecology in major Upanisads. Paper, National Seminar on Environmental Awareness reflected in Sk Lit, CASS, Univ of Poona, 1990

84. PURANI, A. B. Sri Aurobindo on the Upanishads and the Gita. Adient 22 (3), Aug. 68, 36-45.

85. RAMAKRISHNA RAO, Vetury. The Upanisads and Modern Thought. Mittal Publications, Delhi, 1986, xiv + 140

86. RAMAN, Aparna Upanisad sūhitya kā udbhava aurā vikāsa (Hindī) SP, 33 AIOC, Calcutta, 1986, 669-669

87. RAMAN, Aparna Śaiva Upanisad-sūhitya men vṛtti (Hindī) SP, 34 AIOC, Visakhapatnam, 1989, p 14

- 88 RANGANATHANANDA, Swami The spirit of the Upanisads (in) *Eternal Values for a Changing Society*, Bh Vid Bh, Bombay, 1971 41-46
- 89 RANGANATHANANDA, Swami *The Message of the Upanishads* Bh Vid Bh, Bombay, 1971, 626
(= VBD IV 22 129)
Rev 1J Soc Res 15 (1) 73 74 *Swarajya* 16 (11) 19 20
Tot (Mag) 30 3 69 iv 4 5 *Triveni* 38 (2) 75 77
- 90 RODRIGUES Antonio F X *In Search of Meaning A Phenomenological Reading of the Upanishads* Bangalore, 1989, xvi + 254
- 91 RUKMANI T S The Upanisads and W B Yeats's poems — a comparison SP, 33 AIOC, Calcutta, 1986, 599-600
a parallelism of ideas and lg in Up and Y's poems
- 92 RYDBERG Erik *Materiaux pour une etude des etats de conscience dans les Upanisads Travaux de ling IE 2*, Bruxelles 1981 39-48
(in mcograph)
- 93 SALGADO Nirmala S Symbolism in the thirteen principal Upanisads *The Sri Lanka Journal of the Humanities* 8 (1-2), 1982 (85) 162-173
(symbols reveal certain aspects of reality—the deepest aspects—wh defy any other means of knowledge — Mircea ELIADE any attempt at understanding the nature of reality can merely be called a near approach — an *upanisad*—Alain DANIELOU) in this essay an attempt has been made to find some kind of possible systematization that might be apparent after selecting and qualifying certain symbols especially by examining the context in wh they occur author considers *om vayu/prana* as *brahman* Prajapati the lord of progeny *puruṣa* threefold aspect of symbolism luminous symbols (sun light fire) triads multiple aspects of symbols
- 94 SAMPATHA R N The pith of Upanisads vis a vis Ramanuja Siddhanta JORM 47-55, 1977-1986 (1989)
- 95 SANKARANARAYANAN, S The wisdom of the Upanishads JR 76 (6), Sept 80, 13-15

96 SAPRE, D S Upanisada āṇi gītetiḷa paramātmā (Marathi) *Prasāda* 40 (7), Feb 87; 25-28, 41 (6), Jan 88; 42-45 (*Kaṣha-Up.*).

97. SARMAH, Thaneswar Upanisader sādhu (Assamese) *Jñānamālīnī* 1 (1), Guwahati, Oct 89, 25-26

98 SASTRI, Golap Chandra *Upanisad Kathāmṛta* (Assamese). Jorhat, 1979.

..transl. of 9 Up .

99. SAUPARNA, Duriseti Venkatesvara (ed) *Madhuraḍyā* (Sk.) Suparnagranthamala 6, Nagar, Karnataka, 1984, 60

..introd in English the Supreme Self in RV = Visvakarma, his teachings (*madhuraḍya*) have been transmitted thro' Dadhichi Atharvan, etc .. they are found in *Iṣa U.* and the *Madhukāṇḍa* of *BAU*, and have been kept alive by the traditional filpins .. (aims at the social emancipation of Visvakarma Brahmins from Karnataka) .

100 SAVALAPURKAR, P K Nacike'ā āṇi amaratva (Marathi). *Jivana-Vikāsa* 30 (1), Mar. 86, 41-47

..Naciketas and immortality

101. SESHACHAR, B R. Sri Ramanuja and the Upanishads. *BJ* 31 (18), April 85; 9-11.

102 SHARMA, Ananta Deva Upanisad-darśana (Assamese). *Rāmadhenu* 17 (7), 1964, 683-89

103 SHARMA, Arvind The precise meaning of *prete* in Katha Upanisad I 1.20 *Ird Taur* 12, 1984, 407-413

..‘upon becoming liberated’ (as suggested by RADHAKRISHNAN) is preferable to ‘upon dying’ (as suggested by HUMI and others) .

104 SHARMA, B N K *Mad'va's Aupanisadam Darśanam* Bangalore, 1988, 95.

..purports the fundamentally Upanadic char of *Datta* one *śa'ān ra ta tra* .

105 SHARMA, B R. *The Concept of Ātman in the Principal Upanishads*. Dinesh Publishers, Delhi, 1972

(= VBD IV 22 192)

- 106 SHARMA Kundan Lal *Aranyaka tatha Upanisad*
(Hindi)

see 19 18c above

- 107 SHARMA, R N *Commentary on Upanishads*, Vol I
Capital Publishing House, Delhi, 1988 iii + 123

deals with *Isa Atareya Kena* original text transl and exposition

- 108 SHARMA, Shubhra *Life in the Upanishads* Abhinava
Publications, New Delhi, 1985, xiii + 242

- 109 SHASTRI, Y S Upanisadic influence on *Mahayana*
sūtralankara of Asanga *Sambodhi* 14, Feb 90, 91-104

A was not only influenced by the ideology of the *Up* but he has also lifted certain words from them uses many *Up* words in their original *Up* meaning *Up* influence on *Vijnanavada* in general and on the *Mahayanasūtralankara* in particular was noticed by critics of *Vijnanavada* they pointed out that the *vijnana* or pure consciousness of *Vijnanavadins* is nothing but *atman* of the heretics

- 110 SHUKLA, Chandrakant *Prarambhika bauddhamata*
aura upanisad (Hindi) *SP*, 33 AIOC Calcutta, 1986 334-35

early Buddhist thought influenced by *Up* also differs in many imp aspects

- 111 SHUKLA, C K The upanisadic concept of *kama* as
physical appetite *SP*, 8 WSC, Wien 1990

Up concept of *kama* has a direct bearing on the sexual theories of *Vatsyayana* and others

- 112 SHYAM DIKSHIT MAHARAJ *Suddhadvaitasiddhantanu*
gami upanisadbhasyabhumika *Vrajagandha* 1 (4), Mathura
Jan 86, 170-74

serial y

- 113 SINGH, Satya Prakash *Upanisadic Symbolism* Mehr
Lacch, New Delhi, 1981 ix + 475

(= VBD IV 22 205)

Rev Harsha NARAIN *Ritam* 16-18 596-98

114 SINGH, S P Sacrificial symbolism in the Upanisads
(in) *Sacrifice in India*, Viveka Publ, Aligarh, 1987, 73-82

(also SP (typed) Seminar Bom Univ, 1986) e.g. *BAU*
āsvamedha as a symbol of cosmic creation and dynamics

115 SINHA, Jadunath Means to liberation (in) *Naiṣṇama*
(G Kaviraj Comm Vol), Varanasi, 1987, E 425-433
mainly based on *Up*

116 SIVANANDA, Swami *Upanishad Drama* Shivananda-
nagar, 1985 (3rd ed), viii + 224

117 SIVANANDA, Swami Wisdom of the Upanishads.
The Divine Life 48 (1), Jan 86, 2-6
reprinted

118 SUBRAMANIAN, N S *Encyclopaedia of the Upanishads*
Sterling Publishers, New Delhi, 1985 (reprint 1990) 564

see 21-40A above English transl of imp and worthwhile
ideas in 108 *Up* appendices on topics like creation yoga,
mudras ten vital airs *naḍīs* etc

119 SUNDARAVADIVELU, Yogasiramani Upanishad study.
Is it waste of time? A review of the views *Tap Pras* 28 (2),
Feb 90, 21-27

views of Āṅkaraśārya Paul BRUNTON Swami KRISHNANANDA
Charles JOHNSON etc

120 SUNDARRAJ, M *Veda and Vedānta* Internat Soc
for the Investigation of Ancient Civilizations Madras, 1986,
226

Veda and Up

121 TAIMINI, I K The wisdom of the Upanishads the
significance and use of pranava. *Theosophist* 97 (9), June 76,
82-87

122 TAMASKAR, B G Some concepts of physical geo-
graphy in the Upanisads *Geographical Rev of India* 50 (2) June
88, 53-57

(= VBD IV 22 192)

- 106 SHARMA, Kundan Lal *Aranyaka tatha Upanisad*
(Hindi)

see 19 18c above

- 107 SHARMA, R N *Commentary on Upanishads*, Vol I
Capital Publishing House, Delhi, 1988, iii + 123

deals with *Isa, Alitareya* *kena* original text, transl and exposition

- 108 SHARMA, Shubhra *Life in the Upanishads* Abhinava
Publications, New Delhi, 1985, xiii + 242

- 109 SHASTRI, Y S Upanisadic influence on *Mahayana-*
s tralankara of Asanga *Sambodhi* 14, Feb 90, 91-104

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- 110 SHUKLA, Chandrakant *Prārambhika baudhamata*
aura upanisad (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 334-35

early Buddhist thought influenced by *Up* also differs in many imp aspects

- 111 SHUKLA, C K The upanisadic concept of *kama* as
physical appetite *SP*, 8 WSC, Wien, 1990

Up concept of *kama* has a direct bearing on the sexual theories of *Vatsyayana* and others

- 112 SHYAM DIKSHIT MAHARAJ *Suddhādvaitasiddhāntanu-*
gami - upanisadbhāsyabhumikā *Vrajagandha* 1 (4), Mathura,
Jan 86, 170-74

serially

- 113 SINGH, Satya Prakash *Upanisadic Symbolism* Mehr
Lacch, New Delhi, 1981 ix + 475

(= VBD IV 22 205)

Rev Harsha NARAIN *Ritam* 16-18 596-98

114 SINGH, S P Sacrificial symbolism in the Upanisads
(in) *Sacrifice in India*, Viveka Publ, Aligarh, 1987, 73-82

(also *SP* (typed) Seminar Bom Univ., 1986) e.g. *BAU*
atvamedha as a symbol of cosmic creation and dynamics

115 SINHA, Jadunath Means to liberation (in) *Nayon*
mesa (G Kaviraj Comm Vol), Varanasi, 1987, E 425-433
mainly based on *Up*

116 S'VANANDA, Swami *Upanishad Drama* Shivananda-
nagar, 1985 (3rd ed), viii + 224

117 SIVANANDA, Swami Wisdom of the Upanishads,
The Divine Life 48 (1), Jan 86, 2-6
reprinted

118 SUBRAMANIAN, N S *Encyclopaedia of the Upanishads*
Sterling Publishers, New Delhi, 1985 (reprint 1990) 564

see 21-40A above English transl of imp and worthwhile
ideas in 108 *Up* appendices on topics like creation *yoga*,
rudras ten vital airs, *naḍīs* etc

119 SUNDARAVADIVELU, Yogasiraman Upanishad-study
Is it waste of time? A review of the views *Tup Pras* 28 (2),
Feb 90, 21-27

views of Āṅkarācārya Paul BRUNTON Swami KRISHNANANDA
Charles JOHNSTON etc

120 SUNDARRAJ, M *Veda and Vedanta* Internat. Soc
for the Investigation of Ancient Civilizations, Madras, 1986,
226

Veda and Up

121 TAIMINI I K The wisdom of the Upanishads the
significance and use of pranava. *Theosophist* 97 (9), June 76,
82-87

122 TAMASKAR, B G Some concepts of physical geo-
graphy in the Upanisads *Geographical Pers of India* 50 (2) June
88, 53-57

concepts such as those relating to the ratio of lithosphere to hydrosphere spherical shape of the earth earth's position in space composition of earth's crust etc

- 123 TAMASKAR, B G *Geographical Knowledge in Upanishads* Indus Publishing Co, New Delhi, 1989, 158

cosmography and cosmology directions, seasons weather climate face of the land flora and fauna minerals human settlements and occupational structure, etc

- 124 TATTVANANDA, Swami *Upanishadic Stories and Their Significance* Sri Ramakrishna Advaita Ashram, Kalady, 1988 (third print) 5 + 32

- 125 TIWARI, Ramananda *Secular, Social, and Ethical Values of the Upanishads* Delhi, 1985, 549

- 126 TOLA, Fernando, DRAGONETTI, Carmen *Yogic trance in the oldest Upanishads* *ABORI* 68, 1987, 377-392

(oldest *Up* 800-550 B C *BAU Ch Taitt Ait Kar Kena*) Yoga as method to attain mystic trance did exist in the epoch of the oldest *Up* altho not in the complete and systematic form in wh it is presented in the classical work of Patanjali e.g ref to *brahmacharya* (*Ch* 8.4.3) *tapas* (*BAU* 4.4.22) breath control (*pranayama* in cl Yoga) (*BAU* 1.5.23) sense control (*pratyahara* in Pat Yoga) (*Ch* 8.15) *dhyana* (*Ch* 7.6.1) oldest *Up* do not mention *samadhi* (yogic trance) but the practice probably existed in pre *Up* (pre Vedic) period in the oldest *Up* no transcendental meaning given to *susupti* (deep sleep)

- 127 TRIPATHI, Giridhar *Upanishatsu jivasvarupam* *Kosala* 4 (1-2), 1982-83, 113-117

- 128 TRIPATHI Pratibha *Upanishadon men ahimsa* (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, 18-19

ahimsa in *Up* sense of evenness not only in respect of human beings but of all creatures e.g *Mundaka* (3.1.4) *Manḍukya* (mantra 2) *Śvet* (4.3) *BAU* (2.5.18-19) *Ch* (2.9.2)

- 129 TRIPATHI, Ramnarayan *Srutisammato vivartavādaḥ* *Ritam* 11-15, B R Saksena Fel Vol, 1979-1983, 505-509

viartavada postulated mainly in *Ch Up*

130 TRIVEDI, Rudrakumar *Vaisnava Upanisadon kā Samīksātmaka Adhyayana* (Hindi) Kanpur, 1989, 221

131 UPADHYAYA, Ramesh Kumar *Upanisadon men srsti-varnana* (Hindi) SP, 33 AIOC, Calcutta, 1986, 618-19

two pts of view (1) facts in nature (2) sp ritual

132 UPADHYE, P M *Accounts from Upanisads and Vedānta* (in) *Myths of Creation*, Bombay Univ 1987, 18-21

133 *Upanisad darśana aura Guru Nānaka Deva* (Hindi) *Viśvatma* 14 (4), Aug 88, 9-13

Up and Guru Nanaka

134 *The Upanishad on Yoga Ved Kes* Nov-Dec, 81, 393-94

135 URQUHART, W S *The Upanishads and Life* Delhi, 1986 (reprint), ii + 150

136 VAIDIKA, Vedavati *Upanisad aura rājanaya* (Hindi) SP, 32 AIOC, Ahmedabad, 1985, p 57

words and concepts common to *Up* philosophy and political theory

137 VAIDIKA, Vedavati *Upanisad aura asurasamskṛti* (Hindi) SP, 35 AIOC, Haridwar, 1980, p 56

asuras = those who do not practise charity do not have faith do not perform ritual

138 VARMA, Tilak *Upanisadon men samājavāda eka adhyayana* (Hindi) SP, 34 AIOC, Visakhapatnam, 1989, p 5

socialism in *Up*

139 VELANKAR S B (ed) *Upanisatparicaya* (Sk) *Grihasudha* 41, Bombay, 1985

15 essays brief introduction to principal *Up*

140 VELANKAR, S B (ed) *Upanisatpravesah* Deva Vānīmāndiram, Bombay, 1985, 44

introd essays on 10 *Up* *Upaniṣannikarsaḥ*

- 141 VYAS, Ramakrishna T *Upanisadomān vijñāna* (Guj) *Svadhya* 24 (3-4), 1987, 225-231

science in *Up*

- 142 WADHWANI Y K Is there a double retribution according to the Upanisads and the Vedānta? *VIJ* 21 (1-2), 1983, 39-52

(paper 5 WSC Varanasi) *Ch Up* version of Pravahana Jaivali's doctrine of *pitṛyāra* did postulate a qualitative difference bet deeds to be recompensed in the 'beyond' but his doctrine or Vedānta cannot be said to have proposed a double retribution of deeds

- 143 WADHWANI SHAH, Yashodhara Sacrificial ritual and the Upanisads *ABORI* 66 1985, 47-61

(ref *VBD* III 22 76 MAINKAR asserts that the *Up* contain nothing that departs from earlier Vedic lit and trad) [three theories on the subject (1) intellectual and social revolt among followers of Veda itself, (2) racial admixture (3) features of earlier Vedic *Sam* and *Br* are found even in *Up*] acc to W *Up* do not represent an open and outright revolt against all sacrificial ritual they represent rather a silent and imperceptible revolution (not revolt) the novel mystic doctrines of *Up* are expressed thro the well known imagery and idiom of sacrificial rituals so that they shd be palatable to people nurtured in ritualistic traditions external ritual aspects were gradually replaced by mental contemplative meditations (*upasāras*) helpful to the process of acquisition of spiritual knowledge

- 144 WAYMAN, Alex Some observations on dualistic mirror symbolism in western philosophy and in the Upanisads *AJOS* 2 (1-2), 1985, 113-116

Katha II 3 5 *Svet* II 14 *BG* III 38 contain mirror symbolism in the dualistic mirror symbolism Western philosophers are free from religious or spiritual tendencies in their manner of stating the case the passages from India are invested with theories of Yoga and of liberation These latter address themselves to an important feature that is neglected by the Western ones namely to define what keeps perception from its full operation or keeps it enchained Yoga speeds up or enhances the recognition and the 'knowing'

- 145 WERNER, Karel Yoga and the old Upanisads (in) *Perspectives on Indian Religion* (ed Peter CONNOLLY), Papers in Honour of Karel WERNER Sri Satyam Publications Delhi, 1986, 1-7

provisional conclusions (1) the pre-Buddhist *Up* show little if any knowledge or understanding of what was going on outside the mainstream of their metaphysical speculative quest; they remain in spirit and terminology within the Vedic tradition, altho' they raise themselves above the narrow confines of the Brahmanic sacrificial worship and cosmic symbolism of Br. ritual, (2) in the process of their metaphysical search the earliest *Up* discovered or developed a higher knowledge concerning the ultimate reality—direct encounter beyond normal mind processes (*dh'adhyana*) *aham brahmasmi tat tvam asi* (3) when this discovery was made there was no adequate method for transmitting the newly found deep insights; therefore the *Up* adopted Yogic system of discipline and training from unorthodox circles. Yoga eventually penetrated into *Up* circles; this process becomes visible in post-Buddhist *Up*. (4) classical Yoga (and its later deviations and reformulations) is the result of a merger or synthesis of *Up* revival of Vedic spiritual trad. some elements of Brahmanic educational discipline and the methods of mind training and Yogic practice developed by the unorthodox circles.

- 146 YAJNIK, Natwar Lal Eko ham bahu syām *Samniansyam* 48-49, June 85, p. 21

VII VEDĀNGAS

23 Śikṣā, Prātisākhya

- 1 ABHIYANAKAR, S. R. An introduction to the commentary *Prātisākhya-Jyotiṣā* 31 *PAIOC*, Poona 1984, 167-177

PJ composed by Rāmacandra Paṇḍita in 1739. Aka. special features of the work pointed out. R. P.'s contribution to the interpretation of *1st Prāt*.

- 2 ABHIYANAKAR, S. S. Peculiarities of the Vājasaneyi Pada-pūtha

. see 11-15 above

- 3 ANCOU Michel Un manuel de tonalité In svrit
siddhāntacandrīkā de Śrīnivāsadāksita *BEI* 6, 1988 11-35
- 4 AVINASH KUMAR Prātisākhyaṇ tathā Panini ke sandarbha
men varṇavīcāra (Hindi) (in) *Ancient Indian Culture and
Literature* (Pt Gangaram Comm Vol), Delhi, 1980, 283-97
- 5 BANERJI Sures Chandra *Naradīya Śikṣa* Rabindra
Bharati Univ, Calcutta 1983, 10+39+33+16+14+36+26
introd Sanskrit text English transl and notes index of imp
words three appendices text of *Pancamasarasamhita*
Rev U R BHISE *ABORI* 66 354-55
- 6 BHATTACHARYA Bhabani Prasad Some observations
on the degree of nasality in the various nasal sounds in the
Taittirīya Prātisakhyā *G B Comm Vol*, Kurukshetra, 1991
45-49
considers views of Śaṅkayana Kauṣalyaputra Bharadvāja
Kaundīnya
- 7 BHISE Usha R *Naradīya Śikṣa with the Commentary of
Bhatta Śobhakara* BORI Poona 1986, 145
crit ed with transl and explanatory notes in English
- 8 CHATTOPADHYAYA, Amar Kumar Śikṣa *SSPP* 62 (1-4),
1979 24-44
texts of (1) *Śikṣopaniṣat* (2) *Navasikṣa* (3) *Padmanabha
viracitaṁ Samanālaksanam* (4) *Śukla Yajurved ya Prātisakhyā
prad pātisakṣa* (5) *Bhṛṣikasūtram* (6) *Kaṣikī Śikṣa Tribhāṣya
ratnam*—only name mentioned
- 9 CHAUBE Braja Bihari *Rgveda Prātisakhyā (Patala 1-4)*
Delhi 1985 xxxv + 346
Hindi exposition
- 9A DASH Radhamadhab Katantra Vyākaraṇa and Prāti
śakhyas vs Panini's Vyākaraṇa *SP*, 35 AIOC Haridwar 1990,
p 152
see 25 84 below
- 10 DESHPANDE, Prajna Agnipuranatīla śikṣanirupanam,
ce adhyayana (Marathi) *VSMV* 1983 1984 29-36

study of Śikṣān rūpana in the *Agnipīraṇa*

11 DEVASTHALI, G V On the pronunciation of repha in the Mādhyandina Samhitā

see 11 24 above

12 DOGRA, Shyamlal Dr Siddheshwar Varma's observations on Rgveda Prātiśākhya terminologies *VIJ* 24 (1-2) June-Dec 86 (1989), 46-56

(ref S V *Critical Studies in the Phonetic Observations of Indian Grammarians* London 1929) acc to S V Śikṣā implies a general phonetics the scope of the *Pratishakhya* is the specification and adaptation of sounds prescribed by Śikṣa

13 DUBEY, V N Stylistics *SP*, 34 AIOC, Visakhapatnam, 1989, p 288

in stylistics the sounds of lg are studied with special attention to phonetics *Śikṣa* plays an imp role in lg and style

14 GHOSH, Man Mohan *Paniniya Śikṣa* Indian Books Centre, Delhi, 1986 (reprint), lxxvi + 90

the Śikṣa Vēdāṅga ascribed to Panini crit ed in all its five recensions, with introd, transl, notes together with its 2 commentaries

15 GUPTA, Subhash Chand Authorship of the Brhaddevatā, the Rkprātiśākhya, and the Rgvidhāna

see 2 6 above

16 HOCK, Hans Henrich Syllabic *r* and *l* in early Sanskrit. A critical study of the Prātiśākhyas and Śikṣās *Phonetic Studies* 1, Mysore, 1987

17 JAGADISH ACHARYA *Panini Śikṣa Mahabhasyam*. Uttara Pradesh, 1985, 64

18 KEITH, A Berniedale The Taittiriya Sanhita Its Padapatha, its Pratishakhya, and the Baudhayana Shrauta Sutras.

see 10 6 above

19 KOBAYASHI, Nobuhiko The Taittiriya prātiśākhya on anusvāra (Jap) *Mikkyo Bunka* 161, 1988, 112-103

- 20 KULKARNI(AMBIYE) Nirmala R *Atreyaśikṣa* a problem for reconstruction *AJOS* 5 (1 2) 1988 67 70

Āś is an ancillary text of *TS* available only in ms three available mss described text crit problems mss differ from one another textually as well as contextually possibly the mss are parts of one single *Śk* a work help for reconstruction from works which quote or discuss the views of *Āś*

- 21 KULKARNI Nirmala A note on the Atreya Śikṣa *SP* 34 *AIOC Visakhapatnam* 1989 16 17

Āś is a treatise dealing with non separables (*at n̄yas*) in the *padapāṭha* it is based on *Ātr sūtra* (almost lost) *Āś* refers to *Ta t padapāṭha*

- 22 MAHATO Damodar *Panīnya Śikṣa* Mot Ban Delhi, 1990 76

H nd comm

- 23 MAHULKAR D D The Pratisakhya Tradition and Modern Linguistics

(*VBD* IV 23 24)

Rev Madhav M DESHPANDE *Lg* 59 932 33 Rosane ROCHER *JAOS* 107 839

- 24 MISHRA Gopalbandhu Vyanjana and vyanjana two related theories *MUSRJ* 13 (2) 1988 33 34

ref to *Pratīśakhya*s

- 25 MISHRA Sarat Kumar Alphabet in the Rk Pratisakhya a brief study *Vaniyotih* 1 (S R Das Fel Vol) Utkala Univ 1986 E 84 90

Śaunaka has made a few changes in the popular *va na saman̄ja*

- 26 PANDEYA V dyadhar (ed) *Yajñvalkyā Śikṣa*

- 27 SANKARAN C R The concept of key note in the Taittiriya Pratisakhya *JORM* 14 (1940) 70 73 83 89 295-309 15 (1945 46) 28 33

(see *VBD* I 50 3)

- 28 SHAMA SASTRI R RANGACHARYA K (ed) *Taittiriya Pratisakhya* (with the commentaries *Tribrāhasyaśrauta* of Soma

cārya and *Vaidikabharana* of Gārgya Gopālayajvan) Mot Ban, Delhi, 1985 (reprint of GOL ed, Mysore) xiv + 62 + 530 + 32

introd in English by J L. SASTRI and in Sanskrit by K. R (Tribhāṣya)aratna based on *bhāṣyas* of Vararuci, Māhiseya, and Ātreya) word index

29 SHARMA, B R (ed) *Puspasūtra* (Part I), Prapāthakas 1 and 2 Nepal Res Centre Publ, 2, Kathamandu, (Steiner, Wiesbaden), 1979, 56 + 277

(= VBD IV 8 28, 23 46) see 23 29A below

Rev J B, ZDMG 134 (2), 385 J DEPERT OLZ 82 (1987) 4 394-95, Lewis ROWELL JAOS 105, 386-87

29A SHARMA, B R (ed) *Puspasūtra* Part II Prapāthakas 3-7, Part III Prapāthakas 8-10 Nepal Res Centre Publ 10-11, Kathmandu, (Steiner, Stuttgart), 1985, xlii + vii + 1288

see 8 21 above, see 23 29 above ed with *Vivaraṇa* and *Bhaṣya* of Ajatasatru and *Dīpa* of Ramakṛṣṇa alias Nanabhaī Dīksita PS concerns itself with the correct formation of the *saman*-chants of the *Uttaragana*, it contains an enumeration of the changes (*bhāṣas*) by wh the *pada* (text) belonging to the Ārcika or the *Stoma* is modified (earlier ed by Satyavrata Samasrami 1890, Richard Simon 1908, Lakṣmana Sastri Dravid 1922)

Rev, J BROCKHORST ZDMG 141 (1) 193-95 Wayne HOWARD, IJ 32 147-52, Lewis ROWELL JAOS 109 315 16

30 SHARMA, Rekha *Sruteh vrttes ca vivaranam Samivid*, 25 (2), Nov 88, 33-36

evidence from *Pratīśakhya* (Rk) and *Sikṣas* (Naradiya, Pāṇin ya-, *Mandukī*, *Yajñavalkya*)

31 SHARMA, Sri Krishna *Sāmatantra* aura *Aksaratantra* kā sambandha (Hindi) SP, 34 AIOC, Visakhapatnam, 1989; 29-30

4 *Pratīśakhya*s of SV, *Puspasūtra* *Rk*tantra *Sāmatantra* *Aksaratantra* acc to author, *Aksaratantra* is the work of Audavaji and it is a part of *Sāmatantra*, not a separate work.

32 SHARMA, Virendra Kumar (ed) *Suklayajurveda-pratīśakhya* Vivek Agency Publ, Aligarh

33 SHARMA, V Venkatarama *Critical Studies on Kātyayana's Śukla-Yajurveda-Pratīśakhya* New Delhi, 1989, 461

34 SHUKLA, Jayadevabhai, *Paniniya Śikṣa* Gujarat Univ, Ahmedabad, 1978, 26

text Gujarati transl and notes two *Śikṣa* works ascribed to Panini — one in *sūtra* form and the other in verse form presented of the latter (wh consists of 61 vss) editor concludes that it can't be a genuine work of Panini

Rev Usha CHAUHAN *JORM* 42 46 197-98

35 SIVARAJA KAUNDINYAYANA *Pratīśākhyaśikṣāproktānām pāṇinyāditrimunyah* SS 37 (1-4), 1984

36 TOMAR, Vijendra Kumar *Pratīśākhya ke adhyayana kā sarvekṣaṇa (Hindi)* *MUSRJ* 9 (1), 1984, 45-60

survey of work on *Pratīśākhya* bibliographical information

37 TRIPATHI, Ram Prasad (ed) *Saunakiya Rgveda Pratīśākhya Uvatacaryakṛtabhasyasahitam* Varanasi, 1986, 375

38 TRIPATHI, Ram Prasad (ed) *Maharṣiyañavalkyadevīracitah Śikṣasamgrahah* Varanasi, 1989, iv + śa + 398

39 VARMA, Virendra Kumar *Rgveda Pratīśākhya eka parīṣilana (Hindi)* Varanasi, 1972

Saunaka's date bet 800 B C and 600 B C

40 VARMA, Virendra Kumar (ed) *Rgveda Pratīśākhya Uvatabhasyasahitam* Vrajavāna Pracya Bharati Granthamālā 11, Delhi, 1986 18 + 960

second ed of *VBD* III 23 20

41 VENKITASUBRAMANIA IYER, I *The Nārādiya Śikṣā Sangeet Natak* 47, Jan-Mar 78, 5-9

see *VBD* IV 23 57

42 VIJAYPAL *Astādhyayi Suklayajurvedapratīśākhayoh matavimarśah* Sonapat, 1983, 14 + 284

Rev E R SREEKRISHNA SARMA *ALB* 47, 235 36

43 WAYMAN, Alex The causes of an utterance per rival grammatical śikṣā traditions (in) *Philosophical Essays* Prof A Thakur Fel Vol, Sk Pustak Bhandar, Calcutta, 1987 81-87

44 WHITNEY, W D (ed) *The Taittirīya Pratiśākhya and Tribhasyaratna* Mot Ban, Delhi, 1973 (reprint)

24 SUTRAS ŚRAUTA, ŚULBA GRIHYA, DHARMA

(in the alphabetical order of the names of the schools)

1 CHAKRABARTY, Samiran Chandra Āpastamba Hautra-sūtra SP, 32 AIOC, Ahmedabad, 1985 p 474

study of *ĀpŚS* XXIV 11 14 in comparison with the relevant portions of *TB* and *ĪśvŚS*

2 CHAKRABARTY, Samiran Chandra The Paribhāṣās in the Āpastamba Śrautasūtra a rejoinder 34 *PAIOC*, Poona 1989, 140-142

Ref (1) S C C *JRAS* 1979 (1) 31-36 [*VBD* IV 24 2] present position of the *Paribhāṣās* in 24th *Prasna* is the original one, (2) H G RANADE (*VBD* IV 24 8) tries to accommodate the two contradictory views—of GARBE (entire 24th *Prasna* added later to *ĪpŚS*) and of NARASIMHACHAR (the 24th *Prasna* was originally the initial ch of *ĪpŚS*) S C C sticks to his earlier view

3 GARBE, Richard (ed) *Āpastamba Śrautasūtra with Rudradatta's Vṛtti* Mun Man, New Delhi, 1983 (reprint), Vol I (*Prasnas* 1-7) 10 471, Vol II (8-15), 698, Vol III (16-24) 505

(original ed in *Bibl Ind*) see *VBD* IV 24 1

4 IKARI, Yasuke Aspects of Dharma in the Āpastamba Dharmasūtra *Indo Gaku* 6 1, Dec 75, 15-32

5 IKARI Yasuke Āpastamba Śulbasūtra annotated translation (Jap) (in) *Indo-tenmongaku Sagakushu* (ed Michio YANO), Tokyo, 1981, 373-488

6 JHA, Damodar (ed) *The Āpastamba Śulbasūtra* Bihar, 1988, 8+494

7 KUNWAR LAL, Vyāsasisya *Āpastamba Kalpa men Yajña-vidyā* (Hindi) Itihas Vidya Prakashan, Delhi, 1984, 200

8 SARASVATI *Āpastambīyā dharmācāraparijñā* SP, 33 AIOC, Calcutta, 1986, p 70

9 SHASTRI, R S *Āpastamba-Śrauta-Śūtra* with the commentary of Rudradatta (in) *Vedic Texts A Revision* (ed T N. DHARMADHIKARI et al), Mot Ban, Delhi, 1990, 66-85

specimen of revised text

10 SUBRAHMANYA SASTRI, S The teachings of Āpastamba, *Dilip* 6 (4), July-Aug 80, 5-6

ref *ĀpDS*

11 THITE, G U On *Āpastambaśrautasūtra* XIV 21 8. SP, 34 AIOC, Visakhapatnam, 1989, p 1

death of the Yajamāna of *Sattra* during the performance . considers CALAND's interpretation of *agnyaṅavabhrtha*, T suggests diff interpretation ('*avabhrtha* shd be performed in fire, instead of in water')

12. WINTERNITZ, M (ed) *Mantrapatha The Prayer Book of the Āpastambins* Sri Garib Dass Or Series 27, Sri Satguru Publications, Delhi, 1985 (reprint of Oxford, 1987), xlix + 109

collection of *mantras* to be recited in connection with the *grhya* rites as taught in *ĀpGS*

Rev B B CHAUBEY *VJ* 24 158 K K RAJA *ALB* 49 253

13 AITHAL, K P (ed) *Āśvalayanagrhyasūtrabhasyam of Devasiāmin*. Adyar Library Series 111, 1980, xxxix + 325

= *VBD* IV 24 16

Rev H FALK *HZASA* 30 197 99 Frederick M SMITH *JAOS* 104 785

14 AITHAL, K P *Non-Rgvedic Citations in the Āśvalayana Śrautasūtra A Study* Chowkhamba Sk Series 100, Varanasi, 1986, viii + lxxiv + 266

Rev K MYLIUS *QLZ* 83 (1988) 5, 339 341

15. *The Āśvalāyana-Śrautasūtra* (with the commentary of Devatrāta). Panjab Univ. Indolog. Series 31, 1986.

..Part I : *Adh* 1-3.. ed by scholars at VVRI .

Rev. : G U. THITT, *VIJ* 24, 159-60

16. BHATTACHARYA, Krishnakali. Views of Jayanta in the Āśvalāyanagrhyakārikā. *SP*, 33 AIOC, Calcutta, 1986; p 6.

..Bhatta Kumārīlāsāmīn in *AGK* quotes Jayanta many times . study of J 's views as given there.. see 24 17 below..

17. BHATTACHARYA, Krishnakali. Views of Jayanta as revealed in the Āśvalāyanagrhyakārikābhāṣya *SP*, 34 AIOC, Visakhapatnam, 1989; 22-23.

..see 24,16 above.. Jayanta cited in Rāmabhaṭṭa's *AGKB*.. considers only three chh in the ms wh is still unpublished.

18 CHAKRABARTI, Samiran Chandra. A manuscript of Āśvalāyānīya *Smṛtiratna*. *SP*, 8 WSC, Wien, 1990

..a statement in the text implies that Āśvalāyana himself composed a *bhāṣya* on his *śS*..

19. CHATTOPADHYAYA, A K. Some aspects of the Āśvalāyana Śrautasūtra *SP*, 32 AIOC, Ahmedabad, 1985; 34-35.

..doubts the genuineness of the affiliation of Āśv to the Aitareva school; suggests Āśv was an independent school of *RV*..

20. GANAPATI SASTRI, T. (ed.). *Āśvalāyana-Grhyasūtra*. Sri Garib Dass Or. Series 29, Sri Satguru Publications, Delhi, 1985; 2 + 2 + 34 + 216 + 11.

..with the comm *Anāvala* of Haradatta.. reprint of TSS, 1923..

Rev : B B CHAUBEY, *VIJ* 24, 158; K K RAJA, *ALB* 49, 253-54

21. MANDAN MISHRA (ed) *Āśvalāyana-Śrautasūtram*. L. B. Sastri KSV, Delhi, 1984-85

..with the *Vṛtti* of Nārāyana .

22. MOHANTY, Sulok Sundar. Nārāyana's commentary on the Āśvalāyana-Grhyasūtra *SP*, 34 AIOC, Visakhapatnam, 1989; p. 31.

N's indebtedness to Devasvāmin (Bhāṣyakāra) and Jayanta-svāmin (of *Vimalodayamala*) his differences from these two..

23 MYLIUS, Klaus Der vierte Adhyāya des Āśvalāyana-Śrautasūtra (erstmalig vollständig übersetzt, erläutert, und mit Indices versehen) *Altorientalische Forschungen* 14, 1987, 108-159

24 PAUL, Nivedita Mantrāś ca karmakaranāḥ SP, 33 AIOC, Calcutta, 1986, p 27

Āśv ŚS 1 1 21 Do *karmakaranamantras* constitute a single category (as understood by RANADE and MYLIUS) or are *mantras* and *karmakaranas* two separate categories (as understood by Bhāṣyakara Narayana)?

25 RAMANARAYANA VIDYARATNA, ANANDACHANDRA VEDANTAVAGISHA (ed) *Āśvalāyana-Grhyasūtra with the Commentary of Gargya Narayana* Bibl Indica 57, Asiatic Society, Calcutta, 1986 (reprint), 81 + 350

26 RAMANARAYANA VIDYARATNA (ed) *The Śrautasūtra of Āśvalayana* Bibl Indica 49, Asiatic Society, Calcutta, 1989 (reprint), 892

27 RANADE, H G Some problems in the seventh and the eighth chapters of the Āśvalāyana-Śrautasūtra SP, Seminar on Sacrifice Vedic and Avestan, VSM, Aug 85

the meaning of *antya* in VII 2 3 5 same *pratiśā* for two diff *śra* reallocation of words in certain *sūtras*

28. RANADE, H G *Āśvalayana-Śrautasūtra* (English translation), Part II Poona, 1986; 135 + iv

Part I VBD IV 24 26

29 DRAYER, Caren (ed.) *Das Kāthaka-Grhya-Sūtra*. Steiner (Alt und Neu-Indische Studien 30, Univ Hamburg), Stuttgart, 1986, xxxv + 185

(DD, Hamburg Univ) crit ed (with *Vivarana* of Aditya-darsana *Bhāṣya* of Devapala *Grhyapañcika* of Brahmanabala) with notes, Part I 1st Kaṇḍikā and *Sandhyopasanamantra-bhāṣya* of Devapala

Rev. : Sh EINOO, *OLZ* 83 (1988) 4, 468-470, H. F., *ZDMG* 138 (1), 199, Werner F. MENSKI, *BSOAS* 51 (3), 578-79, P. D. NAVATHE, *ABORI* 70, 319, Kenneth G ZYSK, *JAOS* 108, 639-40

30. ABHYANKAR, S R. Kātyāyana Śrautasūtra of Kānva recension. *SP*, 33 AIOC, Calcutta, 1986; p. 1.

..Sāyana may have before him a recension of *KātŚS* wh does not exclusively follow the Kānva school in cases where Kānva and Mādhy. recensions are not identical and show variants; the extant *KātŚS* wh takes resort to Mādhy. formulas in such cases exclusively belongs to Mādhy school

31. Emendation to Kātyāyana Śrauta Sūtras 5.3.20, 21. *SP* 33 AIOC, Calcutta, 1986; p. 37.

..śamyām udīcīm nidadhātī purastāc ca, (*dakṣiṇataḥ pracīm uttarataś ca*) — suggests emendation as śamyām udīcīm nidadhātī purastāc ca paścāc ca, (*lakṣiṇataḥ pracīm uttarataś ca*)

32. KASHIKAR, C. G. (ed.) *Hautrika*. B. S M. Res. Series 2, TMV, Poona, 1984; li + 219

..*H*, also known as *Kātyāyanīya Hautrapariśiṣṭa*, is one of the 18 *Parīśiṣṭas* of *ŚYV*. *Sūtra* text published for the first time, with Karka's comm, English introd, Sk. *Prāstāvika*, and English transl.. ed based on 4 mss of only the text and comm...

Rev. ; Samiran Chandra CHAKRABARTI, *JAS* 28 (1), 149-50; P. D. NAVATHE, *ABORI* 66, 320-22.

33. KOLHATKAR, Madhavi On the translation of KŚS XIX. *BDCRI* 42, 1983; 94-98.

..re H. G RANADE's transl of *KātŚS* (*VBD* IV 24 39).. deficiencies and mistakes pointed out .

34. LOKESH CHANDRA (ed) *Kātyāyana-Śrauta-Sūtra and other Vedic Texts*. Śatapitaka Series 304, Intern. Acad. of Ind. Cult., New Delhi, 1982; 170.

..besides *KātŚS* contains *Rgvedaparājana*, a text wh seeks to give the exact no. of vss in *RV*, Kāśinātha Dīkṣita's sub-comm. on Karka's *Bhāṣya* on the first five chh of *KātŚS*, reproduction of two mss of *VarahaGS*.

Rev. : H. F., *ZDMG* 134 (1), 205.

- 35 MISHRA, Rajendra Prasad Garga bhasya paricaya
(Hindi) SP, 34 AIOC, Visakhapatnam 1989 p 23

Garga the oldest among *KaṭṢṢ bhasyakaras* h s *bhasya* s
called *Gargabhasya* or *Upayogakramabhasya* mss of this work
in Alwar branch of Rajasthan Pracyav dya Prat sthan th s
Garga s diff from Garga the author of the *Gargapaddhati*
(comm on *Paraskara GS*)

- 35A MITRA Srikishor *Srikatyayanija Mulyadhyaya Pari
sistam* Acharya Gopal Chandra Mishra Granthamala 3 Varanasi,
1991 iv + 48

see 24 40 below

- 36 NENE G S DONGRE A S (ed) *The Katyayana
Sulbasutra* Varanasi 1936

- 37 PATTABHIRAMA SASTRI *Katyayana Srautasutram Karka
bhasyasahitam* New Delh 1982-83 Vol I 24 + 344 Vol II
29 + 568 + 48

- 38 SASTRI Shambhunath *A Critical Edition of Karka s
Commentary on Katyayana s Śrautasītras* 1977

DD Jammu Univ

- 39 SHARMA Vidyadhar *Śr maharsikatyanapranitam
Katyayana Śrautasītram (Sulbasutravrttisahitam)* Vrajajivan
Pracyabharati 46 Delh 1990 cu + 879 + 6 charts

- 40 SMITH Frederick M Financing the Vedic ritual The
Mulyadhyayaparīśista of Katyayana WZKSA 32 1988 63-75

text transl notes - see 24 35A above

- 41 YUDHISTHIRA MIMAMSAKA *Katyayana Grhyasutra*
Ram Lal Kapur Trust Bahalgarh 1983 15 + 80

Rev E R SREEKRISHNA SAR IIA ALB 47 236-37

- 42 BAHULKAR S S Kausikasutra (in) *Vedic Texts A
Revision* (ed T N DHARMADHIKARI et al) Mot Ban, Delhi,
1990 115-134

specimen of rev sed text

42A CHAKRAVORTI, Sushanta Kumar The characteristic differences between the Kausikasūtra and the Grhyasutras SP, 35 AIOC, Haridwar, 1990, p 149

besides sacramental rites. *Kausikasutra* deals with numerous healing rites

43 LIMAYE, V P et al (ed) *Kausikapaddhati Keśava-viracita* TMV, Poona, 1982, xli + 599

Paddhati on *Kausikasutra* of AV

Rev K. P JOG, BDCRI 44, 201-205 P D NAVATHE ABORI 65, 302-305

44. MEHRA, Baladev Singh The śrauta sacrifices described in the Kausikasutra SP, 34 AIOC, Visakhapatnam, 1989, p 42

45 MISHRA, Kishor, Kausikagrhyasutranusilane vidusam visamgatayah, SP, 32 AIOC, Ahmedabad, 1985, 45-46

considers interpretations of some *Kausikasutra* passages by Darila Kesava Sayana and BLOOMFIELD and points to some inconsistencies

46 MONE, Neelima Arising out of KauśS 75 23 Bh Vid 44, 1984, 76-83

the *mantra* ref to in this *sutra* occurs in two places — AV 14 1 19 and 14 1 58 KauśS prescribes two diff rites with this *mantra*

47 CALAND, W (ed) *The Jaiminigrhyasūtra belonging to the Samaveda* Mot Ban, Delhi, 1984, xiv + 62 + 80

(reprint of Punjab Sk Series 2) Sk text English introd and transl extracts from comm *Sibodhini* of Śrinivasa

48 PARPOLA, Asko (ed) *Jaiminiya Srautasutra with Bhavatrata's commentary I Agnistomasya Sūtram* Helsinki, 1981

privately printed ed (see VBD IV 24 60)

48A SHARMA, B R (ed) *Drahyajana Srautasūtram* GJKSV Text Series 6 Allahabad, 1983, 30 + 935

with the comm of Dhanva

49 RAMANATHI DIKSHIT, M (ed) *Drahyāyana Śrauta-sūtram* C. P Ramaswami Iyer Foundation, Madras, 1982, iv + xviii + vii + 557

with *Dhanv bhasya* *Mantravimyogasamgrahakarika*, *Kratu samgrahakarika* *Kratuprayascittakarika* *Kratumala*

50 BHATNAGAR, K N (ed) *Nidana Sutra of Patañjali* Mehr Lachh, Delhi, 1971, iii + iii + iii + 189 + 52

SS belonging to SV with extracts from *Tattvasubodhini* (*Nidanasutrayātti*) introd (see VBD III 27 1)

51 *Paraskara Grhyasutra* Bharatiya Vidya Prakashan, Varanasi, 1985 (2nd ed), iv + 302

with Sk comm of Harihara and Hindi comm *Arthacandrikā* by HARIDATTA SASTRI

52 BHATTACHARYA, Vibhuti Bhushan (ed) *Baudhayana-Sulbasūtram* Sarasvatibhavan Granthamala 107, Varanasi, 1979, 5+10+3+166+8+charts

(see VBD IV 24 70)

53 DHARMADHIKARI, T N On the untraced Kalpa citations in Sāyana's comm on TS

see 10 25 above

54 GONDA, J *Paribhāṣāsūtra of Baudhāyana-Gṛhyasūtra* *Waldschmidt Fel Vol*

55 IKARI, Yasuke ARNOLD, H F *Baudhāyana Śrauta-sūtra X Text and English Translation* (in) *Agni* (ed J F STAAL) Berkeley, 1983, 478-675

see VBD IV 54 283 on Agnicayana

56 KEITH A Berriedale *The Taittiriya Samhita Its Padapatha, its Pratishakhya, and the Baudhayana Shrauta Sutra*

see 10 6 and 23 18 above

57 NABHARI, S K *Baudhāyana-Śrautasūtre pīṇḍapitṛ-yajñaprakaranam* (*BaudhSS* 24 32) SP, 33 AIOC, Calcutta, 1986, 23-24

58. PANDEY, R. N. (ed.). *Baudhāyana-Śrautasūtram : Darśa-Pūrṇamāsa*. GJKSV, Allahabad.

..crit. ed. with comm. of Sāyana (grandson of Sāyanācārya) ..

59. RAMACHANDRA SASTRI (ed.). *Baudhāyana-Gṛhyasūtra*. Kavalakki. Vol. I, 1986; 252 + 26; Vol. II, 1988; 44 + xxxvi; Vol. III, 1989; 24 + 240 + 184 + 20.

60. SRINIVASACHAR, L.; SHAMASASTRI, R. (ed.). *Bodhāyana-Gṛhyasūtram*. Mysore Univ. Or. Res. Inst. Series 141, 1983 (3rd ed.); xiv + 551.

..Sk. text; forewords in Sk. and English..

61. VIJAYAPAL (ed.). *Baudhāyana-Śrautasūtram-Darśapūrṇamāsaprakaraṇam*. Ramlal Kapur Trust, Bahalgarh, 1982; 30 + 214.

..with *Bhavasvāmibhāṣya* (ed. Sitaram SEHGAL) and *Sāyanabhāṣya* - (ed. S. G. KODLEKIRE and R. G. KODLEKIRE) ..

Rev. : C. G. KASHIKAR, *ABORI* 66, 290-92; K. K. RAJA, *ALB* 47, 231.

62. VIJAYAPAL (ed.). *Baudhāyana-Śrautasūtram* (2). Hariyana, 1987; 7 + 210.

..with *Subodhinī Vṛtti* (ed. R. G. KODLEKIRE) .. *Ādhānaprakaraṇam*, *Ādhānaprayoga*, ..

63. VIJAYAPAL. *Baudhāyana-Śrautasūtra* with the commentary of Bhavasvāmin. (in) *Vedic Texts : A Revision* (ed. T. N. DHARMADHIKARI et al), Mot. Ban., Delhi, 1990; 46-65.

..specimen of revised text..

64. HAYASHI, Takao. *Mānavaśulbasūtra* 3.2. 9-10 : the squaring of a circle (Jap.). *JIBS* 38 (1), Dec. 89; 446-441.

65. KASHIKAR, C. G. *Mānava Śrautasūtra*. (in) *Vedic Texts : A Revision* (ed. T. N. DHARMADHIKARI et al), Mot. Ban., Delhi, 1990; 98-114.

..specimen of revised text..

66. SPRÖCKHOFF, Joachim Friedrich. *Kathaśruti und Mānavaśrautasūtra — eine Nachlese zur Resignation*. *SI* 13/14 (W. Rau Fel. Vol.), 1987; 235-257.

ManavāśS VIII 25 (unnoticed passage wh deals with *sathnyasa*)—German transl of the passage with explanatory notes striking correspondences bet this passage and *Kathāśruti* (a primary minor *Up*) see 20 51A above

67 VAN GELDER, J M (ed) *The Manava-Śrautasūtra belonging to the Maitrāyaṇī-Samhitā* Sri Garib Dass Or Series 31-32, Delhi, 1985 (reprinted), Vol I (Text), 287 + 4 (corrections and emendations to the text by C G KASHIKAR), Vol II (English transl), 332

68 TSUJI, N The Agnicayana section of the Maitrāyaṇī-Samhitā with special reference to the Mānava-Śrautasūtra
see 10 20 above

69 ANANDA CHANDRA VEDATAVAGISA (ed) *Śrautasūtra of Lātyayana* (with the commentary of Agnisvamin) Mun Man, New Delhi, 1982; 782 + 14 (appendix)

. (second ed of 1872 Asiatic Society, Calcutta) new appendix contains corrections and emendations to the text by C G KASHIKAR..

70 JHA BAKSHI, Mukund (ed) *Lātyayana-Śrautasūtra* Kashi Sanskrit Series 7, Chowkhamba, Varanasi, 1984 (2nd ed), 117 + 13

ending with *Agnisfoma* with an original comm called *Sarala* and notes

71 CHAUBEY, B B A critical appraisal of the Agnyādhāna with special reference to the Vādhūla Śrautasūtra *VIJ* 20 (1-2), 1982, 10-24

. see *VBD* IV 54 42

72 CHAUBEY, B B A fresh light on the Vādhūla Śrauta Sūtra *JGJKSV* 36 (1-4), 1980 (83), 1-12

VādhūlaśS is one of the earliest works among the *śrauta* lit, it makes unique contribution to our knowledge of Vedic ritual *Vādhūlagṛhyakalpavṛkhyā* is not a comm on *VādhūlaśS*, it is indeed identical with *VādhūlaśS* itself

73 CHAUBEY, B B Vādhūla's treatment of Agnyupasthāna *B R Sharma Fel Vol*, KSV, Tirupati, 1986, 43-64

74 SPARREPOOM M HFESTERMAN J C *The Ritual of Setting Up of the Sacrificial Fires according to the Vadhula School (Vadhulaśrautasutra I 1 I 4)* Verlag der ÖAW Wien 1989 145

(with assistance of A De Leeuw van Weenen)

75 ENDO Shingo *Textkritische Bemerkungen zum Caturmasya Abschnitt des Varaha Śrautasutra* (in) *Sanskrit and World Culture* (Proc 4 WSC) Berlin 1986 444-449

for summary see VBD IV 24 89

76 KASHIKAR C G *Varaha Śrautasutra I 7 Caturmasyani — critical and exegetical study* *Rām* 11-15 (B R Saksena Fel Vol) 1979 83 203-208

77 KASHIKAR C G *Varaha Śrautasutra II Agnicayaśrauta — a critical and exegetical study* *ABORI* 64 1983 233-40

78 KASHIKAR C G *Varaha Śrautasutra III 1 I 2 2 Vajapeya and Dvadasaha — a critical and exegetical study* (in) *Amrtadhara* R N D Fel Vol Delhi 1984 195-200

79 KASHIKAR C G (ed) *Varaha Śrautasutra* S B Sanskrit Mahavidyalaya Res Series 4 TMV Poona 1988, lxxiv + 82 + 298

crit ed with introd and *prastav kam* (lit of Varaha school style of the Śrauta chronology comparison with some other texts)

Rev H W BODEWITZ *ABORI* 70 356-58

80 CALAND W *Vaikhānasaśmārtasūtram English Translation* Ramanand Vidya Bhavan New Delhi 1982 xxi + 237
(repr nt of B bl Ind 251)

81 CALAND W (ed) *Vaikhānasaśrāghyāsūtrāṇi and Vaikhānasaśādharmasūtram* New Delhi 1989 vii + 145

82 CALAND W (ed) *Vaikhānasa Śrautasūtram* New Delhi 1991 xxxvi + 408

83 CALAND W LOKESH CHANDRA *Sankhyana Śrautasūtra English Translation* Mot Ban Delhi 1980 xxiv + 483

(= VBD IV 24 102)

Rev P D NAVATHE *APORI* 64 297

84 HILLEBRANDT, Alfred (ed) *Śāṅkhayana-Śrautasūtra* Mehr Lacch , New Delhi, 1981, Vol I (Text, crit notes, indices), xxiii + 277 + 202, Vol II-IV (comm of Varadattasuta Ānartīya on chh I-XVI and of Govinda on chh XVII-XVIII), 376 + 398 + 71 + App (pp 73-74) by R S SHASTRI

first publ by A S Bengal in 1885-99 (see VBD IV 24 104) .

85 SEHGAL, S R (ed) *Śāṅkhāyana Grhyasūtram* Sri Garib Dass Or Series 42, Indian Books Centre, Delhi, 1987; xviii + 56 + 203 + viii + xv

2nd rev ed of VBD III 24 77

Rev K K RAJA, *ALB* 53 223

86 DATE, Ranjana On the name Satyāsādha Hiranyakeśin (brief communication) *BDCRI* 46, 1987, 21-23

[RENOU S was the name of the Sūtrakāra and H that of the school] author concludes H is simply an adjective of S (for, many synonyms of *hiraṇya* like *jātarūpa*, *astapada*, *kanaka*, *svarna* are used)

87 NAVATHE, P D Satyāsādha-Srauta-Sūtra (in) *Vedic Texts A Revision* (ed T N DHARMADHIKARI et al) Mot Ban, Delhi, 1990, 86-97

specimen of revised text

88 EINO, Shingo Studies on the Hiranyakeśin-Śrautasūtra (Jap) *Indo Gakuho* 1, Dec 75, 75-92

89 BHATTACHARYA, Bhabani Prasad *Studies in the Śrauta-sūtras of Āśvalayana and Āpastamba — Vol II* Sanskrit Pustak Bhandar, Calcutta, 1989, X + 148

for Vol I, see VBD III 24 85

90 BHATTACHARYA, Ram Shankar Kalpasūtras in the Purāṇas *Pur* 31 (2), July 89, 159-168

91 BUHLER, Georg *Sacred Laws of the Aryas as taught in the Schools of Āpastamba, Gautama, Vasistha, and Baudhāyana.*

SBE 2 and 14, Mot. Ban., Delhi, 1984 (reprint); Part I : lxii + 314; Part II : xlv + 360.

92. CHAKRABARTI, Samiran Chandra *The Paribhāṣās in the Śrautasūtras* Sanskrit Pustak Bhandar, Calcutta, 1980; xviii + 213.

..(see VBD IV. 24 118, also IV. 24 117, also see 24 2 above)..
chh I-VI : author has located the *Paribhāṣās* in ŚS, has discussed the chronological sequence of ŚS, Vedic sources of *Paribhāṣās*, agreement and difference in *Paribhāṣās*, relation of *Paribhāṣās* to *Pūrvamīmāṃsāsūtras* chh VII-XII information on the preliminaries of ritual as culled from *Paribhāṣās*, etc...

Rev. . C G KASHIKAR, *ABORI* 69, 307-309; Klaus MYLIUS, *OLZ* 79 (5), 495-97, S SANKARANARAYANAN, *ALB* 50, 633-36

93. KASHIKAR, C G *Kalpasūtrakālīna adhyātmavāda* (Marathi). (in) *Prajñāñjali*, Lakshmanasastry Joshi Fel. Vol, Poona, 1985; 15-21.

..spiritualism in the *Kalpasūtras* Śrauta-, Grhya-, Dharma-, Sūtras composed broadly in one and the same period, ŚS and GS influenced largely by *Mantra-Brahmana*, DS promoted Up spiritualism (moral values and elevation of life)

94. KOLHATKAR, Madhavi. The method of preparing surā according to the Vedic texts. *BDCRI* 46, 1987, 41-45.

..ref to diff ŚS mention of Sautrāmanī. knowledge of Vedic ritualists about preparation of *surā* seems to be quite advanced..

95. MICHAELS, Axel. *A Comprehensive Śulvasūtra Word-Index* Alt- und Neu-Indische Studien 24, (Hamburg Univ. Seminar für Kultur und Geschichte Indiens), Steiner, Wiesbaden, 1983; VII + 60

..(see VBD IV 35 53) . words derived from *Baudh-*, *Āp-*, *Mān-*, *Kat-* *Śulvasūtras* .

Rev. C. G KASHIKAR, *ABORI* 66, 293-94, Kenneth G. Zysk, *JAOS* 105, 807

96. MICHAELS, Axel *Beweisverfahren in der vedischen Sakralgeometrie. Ein Beitrag zur Entstehungsgeschichte von Wissenschaft.* Alt- und Neu-Indische Studien 30 (Univ Hamburg), Steiner, Wiesbaden, 1978; xiv + 200.

see *VBD* IV 24 133 Vedic sacred geometry is non axiomatic but provable author studies hist conditions that led to the development of Vedic sacred geometry imp in this connection of the magical view of life in the *Brahmanas*

Rev H W BODEWITZ *WZAS* 30, 194-97

97 MOGHE, S G Relation of the Grhyasūtras to the Dharmasutra literature *Tattvaloka* 5 (1), April 82, 15-28

98 MOHANTY, Sulok Sunder Ecological awareness and the Grhyasūtras *SP*, National Seminar on Environmental Awareness as reflected in Sk Lit, CASS, Univ Poona, 1990

GS exhibit positive concern for better surrounding

99 NAVATHE, P D Surrejoinder to Dr H G Ranade *ABORI* 64, 1983, 332-334

a propos of 24 103 below

100 OGUIBENINE, Boris 'Conference' *Annuaire-EPHE* sect sciences rel 95, 1986-87 146-149

about *Grhyasūtras*

101 PARPOLA, Asko On the Jaiminiya and Vādhula traditions of South India...

see 9 6 and 12 15 above survey of new data, suppl *IBD* IV 24 88

102 RAMANUJA TATACHARYA, A Kalpasūtra-mīmāṃsā-Śāstrayor virodhe khardadevasya matam *V R Comm Vol*, Chowkhamba, Varanasi, 1983, 29-31

Khardadeva's view regarding differences bet *Kalpasūtra* and *Mīmāṃsā*

102A RAM GOPAL *India of Vedic Kalpasūtras* Mot Ban, Delhi, 1983, xvi + 591

2nd rev ed of *IBD* II 83 78

103 RANADE, H G About some śrauta concepts in my translations of the *Katvayana-Śrautasūtra* and the *Āśvalayana-Śrautasūtra*, *ABORI* 64, 1983, 329-331

ref to P D NAVATHE's rev of these two books in *ABORI* 63 316-323 (*VBD* IV 24 26 and 39) see 24 99 above

- 104 SATHE, Jayashtree Dileep Grhya traditions of Vedic schools in the Grhyaratna *SP*, 32 AIOC, Ahmedabad, 1985, p 52

Grhyaratna of Śrivenkatesa (available printed in Telugu script) a comm on this work called *Kanṭhabhusana* or *Vibudhakanṭhabhāsana* *G hyaratna* mainly follows the Apastamba School author quotes views of diff Acaryas belonging to diff Vedic traditions this paper considers the treatment of two three rites

- 105 SEHGAL S R The problem of Rig Vedic Khilas as re-examined through its own Grhyasutras

see 1 14 above

- 106 SEN S N , BAG A K (ed) *The Sulbasutras of Baudhāyana, Apastamba, Kaṭyāyana, and Manava* Indian National Science Academy, New Delhi 1983 vii + 293

text English transl and comm

- 107 SHARMA, Kundan Lal *Kalpasutra* (Hindi)

see *VBD* IV 24 140 *KS* divided into 6 parts *Srauta* *Sulba* *Pit medha* *Pravara* *Grhya* and *Dharma*

Rev Ramesh Kumar LOWE *MUSRJ* 8 159 161 *MANASIBIHA* *JGJKSV* 41 104-106 *VJ* 34 (12) 46-47

- 108 VARMA K C Date of the Vedic Kalpasutras *Bharatīya Itihāsa Samkalana Samiti Patrika* 3, 1985 169 194, A Ghosh *Comm Vol*, Delhi 1987, 601-619

astronomical approach terminum a quo for the *KS* is 1400 B C a minimum period of 500 or 600 yrs must be allowed for the end of this lit (Panini lived not later than 1000 B C, since he also was a Sūtrakara)

- 109 WADEKAR, Mukund Lalji Identification of some Smṛti citations from the Brahmasūtrasāṃkarabhāṣya *ABORI* 69, 1988, 265-267

citations from the *Dharmasūtras* (Ap and Gautama) among others

25 VYĀKARANA PĀNINI

1 ACHARYA, Mrityunjay The Unādi Prakarana — the component to Vyakarana and Nirukta SP, 32 AIOC, Ahmedabad, 1985 p 271

Śakatayana is propounder of *Unadi* school has composed many *Unadi* sutras with the help of more than 300 *Unadi* suffixes to refute the view of Gargya (some words are *ruḍha* as against Yaska's view that all words are *jaugika*) *Unadi* must be regarded as an appendix to *Vyakarana* and *Nirukta*

2 ACHARYA, Vamadeva *Linga parīṣṭhanam* Varanasi, 1990, X + 78

in the light of Paniniya *Linganusasana*

3 AGRAWAL, Pushpalata Acārya Udbhata ke upamā-lamkāra men paniniya vyakarana (Hindi) JGJKSV 42 (1-4), 1986 (1990), 199-208

Udbhata's utilization of P's sutras in connection with diff *ipamas*

4 ANANTHANARAYANA H S *Four Lectures on Panini's Astadhyayi* Annamalai Univ 1976 IV + 92

see VBD IV 25 8 (1) Indian gramm trad beginning with *padapaṭha* Trimuni (2) P's technique of description (3) Śivasutras etc (4) Striking similarities in the treatment of topics in *A* and modern grammar of a lg

Rev G B PALSULE ABORI 71 373-74 RAGHUBIR SINGH VIJ 24 162-63

5 ANANTHANARAYANA H S *Pratyaharas in Panini's Astadhyayi* B K Dakshayani, Hyderabad 1981, 94

6 ANANTHANARAYANA H S Treatment of homonymy in Panini's Astādhyayī (in) *South Asian Languages Structure, Convergence, and Diglossia* (ed Bh KRISHNAMURTI), Mot Ban, Delhi, 1986 49-59

7 ANANTHANARAYANA, H S *Tolkappiyam and Astadhyayī* — a comparative study *Rtam* 16-18 (G C Sinha Comm Vol), 1984-86, 479-490

T does not belong to the tradition which is reflected in *A*

8 APORA Sudesh *Pāṇiniyaṣṣakaraṇe Anubandha vumarsaḥ*
Delhi, 1985, xii + 250

9 ARYA, Ravi Prakash New Vārttikas to Pāṇini a
supplement *VJ* 24 (1-2) 1986 (89) 57-65

10 AVANINDRA KUMAR *Prātisādhyaṇ tathā Pāṇini ke*
sandarbhā men varṇavicāra (Hindi)

see 23 4 above

10A AVANINDRA KUMAR *Archaic Words in Pāṇini's*
Astadhyāyī

in *VBD* IV 25 13

Rev D. K. GUPTA, *JGJASV* 41 93-99

11 BAKSI, Sutapa The interpretation of Pāṇini's "*gati-*
buddhi anikarta sa nan" — from a historical perspective *SP*,
34 AIOC, Visakhapatnam, 1989, p. 271

in lit. both Vedic and classical many violations of this *sūtra*
are found. Kātyāyana and later grammarians give a different
interpretation of the *sūtra*

12 BALASUBRAHMANYAM, M. D. *The System of Kṛt Accen-*
tuation in Pāṇini and the Veda KSV, Tirupati, 1981 515+xxxviii
+xliv

- 15 BANERJEE Rabi Sankar *Concept of asiddhatva in Panini*
Sanskrit Pustak Bhandar, Calcutta 1984 vi + 68

along with a connected hist of grammatical studies in ancient
Ind a

- 16 BANERJEE Satya Ranjan Dionysius Thrax and Pāṇini
on grammar (in) *Perspectives in Indology* (B N Mukherjee
Ed Vol) Harman Publ House New Delhi 1989 25-41

(also SP 33 AIOC Calcutta 1986 449-50 SP 34 AIOC
Visakhapatnam 1989 p 248) Thrax (second century B C)
skill in reading and writing of Gk lg Panini (400 B C)
morphophonemic analysis of Sk lg

- 17 BENSON, James W *Patañjali's Remarks on Anga* Delhi,
1990 vii + 251

analysis of Patañjali's remarks on Panini's definition and
employment of the technical term *anga*

- 18 BHAGAWAT V B *Paniniya Vyakarana ani Bhasa
Tattvajñāna* (Marathi) MS Sahitya Sanskrit Mandala, Bombay,
1985 8 + 172

Panini's grammar and linguistic philosophy

- 19 BHANDARE V V The role of *a* in the Pratyāhāra *lan*
or the questionable validity of the Pratyāhāra *ra* SP, 33 AIOC,
Calcutta, 1986 451-52

- 20 BHANDARE, V V *Sanskrit Speech habits and Panini
with special reference to Sandhi Samasa and the Root chapters
of Panini's Astadhyayi* Taxila Hardbounds Delhi 1986 viii +
384

the study of *adeśa* (substitute) and *agama* (augment) —
long felt need in the field of Sk grammar Sk was definitely a
spoken lg in the times of the Munirava author has established
a close association bet the concepts of *adeśa* and *agama* on
the one hand and the speech habits of the people on the
other

Rev C T KENCH *AJOS* 4 91-92

- 21 BHARADWAJ Sudhi Kant Double accusatives in
Sanskrit SP, 34 AIOC, Visakhapatnam 1989, 272-73

Panini has mentioned three situations of accusative case (1) the verb governs one object (2) two or more syntactical units combined into one complex sentence (3) single verb governs two objects simultaneously

- 22 BHARATI K S Mahesvara sutron men hakāra dvaya (Hindi) *Pracya Prajñā* 11, 1979, 50-54

the suggest on that *h* of *hayavaraḥ* (*h* — *visarga*) and *h* of *hal* (*h* = *usmadhvanī vyanjana*) are two separate *hs* is unacceptable Kāśikakara's explanation is acceptable *h* near to *usmadhvanī* from the pt of view of *antahpravatna* and *pranavicara* it is near to *antasthadvani* from the pt of view of *bahyaprayatna* on account of these two conditions the same *h* is mentioned twice in *Mahesvarasutra*

- 23 BHAT, M Ramakrishna Astrological elements in Pāṇini *KS Birth Cent Comm Vol, Part 2* Madras 1985, 199-208

- 24 BHATE Saroja Non Pāṇinian Systems of Sanskrit grammar *vis a vis* Panini External vocal sandhi *CASS Studies* 4, 1978, 79-96

- 25 BHATE, Saroja Samnipātaparibhasā (Sk) *ABORI* 65, 1984, 227-239

in P's system *samnipātaparibhasā* on account of its being purposeless is not only not useful but it creates difficulties

- 26 BHATE, Saroja The meaning-*adhikaras* in the *Taddhita* section of the *Astadhyayi* an analysis *IJJ* 30 (2) April 87, 81-92

- 27 BHATE, Saroja *Panini's Taddhita Rules* Publ CASS, Cl II, No 10, 1989, VII + 82

- 28 BHATE Saroja Some aspects of Panini's sutra style of composition *B R Modak Fel Vol* Dharwad, 1989, 37-46

the basic vocabulary and case syntax of P's rules clearly point to their algebraic char

- 29 BHATT, Vasantkumar M Lingavisistaparibhasā paninyabhipretasī na vā *Vistaraṇ skrtam* 18 (1), 1981, 3-9

see IBD IV 25 4? *Iṅgavisistaparibhāṣa* might have traditionally come down to Panini and was therefore known to him he tried to frame the *Paribhāṣa* as on that line

30 BHATT Vasantkumar M Pā Su 1 4 36 ane Bhattojī Dīksitadī (Guj) *Śādhya* 22 (3), April 85 249-251

31 BHATT Vasantkumar M Pa 2 3 23 evam 2 3 25 ityatra 'hetu' iti sabdasyarthah SP, 32 AIOC, Ahmedabad, 1985, p 276

the word *hetu* implies *linga pramāṇa*

32 BHATT Vasantkumar M Varnasamāmnayamān lakaropadesa (Guj) *Śādhya* 24 (3-4) 1987, 271-282

33 BHATT, Vasantkumar M The relationship between a word and its meaning ABORI 70 1989 276-279

grammarians and Mīmāṃsakas treat the relationship as *avid* Naiyayikas regard it as *divine* Panini takes the relationship for granted (permanent and non analysable) Yaska considers the relationship to be resolvable and comprehensible through discussion Yaska follows a sort of systematic theory of derivation for determining the meaning of a word and he tests it with ref to an already known meaning Y's conviction is that all words stem from action

34 BHATT Vasantkumar M Pāṇinīyavyākaraṇe jñāpaka siddhāvacanāni SP, 35 AIOC Haridwar, 1990, p 26

35 BHATT Vasantkumar M Pāṇinīya vyākaranaman lāghavasiddhi (Guj) *Sambodhi* 14 Feb 90 Guj 41 62

36 BHATTACHARYA Ram Shankar Does the word *Bhikṣu-sūtra* in Panini mean the *Brahmasutra*? *Rtam* 11-18 (B R Saksena Fel Vol) 1979 83 73 76

word occurs in P IV 3 110 (earlier views *BhS* = *BrS* or *Saṃkhya Sūtras* by Bhikṣu Pañcas kha) acc to the author the word *Bhikṣu* is a class name and not the name of any particular author *BhS* denotes any work by ancient teachers that deals with the rules of conduct of Bhikṣus (i.e. of persons of the 4th āśrama)

37 BHATTACHARYA Ram Shankar Identity of Arjuna mentioned in Pāṇini's sūtra 4 3 98 *Pur* 31 (1) Feb 89, 6-14

Arjuna = Kartavīrya Arjuna (and not Paṇḍava Arjuna)

- 38 BHIM SEN SHASTRI *Pratyahārasūtron ka Nirmāta Kauna ?* (Hindi) Bhatni Prakashan, Delhi, 1984, 48

Panini himself is the author of *Pratyahara sūtras*

Rev RAGHUBIR SINGH *VIJ* 24 166, YUDHISTHIRA *Vedavani* 36 (11) 23

- 39 BHIM SINGH A critique on Pāṇini's sūtra *na dhātulopa ārdhadhatuke* (I 1 4) *ABORI* 64, 1983, 241-48

- 40 BHIM SINGH A critique of Pāṇini's four sutras from the view-point of purpose or object *VIJ* 23 (1-2), June-Dec 85, 17-30

P 6 1 117, 7 2 85, 6 1 126 1 1 14

- 41 BHIM SINGH *Patañjala Mahabhasya men Pratyakhya Sūtra eka samuksātmaka adhyayana* (Hindi) Nirmal Book Agency, Kurukshetra, 1987, xxxvii + 508

(Foreword by G. CARDONA) the author deals in detail with the Paninian *sūtras* wh. Katyayana and Patanjali consider possibly to be rejected also considers possibility of interpolations in *Aṣṭadhyayi* the gradual development and the evolving form Sk. lg. might have prompted Patañjali to consider the redundancy of some of Pāṇini's rules or forms

- 42 BHIM SINGH Pāṇini sūtra 'cā lūṇi' (3 1 43) kā parisīlana (Hindi) *MUSRJ* 13 (2), 1988, 21-31

- 43 BHIM SINGH 'Kṛiti ceti' sūtra vimarsah (Sk) *Sagarika* 26 (4), Varanasi, 1989, 55-68

- 44 BHIM SINGH Aluk samāsa ke do vārttikon para vicāra (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 249

P 6 3 20 and 6 3 3

- 45 BHIM SINGH Bhāsyakāraprokta sannipāta paribhasā ke prayojana (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 93

P 1 1 39, 3 1 36 3 1 38

- 46 BISWAL, Banamali Pāṇini's *guna* a linguistic speculation *SP*, 34 AIOC, Visakhapatnam, 1989, 281-82

gīra in its technical sense means *a e a* but non technically it denotes quality or attribute fold or 'times', and portion or part linguists name *guna* as 'ablaut' or vowel gradation

47 BRONKHORST J *Asiddha* in the *Astādhyāyī* a misunderstanding among the traditional commentators *JIP* 8, 1980

48 BRONKHORST J Meaning entries in Pāṇini's *Dhatu pāṭha* *JIP* 9 1981, 335-357
VBD IV 25 54

49 BRONKHORST, J On the history of Pāṇinian grammar in the early centuries following Patañjali *JIP* 11, 1983 357-412
VBD IV 25 57

50 BRONKHORST J *Nirukta Unādi Sutra*, and *Astādhyāyī* a review article *IJJ* 27 (1) Jan 84, 1-15

(ref M A MEHENDALE *Nirukta Notes* — Series II (*VBD* IV 26 35) B discusses the exact difference bet grammar (*vya-karana*) and etymological explanation (*nirukta*)

51 BRONKHORST, J Panini and the Kramapatha of the *Rgveda*
see 1 19 above

52 BRONKHORST J Panini's use of *api* *Paramananda Sastrī Fel Vol*, Aligarh 1988 124-126

53 BRONKHORST J What is *asiddha*? *ABORI* 70, 1989, 309-311

(ref KIPARSKY What is *siddha*? *ABORI* 68 295-303 see 25 171 below) (*asiddha* used three times by Panini) B does not accept K's interpretation because (1) K's interpretation is far removed from the literal sense of *asiddha* (2) K's interpretation can't account for a set of straightforward derivations

54 BRONKHORST J Panini and the nominal sentence *ABORI* 71, 1990 301-304

55 BRONKHORST, J *Varttika* II *ZKSA*, 34, 1990, 123-146

56 CARDONA G Subject in Panini (in) *The Notion of Subject in SA Lgg* (ed M K VERMA) *SA Stud Publ Series* 2, Univ Wisconsin, Madison, 1976, 1-38

57 CARDONA, G *Panini — A Survey of Research*

see VBD IV 25 71

Rev J P SINHA *Rtam* 16-18 569 70

58 CARDONA, G On the formulation of *Astadhyayi* 8 3 4
anunasikat paro 'nusvarah E R Sreekrishna Sarma *Fel Vol*,
Tirupati, 1983, 199-205

suggests that the original reading was *ananunasikat paro*
'nusvarah

59 CARDONA, G On the *Mahabhasya* evidence for a Pāṇi-
niya *Dhatupatha* without meaning entries (in) *Amṛtadharā*
(R N D Fel Vol), Ajanta, Delhi, 1984, 79-84

Pat on P 1 3 1 (P's *Dhatupatha* originally listed verbs
separately without *sandhi* substitutions and also without mean-
ing entries the text later underwent two major modifications)

60 CARDONA, G Panini's *karaka* agency, animation and
identity *JIP* 2 (3-4), 1984, 231 306

61 CARDONA G Panini and Unadisutra 2 84 *ALB* 50,
1986, 46-57

62 CARDONA, G *Panini His Work and Its Traditions*
Vol I Background and Introduction Mot Ban Delhi, 1988,
xxiv + 671

Rev J L BROCKINGTON *JRAS* 1990 (1) 182 83 S D LADDU,
ABORI 70 350-53 RAM GOPAL, *HSAJIS* 3 (1 2) 329-31 J
C WRIGHT *BSOAS* 53 (1) 152 54

63 CARDONA, G Paninian Studies (in) *New Horizons*
of Res in Indology, CASS Univ Poona 1989, 49 84

major emphases and trends in recent Paninian studies (1)
marked tendency towards finding in the received *Aṣṭadhyayi*
text evidence of massive interpolations (2) Pāṇinīyas like
Katyayana and Patanjali not only did not inherit a single direct
trad but also were ignorant of certain crucial usages known to
Pāṇini and indeed misrepresented Pāṇini's intentions these
theses however are neither wholly cogent nor acceptable
bibliography—pp 70-74

64 CHAKRABARTI A K A critical discussion on Panini
sutra najhalau SP, 33 AIOC, Calcutta, 1986, 456-57

- 65 CHARU DEVA SASTRI *Pāṇini Re-interpreted* Mot Ban, Delhi, 1990, xvii + 218

an English version of a part of C s *Vyākaraṇa Candrodāya* (mainly *karakas* and *samasas*) exposition of Pāṇini's *sūtras* illustrations from Vedic and early classical texts

Rev S D LADDU *ABORI* 71, 415-16, K P RAJAPPAN *ALB* 54 209

- 66 CHATTERJEE, Asoke Analytical treatment in Astādhyāyī and Pingala — a retrospection *SP*, 32 AIOC, Ahmedabad, 1985, 6-7

Pingala is earlier than Śaunaka (*RV Prat*) traditionally Pingala is regarded as a younger brother of Pāṇini, there is ample evidence to show that there exists a considerable degree of structural resemblance bet the works of Pāṇini and Pingala

- 67 CHATTOPADHYAYA SASTRI, Ashok Pāṇini Whitney-samālocanam (Sk) *Naimiṣyam* 1 (1), April 80

- 68 CHOKSI, Kamalesh Kumar Astādhyāyī ke 'ādi'-uttara-padavāle samasta padon ki samīksā (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 91

- 69 DAS, Karuna Sindhu On reference to verbal roots in Pāṇini's rules *SP*, 33 AIOC, Calcutta, 1986, p 458

- 70 DAS, Karuna Sindhu *Paribhasas in the Paninian System of Grammar* Calcutta, 1986, 2 + vii + 258

- 71 DAS Karuna Sindhu *A Paninian Approach to Philosophy of Language* Calcutta, 1990, vii + 358

- 72 DAS, Pradipta Kumar The *krt* suffixes — the Paninian description *SP*, 32 AIOC, Ahmedabad, 1985, p 281

Pāṇinian techniques differ from section to section depending upon the linguistic necessity or technical necessity *lopa* and *agama* are two different techniques of Pāṇini by means of which he explains the *lg*

- 73 DAS, Pradipta Kumar Type token study in Pāṇini (with reference to *krdanta*) *Lokaprajñā* 1 (1), Puri, 1987, 108-113

74 DAS, Pradipta Kumar Type token study in Pāṇini (with special reference to feminine formations) *SP*, 34 AIOC, Visakhapatnam, 1989, p. 256

75 DASGUPTA, Probal Relating Pāṇini and modern syntax: a notion of *nyasta*, *Lokaprajñā* 1 (1), Puri, 1987, 73-80

76 DASII, Achyutananda The syntactic role of *adhi-* in Pāṇinian *karaka* system *33 PAIOC*, Poona, 1989, 208-221

(also *SP* 33 AIOC Calcutta 1986 49-60) Here *adhi-* is not an *upasarga*, it is *karmapravacan'ya* because it has an intrinsic semantic relation with a noun

77 DASII, Achyutananda *karmapravacan'ya*s: their syntactic role in Pāṇini's grammar *SP*, 34 AIOC, Visakhapatnam, 1989, p. 264

78 DASII, Achyutananda, GILLOU, Brendan S On formalizing Pāṇini's *karaka* for sentence derivation *BDCRI* 50 1990, 173-181.

79 DASII, Gauranga Arthavatsūtre vyutpattivyutpattipaksasvīkāre vījyākaranānām vicāravimarsah *SP* 34 AIOC, Visakhapatnam, 1989, p. 253

Kāśikāvṛtti A G Swain Fel Vol, Utkal Univ, Bhubanesvar, 1985, 83-91

(also SP 32 AIOC Ahmedabad, 1985, 281-82)

83 DASH, Radhamadhab Sociolinguistic study of Pāṇinian idioms *Vanijyotiḥ* 11, Utkal Univ, Bhubanesvar, 1987, 67-74
(Paper 33 AIOC Calcutta 1986 p 461)

84 DASH, Radhamadhab Kātantra Vyākaraṇa and Prātiśākhya vs Pāṇini's Vyākaraṇa SP, 35 AIOC, Haridwar, 1990, p 152

Katantra Vyakarana is reminiscent of the non-existent pre Paninian Andhra school which is referred to as Eastern School. Pratisakhya are pre Paninian treatises dealing with phonetics, grammar and metrics of the various Vedic recensions.

85 DASS, Ayodhya Chandra Pāṇini and accent *KURJ* 22, 1988

86 DATTA, Namita Yāska's Nirukta and Unādi Sutras
= *VBD* IV 25 111-26 16

87 DAVESAR, Indu *Paniniya Sūtrapatha aurā Jainendra Sūtrapatha ka Tulanatmakā Adhyāyana* (Hindi) Anu Books, Meerut, 1985 222

comparative study of the *Sūtrapathas* of Panini and Jainendra with special ref to *saṃjñā*, *paribhāṣā*, and *anubandha*

88 DESHPANDE, Madhav M Pāṇinian grammarians on dialectal variation *ALB* 42, 1978, 61-114

(also see *VBD* IV 25 89-95)

89 DESHPANDE, Madhav M Pāṇini as a frontier grammarian (in) *Papers from the 19th Regional Meeting of the Chicago Linguistic Society*, 1983, 110-116

90 DESHPANDE, Madhav M *Ellipsis and Syntactic Overlapping Current Issues in Paninian Syntactic Theory* P G R Series 24, BORI, Poona, 1985, X + 94

(Pardis Shripad Sastri Devadhar Meml Lectures - II Series)
Rev J L BROCKINGTON *JRAS* 1987 (1) 135

91 DESHPANDE Madhav M Sanskrit grammarians differing perspectives in cultural geography *AJOS* 2 (R S Tripathi Comm Vol) 1985 57 68 + map

Pāṇini was most certainly maximally familiar with the peculiarities of the lg. of the NW (syntactic and phonological evidence). P. not at the centre of Sk.-speaking universe his region was on the margins of bigger political entities he did not recognize the political supremacy of the Pracyas or the superiority of the Udīcyas he chose a more neutral framework map indicating the geography of Sk. grammarians chronology Pāṇini (c 500 B C) Kātyāyana (c 200 B C) Patañjali (c 100 B C)

92 DESHPANDE Madhav M Paninian syntax and the changing notion of sentence *Paper* South Asian Lgg Analysis Roundtable Conf , Univ of Illinois Urbana 1986

see 25 96 below

93 DESHPANDE Madhav M Some facets of Paninian morphology *ALB* 50 1986 478-489

the category of *vakarana* is clearly subsumed under Pāṇini's basic morphological category of *pratyāṅga* on the other hand the category of what is known as *āgamas* from the post Pāṇ. It remains somewhat unclear (there is no definition of *āgama* in the *Aśodhaya*)

94 DESHPANDE Madhav M Paninian syntax of Sanskrit gerund constructions an alternative view *ALB* 51 (Ludo Rocher Fel Vol) 1987 242 266

see 25 92 above

97 DESHPANDE Madhav M Panini and the north-western dialect some suggestions on sutra 3 3 10 (in) *Languages and Cultures* (Edgar C Polome Fel Vol) Mouton-de Gruyter, Berlin, 1988, 111-122

98 DESHPANDE, Madhav M Ellipsis in modern linguistics and Panini *ABORI* 70, 1989, 103-124

ellipsis in structural linguistics generative approaches to ell
Indian approaches to ell Panini's conception and application
of ell

99 DESHPANDE, Madhav M Semantics of Pāṇini's Kārakas an explanation of philosophical and linguistic issues (in) *Volume of Indological Studies* (ed G C BHATTACHARYA, B K MATILAL), State Univ of N Y

100 DESHPANDE, Madhav M Ditransitive passive in Pāṇini *IJJ* 34, 1991, 19-35

101 DESHPANDE, Madhav M (ed) *Pāṇini and the Veda* 7 WSC Panel V, Leiden, 1991

(bound with Panel IV *Sense and Syntax in Vedic*)

102 DESHPANDE Prajna Svarārttheyamastasutri *VSMV* 1985, 1986, 49-52

eight *Sutras* of Panini re *svara* P 2 3 51-57, 64

103 DEVASTHALI, G V Pāṇini and Rgvedic interpretation *JORM* 40-41, 1970-72

see 4 17 above

104 DEVASTHALI, G V Pāṇini and Vedic — a critique *ABORI* 64, 1983, 137-148

see *VBD* IV 25 106 and 106A (ref KIPARSKY, *VBD* IV 25 170) so far as Vedic is concerned the question of preference (as suggested by KIPARSKY) simply does not exist
dr̥ṣṭānīdīnī chandasi bhavati

105 DEVI, Sudha A The concept of *guna* in Sanskrit grammar *VIJ* 23 (1-2), 1985 9-16

106. DIKSHIT, Puspha, *Ekadeśavikṛtamananyavat paribhāsā — eka navīna dṛṣṭi* (Hindi). SP, 33 AIOC, Calcutta, 1986; 464-65.

107. DIKSHIT, Pushpa *Astādhyāyī ke cin prakarana ke bhāsyānutthāpita sthala* (Hindi) SP, 34 AIOC, Visakhapatnam, 1989; 265-266.

.. (*Astādhyāyī* 3.1.60.66, 3.1.89 *cin-adeśa* why is *cin* repeated in various *sūtras*. *Mahābhāṣya* gives three explanations (wh are not enough) .

108. DONGRE, N. M. *Pratyāhāra-sūtrātīla anullekha ānī dviruktyā* (Marathi) *VSMV* 1983, 1984; 18-23

..ā, ī, ū, ṛ, ḷ not mentioned, *h* mentioned twice (5th and 14th *sūtras*), *n* mentioned twice (*sūtras* 1 and 6), first *h* is *ghoṣavat varṇa* and second *h* is *aghoṣa varṇa* (implying *visarga*), first *n* is indicative of *anīṣṭika varṇa* (it), *lan* (6th *sūtra*) must have been originally *lan* .

109. DUBEY, R. P. Problem of *nañārtha*. SP, 33 AIOC, Calcutta, 1986; 465-66.

110. DUTTA, Kalpana. A critique of the concept of *sthānivadbhāva*. SP, 33 AIOC, Calcutta, 1986; p. 466.

..*sthānivadbhāva* is a case of *kāryatideśa* .

111. DVIVEDI, H. P. *Studies in Pāṇini (Technical Terms of the Aṣṭādhyāyī)*.

.. = *VBD* IV. 25-115

Rev. D. K. GUPTA, *VJ* 20, 261-62, P. THIRUGNANASAMBANDHAN, *JORM* 42-46, 196-97.

112. DVIVEDI, Janakiprasad. *Śabdaśātre samjñāpadārthah samjñājñānasya nāntariyakatvam ca* (Sanskrit). *Sāgarikā* 21 (1), 1983; 35-41.

..three derivations of the term *samjñā* given by commentators of Pāṇini's *Aṣṭādhyāyī* .

113. EMENEAU, Murray B. Bloomfield (1877-1949) and Pāṇini (5th-4th century B. C.). *Lg* 64 (4), 1988, 755-760.

- 114 FATAH SINGH Nighantu and Pāṇini as aids to Vedic exegesis SP, 7 WSC, Leiden, p 170

Nighantu and Panini seem to suggest a spiritual interpretation of the Veda

- 115 FILLIOZAT, P-S Les notions de verbe et de substantif dans l'école pāṇineenne BEI 1, 1983, 66-71

- 116 FILLIOZAT, P-S Grammaire sanskrite panineenne Coll Connaissance des Lang, Picard, Paris, 1988, iv + 185

Rev J W DE JONG IJ 33 315 16 G B PALSULE ABORI 71 377-79, J C WRIGHT BSOAS 53 (1) 152 54

- 117 GARG, Lata Astadhyāyī men nīpātana kā svarupa (Hindi) MUSRI 9 (2) July-Dec 84 22-30
nīpātana in Astadhyāyī

- 118, GAUD, Bishan Lal Panini kī sthānyādeśavyavasthā (Hindi) Lokaloka, 1985

- 119 GHATAGE A M Uktarthanam aprayogah (in) Amṛtadhara (R N D Fel Vol), Ajanta, Delhi, 1984, 141-151

- 120 GHATAGE, A M Patañjali on P VIII 1 1 (in) Prasanna-Parijata (Kavisvara Fel Vol), Poona, 1990, 29-31

- 121 GHOSH, B Nominal and Verbal Formation in Pāṇinian Sanskrit Nag Publishers, Delhi

- 122 GOPAL SASTRI Brhad Rjupaniniyam Śāstrīya Granthamālā I, Lucknow, 1983, 33 + 310
ed Karunapali TRIPATHI

- 123 GUPTA, Sudhir Kumar Vyatyaḥ bahulam tathā bahulam chandasi (Hindi) (in) VBD IV 31 22, Delhi, 1981, 217-223

- 124 HOOK, Peter Edwin Astādhyāyī 3 3 158 and the notion of subject in Panini RR Ling 25, 1980, 79-87

- 125 HOOK, Peter Edwin Kasmiraśabdāmṛta 8 3 3 an account of the ergative in the Pāṇinian linguistic tradition IL 41 (1-4), 1983, 39-42

126 HOOK, Peter Edwin Pāṇini's Astādhyāyī a two storey house for a three storey language *Paper*, 6 WSC, Philadelphia, 1984

127 HUECKSTEDT, R. A. Interpretations of Pāṇini's 6 177-*iko yan aci* *SP*, 8 WSC, Wien, 1990

128 HUSSAINI, B. C. 'Nityam' in the Astādhyāyī *SP*, 32 AIOC, Ahmedabad, 1985, 285-86

129 HUSSAINI, B. C. Śesa in Astādhyāyī *SP*, 33 AIOC, Calcutta, 1986, 470-71

130 JAIN, Vrashabh P. The concept of case/*karaka* a comparative statement *Ind Taur* 15-16, 1989-90, 131-143

(also *SP* 7 WSC Leiden 1987, p 61) with special ref to Pāṇini and FILLMORE (1) the verb is the central element of the sentence, (2) the notion *karaka* or case is universal (3) *karaka* is a mental/conceptual relation

131 JANI, Jaydeva A. Pāṇiniya vyākaraṇa ane sārāsvata-vyākaraṇanā svarasamdhivisayaka sūtro — tularātmaka adhyayana (Guj) *Śiudhyāya* 24 (3-4), 1987, 267-270

Pāṇini and *Sārāsvata Vyākaraṇa* — comparative study in regard to *svara* and *sandhi*

132 JANI, Jaydeva A. Kā'vasyakatā pāṇineh? *Sura-bharan* 25, Vadodara, 1990-91, 28-30

what is the necessity of Pāṇini?

ref P 3 1 8-19

136 JHA Shashinath Varnasamāmnāyavivecanam SP, 32 AIOC, Ahmedabad 1985 p 287

137 JHA Shrimani Nath *Vaṁśibhasa anyatarasyam ity etesam arthabhedah* SP 33 AIOC Calcutta 1986, 788 89

138 JHA Sudhir Kumar Vyakaranasya vedangatvavicarah SP, 32 AIOC Ahmedabad 1985, 287 88

Vyakarana as a veda

139 JHA Sudhir Kumar Vyākaranasutranīrdistodaharanaparamparaya yuktayuktatvam ca SP, 33 AIOC, Calcutta, 1986, p 476

140 JHA Sukheshvar A review of the inclusion of some of the Paninian sutras in the Vaidiki Prakriyā of the Siddhānta Kaumudī SP 34 AIOC Visakhapatnam 1989, p 282

the Vedic section is presented in SK in the *Aṣṭadhyayi* order author examines the propriety of the inclusion of some sūtras (P 8 2 93 96 98) in Vedic section

141 JHA Sureshvar Paninivyakaranaśāstriyasamjñās tāsām vaiśistiyam ca SP 33 AIOC Calcutta 1986 476-77

most of the *nahat samjñās* are pre Paninian P adopted them for *arthalinghava an arthavā tarkaśritatvajnapana eka kṭara samjñās* are normally of P himself P's *samjñās* range from being of one letter to being of seven letters (e.g. *karma-pravā an ja*)

142 JOSHI S D Panini's rule 1 3 67 (in) *E R Sri Krishna Sarma Fel Vol* Tirupati 1983 63 74

according to the framework of I s s stem the causative and the non-causative sentences are independently derived and the derivation of the causative sentences can't be dependent on their non-causative counterparts

143 JOSHI S D The role of boundaries in the *Aṣṭadhyayi* (in) *Amṛta Ilara* (R N D Fel Vol) Ajanta Delhi 1984 161-186

144. JOSHI, S. D. Pāṇini. *Itihāsapatrikā* 4 (3), Sept. 84; 79-90.

..introductory; P.'s date; P.'s life; P.'s works : *Aṣṭādhyāyī*, *Dhātupāṭha*, *Gaṇapāṭha*, *Unāḍ'sūtras*, *Liṅgānuśāsana*, and *Pāṇinīya Śikṣā*; commentarial lit. on Pāṇini and modern works, main topics discussed by P. : *saṃjñā*, *paribhāṣā*, *anuvṛtti*, lg.-analysis, phonology and morphophonemics, word-derivation, case-terminations, verb-ending suffixes, person, number, gender, voice, parts of speech, syntax, compounds; *Aṣṭādhyāyī* as a generative grammar; Vedic rules, accent rules; two methods of studying P...

145. JOSHI, S. D. Traditional and modern linguistic approach to Pāṇini. (in) *Select Papers from SALA-7*, Bloomington, 1987; 220-235.

146. JOSHI, S. D. Pāṇineḥ *Aṣṭādhyāyī*. (in) *Prasanna-Pārijāta* (D. Kavishvar Fel. Vol.), Poona, 1990; 32-34.

..a brief note in Sk...

147. JOSHI, S. D.; BHATE, Saroja. *The role of the Particle ca in the Interpretation of the Aṣṭādhyāyī*.

.. = VDB IV. 25. 158..

Rev. : H. F., ZDMG 136 (3), 656-57

148. JOSHI, S. D.; BHATE, Saroja. *The Fundamentals of Anuvṛtti*. Publ. CASS - B 9, Univ. Poona, 1984; viii + 305.

Rev. : H. F., ZDMG; 136 (3), 656-57; J. D. SMITH, BSOAS 49 (2), 401-402.

149. JOSHI, S. D.; LADDU, S. D. (ed.). *Proceedings of the International Seminar on Studies in the Aṣṭādhyāyī of Pāṇini*. Publ. CASS - E 9, Univ. Poona, 1983; 255.

.. = VDB IV. 25. 159..

Rev. : H. F., ZDMG 136 (3). 656-57.

150. JOSHI, S. D.; ROODBERGEN, J. A. F. On P. 1. 1. 56. *JAOS* 105 (3), 1985; 469-477.

..suggest a new interpretation of the term *a'v'i'li* in this *sūtra*; this new interpretation simplifies trad. grammar, because it does away with *Yartukar* XVIII-XXIX on P. 1. 1. 56..

151. JOSHI, S D, ROODBERGEN, J. A. F. On *siddha*, *asiddha*, and *sthānivat* ABORI 68, 1987, 541-549.

two types of order with regard to the rules of *Astādhyāyī*: (1) sequential or positional order in wh Pāṇini has put them (*adhyaya pāda sūtra*) (2) order of application or the feeding order in wh the output of one rule becomes the input of another rule in the case of the rules in *Śatapada-Saptādhyāyī*, the sequential order has no relevance, barring the case of conflict, but in the *Triṣṭupī*, 295 rules have been collected wh can only be applied in conformity to their sequential order.. the principles of *siddha* and *asiddha* also become operative in the case of a conflict bet rules

152. JOSHI, S D., ROODBERGEN, J. A F. The rejection of P 1 1 58 - a confirmation of the exclusively positive aspect of *sthānavadbhāva* ABORI 69, 1988, 217-228

a close paraphrase and a study of KV on P 1 1 58..

153. JOSHI, S N Attestation of Pāṇinian forms in the *Apatyādhikāra* section SP, 33 AIOC, Calcutta, 1986; p 478.

discusses *gotra* derivatives in the *Apatyādhikāra* section and finds out documental evidence for them in lit . also accounts for the attestation of counter-examples given by the commentators

154. JOSHI, S N Nipātana rules in the fourth book of the *Astādhyāyī*. SP, 34 AIOC, Visakhapatnam, 1989; p 286

155. JUNNARKAR, P B *An Introduction to Pāṇini*. Baroda, Book II (= VBD IV 25 163). Book III, 1983; iii + 240. Book IV, 1987, iv + 382

. Book I (= VBD IV 25 162)

Rev (Book II) A S ACHARYA, BDCRI 44, 181-83

156. KAK, Subhash The Pāṇinian approach to natural language processing *Intern Journal of Approximate Reasoning*, 1987

157. KAMALISH KUMAR Pāṇinikāye dhruvāpāyapadārthavimarśah. SP, 32 AIOC, Ahmedabad, 1985, p 77.

dhruvāpāya in Pāṇini's system..

- 158 KANAK, K S Regrafting lexica after Kiparsky (1979) a case for SP, 34 AIOC, Visakhapatnam, 1989, 270-71

• vital gradations of optionality itemised by Panini thro' *va vibhāṣa, anvatarasyām* L (VBD IV 25 170) • the more a writer tries to follow P's rules, the less his writings will follow P's rules

- 159 KANSARA, N M Uttarārdham tu parisesād anudattam (Guj) *Śādhya* 24 (3-4), 1987, 239-245

Panini I 2. 37

- 159A KAR, Dinabandhu *Semantic Basis of the Aśādhya*. DD, Univ Poona, 1980

unpublished see VBD IV 25 165

- 160 KAR, Dinabandhu Concept of *samjñā* in Pāṇini's grammar SP, 32 AIOC, Ahmedabad, 1985, p 291

samjñā differs from *nāman* and *ākhyā* *samjñā* in *Aśādhya* is not considered to be a referential term it simply points out that the meaning of the term concerned does not have purely derivative value but its meaning is to be understood with ref to the conventions of the lg speaking community

- 161 KAR, Dinabandhu Parts of speech in Pāṇini's grammar SP, 33 AIOC, Calcutta, 1986, 480-81

- 162 KAR, Dinabandhu Concept of *bhāṣa* in Pāṇini's grammar SP, 34 AIOC Visakhapatnam, 1989, 283-284

ref P 2 3 37 there is no evidence in *Aśādhya* to show that the term *bhāṣa* is used in the sense of *kṛiyā* discusses *bhāṣa* and *kṛiyā*

- 163 KAR, Yashodhara The *ekasamjñādhikāra* SP, 32 AIOC, Ahmedabad, 1985, 291-292

two types of technical terms in *Aśādhya*: (1) disjunctively applied technical terms (2) conjunctively applied technical terms discusses P I 4 1 2

- 164 KAR, Yashodhara *Antaranga Paribhasa* SP, 33 AIOC, Calcutta, 1986, p 481

165 KATRE Sumitra Mangesh *A Glossary of Grammatical Elements and Operations in the Astadhyayi* Central Inst of Indian Lgg Mysore 1981

166 KATRE Sumitra Mangesh *The Astadhyayi of Pāṇini* Texas Linguistic Series Univ of Texas Press Austin 1987 xlv + 1330 (Indian ed Mot Ban Delhi, 1989)

transliterated text with English transl and extensive notes
Dhatupatha Gonapatha see 25 275 below

Rev Eivind KAHRS *BSOAS* 53 (3) 531-33 Satyapal NARANG
Review Projector (Inda) 9 (10-12)

167 KATRE Sumitra Mangesh Pāṇini and Indo-Aryan (in) *New Horizons of Res in Indology* CASS Univ Poona 1989, 88-89

both Katyayana and Patanjali commenting upon Pāṇini's *Astadhyayi* indicated that Pāṇini's work is descriptive and not prescriptive one of the main problems with ref to Pāṇini's grammar relates to the role of accent as a phonemic feature wh by the time of Katyayana and Patanjali seems to have lost its importance in actual oral communication Pāṇini in general does not deal with semantics of Sanskrit

168 KHARE G H Why are there two *h* s in the Māheśvara Sūtras? *ABORI* 64 1983 255-257

(1) *h* (coming in the beginning of the 5th *Māheśvara sūtra*) is a semi vowel of *a* (2) *h* as aspirate consonant

169 KIPARSKY Paul *Pāṇini as a Variationist*
= *VBD* IV 25 170

Rev Madhav M DESHPANDE *Lg* 60 161-64 P FILLIOZAT
OLZ 79 (5) 497-500 Rosane ROCHER *JAOS* 106 862-863
Rama Nath SHARMA *Lg in Society* 12 349-415

170 KIPARSKY, Paul *Some Theoretical Problems in Pāṇini's Grammar*

= *VBD* IV 25 171 see 25 171 below

Rev J BRONKHORST *IJJ* 27 309-313

171 KIPARSKY, Paul What is *siddha*? *ABORI* 68, 1987, 295-303

(ref to BRONKHORST's rev of 25.170 above) *siddha* principle is not some abstruse formal abstraction but a very intuitive and natural idea. Hist linguistics reveals that the order defined by the *siddha* principle is the preferred outcome of change: there are also indications that it is the order wh comes most naturally to the lg learner. see 25.53 above.

172 KIPARSKY, Paul, STAAL, J F Syntactic and semantic relations in Pāṇini (in) *MSSA*, 1988, 135-175

173 KRISHNAMACHARYULU, K A Outlines of scheme of Pāṇini's *Astādhyāyī* *SP*, 32 AIOC, Ahmedabad, 1985, p 290
basic linguistic principle *sentence is the unit of lg

174 KRISHNAMACHARYULU, K A Pāṇiniyāḥ yogarudhāḥ samjñāḥ *SP*, 33 AIOC, Calcutta, 1986, 481-82

175 KRISHNASWAMI AIYANGAR, V *Pāṇinīya Vyākaraṇa kī bhūmikā* (Hindi) Prabhat Prakashan, Delhi, 1983, 178
Rev RANVIR SINGH *HSJIS* 2 (12) 284-86

176 KRISHNASWAMI AIYANGAR, V Pāṇiniyā padasamskāra-prakriyā (Sk) *Samvid* 23 (1-2), 1986, 46-60

177 KRISHNASWAMI AIYANGAR, V Pāṇini kī samartha siddhānta aurā vākyavyutpādana (Hindi) *Gavesana* 48, 1987, 47-58

178 KSHIRSAGAR, V K An internal contradiction in Pāṇini *SP*, 32 AIOC, Ahmedabad, 1985, p 78
ref P VIII 3.24 (wh acc to author is redundant)

179 LADDU, S D A glimpse of variational awareness of the Indian scholiasts *Rtam* 11-15 (B R Saksena Fel Vol), 1979-83, 241-259

ref to Pāṇini's grammar variations regional, temporal, literary social

180 LADDU, S D Survey of Paninian research *Itihasa-patrikā* 4 (3), Sept 84, 99-103

181 LELE, Jayant, SINGH, Rajendra Panini, language theories, and the dialectics of grammar (in) *Proc of III Internat.*

Conf on the History of Language Sciences 1984, Amsterdam, 1987, 43-51

182 LOWE, Ramesh Kumar Pāṇiniya vyākaraṇa men vibhakti pratipādana (Hindi) *MUSRJ* 12 (1-2), 1987, 101-103.

183 LOWE, Ramesh Kumar Description of cases in the Pāṇinian grammar *SP*, 34 AIOC, Visakhapatnam, 1989, p 262

P has described cases in many ways

184 MAHATO, Damodar Thak thikan ki vajñānikatā (Hindi) *Kosala* 3 (1-2), Indian Res Soc of Avadh, Faizabad, July 80 - Jan 81, 103-104

compares technologies of Pāṇini and Padmanabhadatta relating to these suffixes concludes that Pāṇini's approach is more scientific (considers etymology of *rahitika*)

185 MAHAVIR Concept of *śabda* in Pāṇini *VIJ* 20 (1-2), 1982, 58-62

see *VBD* IV 25 189 P regards as *śabda* all the various grades of linguistic utterances starting from phonemes up to the sentence

186 MAHAVIR 'Anabhihita' in Pāṇini a key-note to syntax *JOIB* 33 (1-2), 1983, 26-45

notion of *anabhihita* in Pāṇini plays a grammatical role of prime significance in bet sentence boundary and *pada*-boundary, P's grammar was based on and ultimately aimed at sentence derivation and not only word derivation

187 MAHAVIR *Samartha Theory of Pāṇini and Sentence Derivation* Mun Man, New Delhi, 1984, X + 103

see *VBD* IV 25 190 see 25 188 189 below

188 MAHAVIR Syntax in Pāṇini a unique approach *SP*, 32 AIOC, Ahmedabad, 1985, 293-94

P's syntactic description is based on his notion of *samartha* (II 1 1) rather than on that of *vakya* author explains the difference bet the notions of *vakya* and *samartha* and examines how far it has been crucial for P's description of syntax, he concludes that P's theory of *samartha* is unique and more powerful and comprehensive than that of *vakya* wh. is an ordinary notion see 25 187 above and 25 189 below..

189 MAHAVIR Linguistic concepts of Pāṇini for syntactic description SP, 32 ICANAS, Hamburg, 1986, p 179

deals with P's syntactic description in terms of *vakya* and *samartha* *samartha* theory is established as unique and advantageous also for modern linguistics see 25 187 188 above

190 MAHAVIR Treatment of *saṁāsa* in Panini ABORI 67, 1986, 147-158

191 MAHAVIR Language theory of Pāṇini JGJASV 42 (1-4), 1986 (90), 101-112

Lg is a conceptual phenomenon the object conceived by the mind in an integrated form is expressed by lg in phonetic form That lg is an integrated phenomenon in totality is proved by Pāṇini's *sūtras* from their application and implication in derivational process

192 MAHAVIR Panini ka sabda — mahattvapurna bhasika tattva (Hindi) D N Shastri Commi Vol, 1989, 429 431

193 MATILAL, Bimal Krishna On the notion of the locative in Sanskrit JIL 10, 1983, 160-168

analyses the concept of location (*adhikarana*) and its varieties in P's grammar

194 MAYANK, Manjul Panini's acquaintance with the Atharvaveda SP, 7 WSC, Leiden, 1987, p 86

see 7 19 above

195 MEENAKSHI, K The genitive in Panini and in epic Sanskrit (in) *Studies in Sanskrit Syntax* (ed Hock), Mot. Ban, Delhi

196 MEENAKSHI, K Vedic infinitive and Panini SP, 7 WSC, Leiden, 1987, p 88

do P's rules cover all the forms and usages of infinitive which actually occur in Veda?

197 MISHRA, Gopabandhu Paniniyasamaye prakrtih (Sk). *Sagarika* 21 (1), 1983, 31-33

prakṛti as an etymological term

198 MISHRA, Gopabandhu A bridge between *niyama* and *parihāsa* rules of Pāṇini SP, 32 AIOC, Ahmedabad, 1985, p 294

anyame niyamakarini paribhasa see 25 199 below

199 MISHRA, Gopabandhu Pāṇinian *paribhasa*-rules and *paribhasas* ■ comparison SP, 33 AIOC, Calcutta 1986, 486-87

see 25 198 above

200 MISHRA, Gopabandhu *in* pratyayavimarsah (Sk) *Aranyakam (Praveśanka)*, Sanskrit Prasara Parishad, Aara, Sept. 1988, 53-59

201 MISHRA, Gopabandhu Role of colloquial use in *pluta* theory SP, 34 AIOC, Visakhapatnam, 1989, p 286

Pāṇini's rules pertaining to *pluta* show the impact of colloquial use (e.g. *daradhite ca* 8 2 84)

202 MISHRA Hariram Pāṇinisutresu samasāmayikasamājah (Sk) *Sripanditah* 10 (3-4) 1988, 5-8, *Sagarika* 26 (2), 1988, 55-58

203 MISHRA, Jayamṛta Pāṇini's approach to *cnandas* SP, 7 WSC, Leiden, 1987, p 95

P endeavoured to give derivation of all the Vedic forms

204 MISHRA, Kanakalata *Adhikarasūtras* in Pāṇini's *Astadhyai* SP, 35 AIOC, Haridwar, 1990, p 130

to achieve precision and brevity, P uses such devices as *samjnas* (technical terms) *paribhasas* (metarules) *anuvṛtti* (carrying over) and *adhikaras* (section headings)

205 MISHRA Madhusudan Pāṇinian *anubandhas* a rethinking SP, 34 AIOC 1989 p 266

206 MISHRA Pradeep Kumar The study of some *anubandha paribhāsas* SP, 32 AIOC, Ahmedabad, 1985, 295-96

a study of these *paribhāsas* reveals the fact that the *prapakas* supplied for them are not necessary

207 MISHRA, Radhakanta Ācārya Pāṇini (Hindi). *Visvatma* 14 (8), Dec 89, 23-24

see 25 208 below

208 MISHRA, Radhakanta Pānini : the grammarian. *Vīśvātmā* 14 (9), Jan 89; 58-59.

..see 25 207 above .

209. MISHRA, Vishvanath. Samarthah padavidhih (Sk.). *SP*, 32 AIOC, Ahmedabad, 1985; 470-71.

210. MISHRA, Vishvanath. Vā vibhāsā anyatarasyām ityeteśām arthabhedah (Sk.), *SP*, 33 AIOC, Calcutta, 1986, 785-86.

211. MISRA, V. N Pānini's notion of metalanguage and natural language. *SP*, 8 WSC, Wien, 1990.

212. MOHAPATRA, Gauri Das Survey of the researches on the technique applied by Pānini. *MUSRJ* 11 (1-2), 1986; 93-98.

213. NAGARAJAN, V Brahma jagato nimittakāranam ityatra Pāninisaṁmatih (Sk) *AORM* 29 (1-2), Madras Univ., 1980; 1-4.

. see *VBD* IV 25 209 . P's *sūtras* relating to *pañcamī* suggest that Brahman is the instrumental (and not material) cause of the universe .

214 NAGARAJA RAO, H V. The scope and necessity of *Āṅgādhikāra*. *JIP* 6 (2), 1978; 145-176

..unless this *adhikāra* is accepted, Pānini's grammar cannot generate many correct word forms *Āṅgādhikāra* (P VI. 4 and VIIIth *adhyāya*) is accepted by Patañjali, his rejection (*MB* VI. 4 1) is not his final say, it is only a stylistic repetition of Kātyāyana's *Vārttika*

215 NARADEVA SASTRI Pāniniyam śabdasvarūpam (Sk.), *SP*, 33 AIOC, Calcutta, 1986, p 505.

twofold nature of *śabda* (1) *vyaṅgyaharika* (*dhvanyātmaka*; *prakriyaviśayaka*), (2) *bhāṣitavivaka* (*withunamitākrūṇa antaraṇa sphoṭaparaparyāya śabdah*)

216 NARADEVA SASTRI *Pāniniya-śabdārthasambandha-siddhāntah* (Sanskrit) Pipathisu-Prācyavidyā-Pratisthāna, Delhi, 1987; 6 + 48 + 308

Rev ; MAAN SINGH, *JGJKSV* 42, 310-12,

217 NARANG, Satyapal A dialect of Sialkot in Pāṇini SP, 32 AIOC, Ahmedabad, 1985, p 297

the dialect of Sialkot is represented in the name of Śākalya

218 NAVATHE P D *Sanim sasanivāmsam* (Pān 7 2 69) and the Vedic data ABORI 66, 1985, 227-229

commentators have not recorded the available Vedic data, this paper does that views of Western scholars on the form *sasavams*

219 OGAWA, Hideyo The use of the particle *eva* in the *Astadhyayi* JIBS 35 (2), Mar 1987, 1009-1006

Pāṇini's use of *eva* may be classified into six types (1) P 8 1 62 (2) P 1 4 8 2 2 20 5 3 58 etc, (3) P 3 4 70, (4) P 3 4 111 (5) P 4 3 69, (6) P 1 2 63, 2 4 62

220 OJIHARA, Yutaka On the word *kutīlikā* "poker, pickaxe" Pāṇini 4 4 18 K K Handiqui Fel Vol, Gauhati, 1982, 44-50

221 OLIVEIRA, J C G de Pāṇini e a estrutura do Astādhyāyī Revista Brasileira de Língua e Literatura 2 (5), 1980, 21 24

222 OMKARA Samskratabhāsā men varnon ki samkhyā aura Pāṇini (Hindi) Vedavāni 38 (2), Dec 85, 19ff
the no of *varnas* in Sanskrit is 63

223 ONO, Shunjo *Atideśa* in Pāṇinian grammar (Jap) JIBS 38 (1), Dec 89, 437-434

224 PADHY, K Ch Pāṇinivyākaraṇe sāmārthyavimarśah (Sk) Pūrnatrayi 16 (2), 17 (1), Tripunithura, Jan-June 1990; 107-112

225 PADHY, K Ch Vākyārthavicārah (Sk) Pūrnatrayi 16 (2), 17 (1), Tripunithura, Jan-June 1990, 113-124
from Pāṇini onwards

226 PAHI, Biswambhar, SHARMA, Rajendra P Pāṇini's technique of representing linguistic regularities AJOS 5 (1-2), 1988, 149-154

P's technique of *utsarga* (general rule) and *apavāda* (exception) is designed to achieve a perfect harmony of the demand for simplicity and empirical adequacy as well as correctness this technique has for its native place contexts of conduct regulating norm system

227 PALSULE, G B Pāṇinipūrva vyākaranāta ādhalanārā eka ādhunika vicāra (Marathi) (in) *Prajñāñjali* (L S Joshi Fel Vol), 1985, 199-203

(a modern thought discoverable in pre Pa grammar)
gacchant vidvans garīyas (for P's *gacchat vidvas garīyas*)

228 PALSULE, G B *Tadarthyē caturthi vis a vis* Panini's treatment of the Kārakas and the Dative ABORI 68, 1987, 653-659

229 PALSULE, G B Panini and the Vedic verbal system SP, 7 WSC, Leiden, 1987, p 109

230, PALSULE, G B Apropos of Pāṇini I 1 17 18 *mīah u* SP, 34 AIOC, Visakhapatnam, 1989, p 292

discusses ancient and modern views on these two *sūtras*

231 PALSULE, G B Some aspects of Panini's treatment of vowel gradation SP, 8 WSC, Wien, 1990

(some features of P's grammar a copious use of code letters technical terms laying down a rule in the broadest terms and then carving out exceptions) considers P 7 3 84 suggests that P was aware of the role of accent and had some notion of the wider aspects of the IE vowel gradation

232 PANDA, R C A study on the interpretation of *nañ* in the *Astadhyayi* SP, 33 AIOC Calcutta, 1986, p 495

(*prasajyopraśiddha* and *pariyudāsa* acc to later comm)

233 PANDEYA Narendranath Tvāḍibhāvapratyayārthavīcārah (Sk) SS 39 (1-4), 1984-85, 254-259

234 PANDEYA, Upendra Varnasamāmnāyasya caturdaśa-sūtrānām darśanikapaksah (Sk) SP, 35 AIOC, Haridwar, 1990, p 25

teaching of philosophical principles thro *varnas* was the principal aim of *śhakkasiddhānta*

235 Pīṇini vyākaraṇa odhanam (Sk.) *Sarvagandhā* 11 (4), July 87, 7-10

236 PANTA, M R Pāṇiniya vyākaraṇa anusāra *aupasthāyika, upasthāyika, upasthapaka* ra upasthānīka rūpa siddha garne sa kimsana (Nepalese) *Purnimā* 69, Khatmandu, 1986, 1-6

237 PATASKAR Bhagyalata Paranityāntarangāpavādānām uttarottaram bahyaṇ an evaluation *SP*, 32 AIOC, Ahmedabad, 1985 p 298

238 PATASKAR, Bhagyalata A note on *abhyasavikara-paribhasa Lokaprajñā* 1 (1), 1987, 119-122

239 PATASKAR Bhagyalata The concept of *vipratishedha* *SP*, 34 AIOC Visakhapatnam, 1989, p 257
(Pan I 4 2)

240 PATASKAR, Bhagyalata The synonymes used in the *Astādhyāyī* *SP*, 35 AIOC, Haridwar, 1990, p 130

241 PATHAK Kishorchandra The avibhaktika padas in the *Astādhyāyī* of Pāṇini *SP*, 32 AIOC, Ahmedabad, 1985, p 299

av bhaktika padas are *apasaḥdas* (incorrect forms), more than 114 rules of Pāṇini contain such forms, Pāṇini's grammar is a *prokta* kind of lit so *avibhaktika padas* occurring in the *Astādhyāyī* may have been derived from the works of P's predecessors acc to whom those forms were not incorrect

242 PATHAK, Manisha Samjñāvidhau pratyayagrahane tadantagrahanam nasti (Sk) *SP*, 34 AIOC, Visakhapatnam, 1989, p 273

ref *Astādhyāyī* 1 4 14

243 PATI Niranjana The *Anga* and *Samhita* rules in the *Astādhyāyī* *Vanijyotih* 1, Utkal Univ, 1986, E 55-62

244 PATI, Niranjana The utilisation of *antaratamya* *SP*, 33 AIOC, Calcutta 1986 p 497

(device used by Pāṇini while formulating his *sūtras*) author points out the basic intention of the *Sutrakāra* as to why and

how the replacement of the *antarātama* letters taking place in the process of derivation is phonetically relevant and approved by the effort of articulation either internally or externally or in both ways

245 PAWATE, I. S. *Structure of the Astadhyāyī*. Mot Ban, Delhi, 1987 (reprint), xiv + 136

246 PRAKASH, Sh. Pāṇinian method of linguistic analysis SP, 8 WSC, Wien, 1990.

According to Pāṇini, word is not an illumination of meaning, linguistic symbols in themselves do not have any meaning, they become meaningful in a specific language environment, the crux of grammar is the 'usage', Pāṇinian grammar is sentence based

247 RADICCHI, Anna. Per una lettura di Pāṇini al livello della *Kāśikāṛṭhī* (in) *Atti del secondo convegno nazionale di studi sanskriti*, Jollygrafica, Torino, 1984, 61-69

248 RADICCHI, Anna. *La teoria paniniana dei Samasa secondo l'interpretazione delle scuole grammaticali indiane dal quinto all'ottavo secolo d.c.* Materiali dell'Ist di Glottologia, Univ di Cagliari, ELITE, Firenze, 1985, 127, 1988, 123

249 RADICCHI, Anna. On Ganapāthas and the Ganapātha ascribed to Pāṇini SP, 7 WSC, Leiden, 1987, p 127

250 RAJAPPAN, K. P. Pāṇini and modern computers *Pūrnatrayī* 16 (1), Govt Sā College, Tripunithura Jan 89, 41-48

a peep into *karaka* theory Sā used by Pāṇini and others, known as *śāstric Sā*, is the culmination of years of thought in semantic extraction it is ideal lg for the natural lg processing

252 RAMAKRISHNA RAO, B S The *paribhasas* dealing with the *Vasarūpavidhi* (in) *Studies in Indian Culture* (S Ramachandra Rao Fel Vol), Bangalore, 1986, 285-296

these *paribhasas* shd be rejected because (1) they are against the descriptive technique of Pāṇini and (2) they are neither necessary for the proper interpretation of Pāṇini nor required for the derivation of the desired forms

253 RANA, Arvind An expert system for Pāṇini's Sanskrit grammar SP, 7 WSC, Leiden, 1987, p 133

254 RANGACHARYULU, S T K S *Kartṛkarmanoh kṛtiḥ* (Sk) SP, 35 AIOC, Haridwar, 1990, p 39.

Pāṇini 2 3 65 .

255 RANI, Nilam Pāṇini dvārā pariganita vaidika bhāsā men prayukta nīpātita padarūpon kā laukika bhāsāmen prayukta padarūpon se tula ātmaka adhyayanā (Hindi) SP, 34 AIOC, Visakhapatnam, 1989, 266-67

comparative study of *nīpātita padarūpas* in Vedic and Laukika lgg (P enumerates about 125 Vedic *nīpātita padarūpas* in about 30 *sūtras* occurring in diff contexts)

256 RANI, Nilam Pāṇinikṛta dhvaniparivartana autā arthaparivartana kā sambandha (Hindi) SP, 35 AIOC, Haridwar, 1990, p 90

relation bet phonetic change and semantic change e g
vama vama hara hara, kavita kavita

257 RATH Saraju Study of the Pratyāhāra Sūtras SP, 32 AIOC, Ahmedabad, 1985, p 304

discusses the role of *pratyāharas* as a technical device in the descriptive method of Pāṇini

258 RATH, Saraju The role of *hal pratyāharas* SP, 33 AIOC, Calcutta, 1986, p 501

out of 14 *Śivasūtras* we get 43 sets of *pratyāharas* used by Pāṇini how far is P's use of *hal pratyāharas* precise and correct? To what extent does the element of redundancy exist in the device? What are the functions of *pratyāharas* in P's system?

259 RATH, Saraju On the Paribhāṣās dealing with the Upasargas SP, 34 AIOC, Visakhapatnam, 1989, 267-68

260 RAY, Upendranath Astadhyāyī ke Gauda, Mahānagara, aura Navanagara Vedavani 43 (5), Mar 91 13-15

Pa 1 6 2 89 100

261 ROGERS, David E The influence of Panini (6th century B C) on Leonard Bloomfield *Historiographia Linguistica* 14 (1-2), Amsterdam, 1987, 89-138

262 SALUS, Peter H Rule ordering in the Astādhvāyī *South Asian Rev* 6 (3), Univ of North Florida, Jacksonville, July 1982, 191-196

263 SANKALIA, H D Ancient names of Kutch JOIB 31 (2), 1981, 183-84

earliest ref to Kutch in Panini's *Astādhyāyī* there words like *kaccha kaccha kacchula* occur

264 SARANGI, A C Panini and his living speech *Bh Vid* 42 (1-4), 1982, 22-24

(paper 5 WSC Varanasi 1981) as a linguist P has systematically incorporated all sorts of linguistic variations (in regions like Sauvīra Vahika etc) has also noted peculiar voice modulations in certain situations P is purely a *lakṣya* *lakṣuska* he was an author solely guided by usages and not by grammatical rules he gave more importance to the lg. than to its science some forms not noticed by P

265 SARANGI A C Panini and Paniniyas on the *śeṣa*-device 31 PAIOC, Poona, 1984, 473-481, *Sambhāsa* 6 Nagoya Univ, 1985, 95 101

see IBD IV 25 258 P is throughout *Astādhyāyī* systematic when he has taken the help of this device always he has placed such general *sūtras* at the end of the particular sections after enumerating special instances in the beginning the *śeṣa* has always been used by P in the sense of *residue*

266 SARANGI, A C The Kāraka — basis of the Astadhyāyī. *Pani Joth* 1, Utkal Univ, 1986, E 31-35

(Paper 32 AIOC, Ahmedabad 1985)

- 267 SARANGI, A C The *adhikara* device in Pāṇini *Loka-prajñā* 1 (1), 1987, 97-107

(also SP 33 AIOC, Calcutta 1986, 502-503) *adhikara sūtras* = section heading rules they do not function independently but help in interpreting the injunctive rules Pāṇini adopts various methods for indicating the special status of these section heading rules *adhikara* device used in order to achieve economy also introduced as a general feature of the organisation of the text it stands for various purposes viz., to represent *saṃjñā* process lexical environment meaning condition grammatical convention and a few basic theoretical concepts

- 268 SARANGI, A C Implications of the use of *iti* in Pāṇini's *Astadhyayi* *Vanyajotih* 2 Utkal Univ, 1987, 56-66

see VBD IV 25 257 about 47 *sūtras* in the *Astadhyayi* where *iti* is used it is used (1) in non technical sense (2) as meta word indicating quotation marker, (3) as implying speaker's will structural peculiarity in the application of *iti*

- 269 SARANGI A C Pāṇini as stylistician SP, 34 AIOC, Visakhapatnam 1989, p 283

- 270 SARASVAT, Krishna Deva Pāṇinīkalāna gāliyon kā vivecana (Hindi) SP, 32 AIOC, Ahmedabad, 1985, 181-82

- 271 SARASVAT, Krishna Deva Pāṇinīya prayoga *bhāṣa*, *vibhāṣa*, *āura anyatarasyam* (Hindi) SP, 33 AIOC, Calcutta, 1986, 503-305

(1) *bhāṣa* — established Sanskrit lg used by high and middle classes of society (2) *vibhāṣa* — commonly 'spoken Sk — tho related to *bhāṣa* it represents a separate identity (a) *prāṭṭavibhāṣa* (b) *aprāṭṭavibhāṣa* (no word of this is used in *bhāṣa*) (c) *prāṭṭaprāṭṭavibhāṣa* (its words partly represented in *bhāṣa*) (3) *anyatarasyam* = the form of lg wh can be connected with Prakṛta or Apabhraṃsa used as parallel to *bhāṣa* Pāṇini accepts the various lgg wh were used side by side with Sk as *vibhāṣa* and *anyatarasyam*

- 272 SARASVATI, Satya Prakash Pāṇini and the Mahā-bhāṣyakara Patañjali on coinage *JIDVP* 2 (1), April 89, 73-90

(coinage in the Veda cf *YV* IV 36 — *śukra candra* = gold pieces or coins)

273 SARMA, Narendra Nath Kāmarūpa school of grammar and Pāṇini SP, 32 AIOC, Ahmedabad, 1985, 94-95

Kāmarūpa school of grammar originated in 14th cent

274 SATYANANDA VEDANAGISA *Pāṇinīya Śāhdaṁśasanam* Alwar, 20+204+35

275 SCHARFE, Hartmut Something old and something new two traditional approaches to Pāṇini JAOS 109 (4) 1989, 653-658

Rev article on 25 62 and 25 166 above

276 SEN, Sumanta Samārtha paribhāṣā in Pāṇini SP, 34 AIOC, Visakhapatnam 1989, 291-92

P II 1 1 contribution to the philosophy of grammar author discusses *sa-marthyā* as explained by Indian and Western theorists

277 SHANTIPRIYA DEVI, The *it* technique in Pāṇini and Jamendra a comparative study SP, 34 AIOC, Visakhapatnam, 1989, p 257

278 SHARMA, Chandra Datta *Ganaratnavali : Pāṇini-muner Ganapathasya durlabha mahatvaparna vyakhyā (śabdasūcya samalamkṛta)* Calcutta, 1989, 16+306+8

ed of an imp comm on Pāṇini's *Ganapaṭha*

279 SHARMA, Nandakīshor Pāṇinīyatantre pratyayanīti-takam śabdārthaparivartanam (Sk) SP, 32 AIOC, Ahmedabad, 1985, 307-308

change in the meaning of a word occasioned by a *pratyaya*

280 SHARMA, Nandakīshor Pāṇinīyavyākaranasya kati-payapratyayānam bhasāvaijñānikadrstiyā samikṣanam (Sk) SP, 33 AIOC, Calcutta, 1986 787-88

study of some *pratyayas* in Pāṇini's grammar from the point of view of linguistics

281 SHARMA, R K Guiding principles in the Astadhyāyī SP, 7 WSC, Leiden, 1987, p 153

282 SHARMA, R K Panini on linguistic description *JAOS* 109 (4) 1989 635-37

discusses P's overprescriptiveness'

283 SHARMA R N *Pāṇinivyākaraṇa men prajānaka pravādhījan* (Hindi) Central Hindi Inst Agra, 1976

284 SHARMA R N Pāṇini aurā unakī Astādhyāyī (Hindi) (in) *Samakalana* (ed NAGENDRA) National Publishing House, Delhi, 1983

285 SHARMA R N *The Astadhyayi of Panini* Mun Man, New Delhi Vol I *Introduction to the Astadhyayi as a Grammatical Device* 1987 XI + 236, Vol II *English Translation of Adhyaya One with Sanskrit text transliteration, word boundary, Anuvṛtti, Vṛtti explanatory notes derivational history of examples, and indices*, 1990 560 Vols III-V *English translation with explanatory notes appendices and indices*

286 SHARMA, R N Naming and expressing an object in Panini *SP*, 8 WSC, Wien, 1990

considers the notion of object with its subtypes especially as it relates to the two planes of naming and expressing relatum within the Paninian generative scheme

287 SHARMA Sri Krishna Unadisutrāṇam kartā Sākātāyanah (in) *Navanmesah* (G Kāvīraj Comm Vol), Varanasi, 1987 Sk 48 56

earlier views considered P's authorship established

288 SHARMA, Sri Krishna Lansutrākāśyānūnāsikatvam na veti vicārah (Sk) *SP*, 34 AIOC, Visakhapatnam, 1989, 274-75

289 SHARMA Sri Krishna Ekasese visistakarṭhābhāvātmikā śaktih (Sk) *SP*, 35 AIOC, Haridwar, 1990 p 19

ref Panini 2.1.1 (*samarthah padavidhik*)

290 SHARMA, Sunil Panini's grammar and linguistics — *Ashtadhyayi AH* 8 (87), Aug 91, p 34

291 SHASTRI, J L (ed) *Dhatupathah* Mot Ban, Delhi, 1984, 99

292 SHRIMAL SASTRI Tīnārtha vimarsah (Sk) *Sagarika* 21 (2) 1983, 89-96

293 SHRIMAL SASTRI Tāṭparyaśamvṛtāno bahuvrīhīh (Sk) *Sagarika* 25 (4) - 26 (1) 45-48

Pāṇini 2 2 24

294 SHUKLA J M Pāṇiniya vyākaraṇaśāstrano udbhavaṇe vikāśa (Guj) *ŚPP* 18-19 Aug 78 - Feb 79 32-55

origin and growth of Pāṇini's grammar

295 SHUKLA Mina Kriyārupon ki dvitva prakriyā auramāharsī Pāṇini (Hindi) *SP* 33 AIÖC Calcutta 1986 509-510

296 SHUKLA Ram Yatra Arthavat prātipadikam (Sk) (in) *Āṣṭonmesa* (G Kaviraj Comm Vol) Varanasi 1987 Sk 125-128

297 SHUKLA, Shaligram Kinship system in Pāṇini's *Aśādhyāyī* *LAL* 2 (Language and Linguistics Working Papers) Washington D C 1971 77-93

298 SHUKLA Sri Prakash *Pāṇinīya vyākaraṇa evam Agnīpurāṇa men nirūpita vyākaraṇa* (Hindi) Indo Vision Book Delhi, 1990, xvi + 251

vyākaraṇa of Pāṇini and in the *Agnīpurāṇa*

299 SIMHA Chittaranjan Bhāṣavyānana ke ksetra men Pāṇini kā yogadīna (Hindi) *SP* 33 AIÖC Calcutta 1986 510-511

P's contribution to linguistics (1) 14 *Maheśvara sūtras* source of 4000 *sūtras* embodying analysis at all levels (2) *samdhī sūtras*—phonetics (3) *pāṭyāhara* brevity in linguistic expositions (4) 1's classification of *śānta* and *sūta*—more scientific (5) all *sūtras* are derived from *uḥāt* (6) comparative study of Vedic Sk and classical Sk (7) *krī* *taddhita prakriyā*—basis of semantics

300 SIMHA Daksharaj Pāṇini ke kucha sūtron para uḥapoha (Hindi) *VJ* 36 (5) Aug 87 25-28

considers *At* 3 3 17 3 3 132 135 8 2 7 3 1 14

301 SIMHA V K Paniniya vyākaraṇa men itsamjñā kā prayoga (Hindi) *JGJASI* 41 1985 (1988) 41-52

see 25 314 below

302 SINGH J D Panini's theory of *karakas* *Rev Roumaine de Ling* 24 Bucarest 1979 123 148

see *VBD* IV 25 287

303 SINGH, J D Technical terms in Panini (in) *Studia indo iranica* (Pobezniak Fel Vol), Krakow, 1983, 117-126

see *VBD* IV 25 290 acc to author P's bias for economy of statement is so strong that to achieve this objective he may not allow rigours of theory to stand in his way

304 SINGH J D Panini's theory of substitution and derivation of verbal forms *Ind Taur* 13 1985-86 (1988), 137-163

305 SINGH J D Panini's treatment of Karma Kāraka *SP*, 32 *ICANAS* Hamburg, 1986 p 287

306 SINGH J D What is *karaka*? A probe into Pāṇini's analytical procedure *Ohio State Univ Working Papers in Linguistics* 35 Columbus 1986, 94-103

307 SINGH, J D Panini's metalinguistic use of *vat* a study in his technique of description *SP*, 7 *WSC*, Leiden 1987, p 171

see 25 308 below

308 SINGH J D Metalinguistic use of the affix *vat* in Pāṇini A probe into his technique of description *SP*, 8 *WSC*, Wien, 1990

see 25 307 above

309 SINGH J D *Panini His description of Sanskrit An Analytical Study of the Aṣṭadhyāyī* Mun Man, New Delhi, 1991, xxviii + 484

(foreword by S M KATRE)

310 SINGH Rajendra, FORD A Flexion, derivation et Panini (in) *Studies in the History of Linguistics* (ed K. KOERNER) Benjamins Amsterdam 1980 324-332

311 SINGH, R S , SINGH, A N On the identity and critical appraisal of the Pāṇinian dye "kardama" (Pāṇini IV 2 2) *SP*, 32 AIOC, Ahmedabad, 1985, p 451

312 SINGH, R S , TIWARI, V D On the botanical identity and critical appraisal of the Pāṇinian plant/plant product *nakharajūṇi* (Pāṇini IV 3 167) *SP*, 32 AIOC, Ahmedabad, 1985, 451-52

cosmetic colouring agent

313 SINGH, R S , VYAS, V D On the identity of and Greek impact on the Paninian plant name *siddhraka* (P VIII 4 4) *A N Jani Fel Vol*, Oriental Institute, Baroda, 1983, 357-368

314 SINHA, B K Pāṇinīya vyākaraṇa men itsamjñā kā prayoga śāstīya vidyā kā anūthā nīdarśana (Hindi) *JGJKSV* 41, 1985 (1988), HS 41-52

see 25 301 above its function is that of a reminder

314A SIVARAJA, Kaundinyayana Pratisakhyasaksaprokṭānam pāṇinyāditrimunya . (Sk) *SS* 37 (1-4), 1984

see 23 35 above

315 SRIMANNARAYANA MURTI, M Analysis of *nic* in causative forms according to grammarians *VIJ* 23 (1-2), 1985, 1-8

Pāṇini 3 1 26 causative forms stand as a special grammatical category noticed by P

316 SRIVASTAVA, Ananda Kumar Astādhyāyām kecana avibhaktikādayah prayogāḥ (Sk) *Pariyatam* 4 (1-2) Aug-Sept 85, 55-58

some *avibhaktika* and similar forms in the *Astādhyāyī*

317 SUBRAHMANYAM, P S Pāṇini and semantically deviant sentences *IL* 46 (1-2), Mar-June 85, 1-8

P has taken care to see that his grammar generates only sentences that are both syntactically and semantically well-formed the rules that define the *karakas* serve to guide the user of P's grammar both in the selection of the nominal stems that fill the *karaka* slots and their subsequent realisation with

the proper case markers at the surface level (P's gr is not entirely mechanical much is left to the will or knowledge of the derivation that is where lexical items are selected to fill the verb slot and the slots of different *karakas*)

- 318 SUBRAHMANYAM P S Pāṇini's derivation of the imperative *IL* 49, Mar-Dec 88 (1990), 54-65

ref to P 3485 problem raised by this *sūtra* and the evaluation of the solution suggested by ancient commentators discusses VAN NOOTEN's crit of this *sūtra* (*Lg*, 43 883-902)

- 319 SUDYUMNACHARYA Pāṇini sammata dhvanisāstra kā tulanātmaka evam ālocanātmaka adhyayana (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 512-514

P's phonetics

- 320 SUDYUMNACHARYA Pāṇiniyam dhvaniparivartana-śāstram (Sk) *Sagarika* 25 (2), 1986, 86-89

- 321 SUDYUMNACHARYA The characteristics of Pāṇini's phonetic principles in the light of modern linguistics *SP*, 34 AIOC, Visakhapatnam, 1989, 278-79

ref P 1150

- 322 SUDYUMNACHARYA A critical and comparative study of Pāṇini's morphemic principles in the light of modern linguistics *SP*, 8 WSC, Wien, 1990

definition of morpheme [any form whether free or bound wh cannot be divided into smaller meaningful parts is a morpheme] some salient features of morpheme [(1) a morpheme shd be a meaningful part whether its meaning be decided by usage or by inference or by the method of *anvaya* and *vya-tireka* (2) it shd be the smallest meaningful part of a word] how far P adheres to these salient features

- 323 SURENDRA KUMAR, B A note on Pāṇini's rule *śa-tantraḥ karta* *SP*, 32 AIOC, Ahmedabad, 1985, p 290

- 324 SURYANARAYANA K The role of *tadanta vidhi* paribhāṣās *SP*, 33 AIOC, Calcutta, 1986, p 514

Pāṇini I 172

325 SURYANARAYANA SASTRI, Peri Vā vibhāsā anyatara-syām ity etesām arthabhedah (Sk) SP, 33 AIOC, Calcutta, 1986, p 789

326 THAKUR, Srivardhan Sphotasya udbhāvakah Pāniniḥ Sphotāyano vā iti pariksanam (Sk) SP, 33 AIOC, Calcutta, 1986, 515-16

who is the originator of the *sphoṭa* theory — Panini or Sphotayana ?

327 THAKUR, Srivardhan Pāniniṣyakarane paribhāsā-tatvam (Sk) SP 35 AIOC, Haridwar, 1990, p 43

328 THIEME, Paul Meaning and form of the “ grammar ” of Panini SH 8-9, 1982-83, 3-34

329 THIEME, Paul Misverstandener Pānini ZDMG, Suppl V, 1983, 280-88

330 THIEME, Paul *Panini and Veda* Mot Ban , Delhi, 1991, XX + 132

(reprint of VBD I 75 51)

331 THOMPSON, S P Does Panini's *karaka* system provide a basis for a universal grammar? *Ind Taur* 15-16, 1989-90, 371-385

(also SP, 7 WSC, Leiden, 1987 p 184) illustrated by ref to the *Vasudhāsukta* and *Upaniṣads*

332 TIWARY, Kapil Muni *Panini's Description of Sanskrit Nominal Compounds* Janaki Prakashan, Patna, 1984, viii + 216

(P's *Aṣṭadhyāyī* is in principle as well as practice a rule-oriented rather than a data oriented grammar of Sanskrit lg, and rules are ordered by stated or implied meta rules) the specific aim of this book is to describe P's rules for deriving nominal compounds of Sk supports the general claim that P's grammar is not taxonomic

333 TIWARY, Kapil Muni *tulyasyaprayatnam savarnam (Aṣṭadhyāyī 1.1.9)* Hoernigswald Fel Fol, Narr, Tübingen, 1987, 393-398.

334 TIWARY, Kapil Muni *aa* (8 4 68) *Bharati* 1, Bihar Sk Acad, Patna, 1988, 41-47

335 TRIPATHI, Bhagirath Prasad *Paniniya Dhatupatha Samiksha* Part I Sarasvati Bhavan Studies 14, Varanasi 1984, 31 + 566

336 TRIPATHI, Bhagirath Prasad Some Pāṇinian roots which are used only in European and Persian languages (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 426-428, *JOIB* 37 (3-4) 1988 207-211

337 TRIPATHI, Kriparam *Edhisādhyorvisesah* (Sk) *SP*, 35 AIOC, Haridwar, 1990, p 15

338 TRIPATHI, Kriparam *Arrangement of Rules in Panini's Astadhyayi* Delhi 1991 XII + 332

339 TRIPATHI, Ramadeva *Sup tīnantam padam* *Bharati* 1, Bihar Sk Acad, Patna 1988, 17-39
(in English)

340 TRIPATHY, Avadha Behari *Atha dhātulmartha vimarsah* *OH* 28 (2) 1980, 95 108

the grammarians' view (as against that of the mīmāṃsakas and the nāyayikas) is held to be valid

341 VAIDYA Kishor Ramakanta *Pāṇiniyavyakaranasya mahattvam* (Sk) *Surabharati* 25, 1990-91, 55 56

342 VARMA, K C *Date of Panini* *VIJ* 20 (1-2), 1982 (83) 29-57

considers earlier views concludes P's date must be c 1100-1000 B C supported by astronomy

343 VASU Srisa Chandra (ed) *Astadhyayi of Panini* D K Publ and Distr, Delhi, 1988 and 1990 (reprints), 2 vols 1681 + 106

English transl

344 VENKITASUBRAMONIA IYER, S *Variants in Paninisutras affecting accent* *E R Sreekrishna Sarma Fel Vol*, Tirupati, 1983, 11-16

345 VIJAYPAL Astādhyāyī Śuklayajurvedaprātisākhyaḥ
matavimarśah

see 23 42 above

346 VIRENDRA KUMAR VIDYALAMKAR Lakāra (> *in*) kā
sāmānya artha (Hindi) SP, 34 AIOC, Visakhapatnam, 1989,
p 254

347. VIVANTI, Maria Pia La categoria dei *karaka* en
Pāṇini *Quaderni linguistici e filologici*, Univ Macerta, 1981;
87-101

348 VORA, P R Some noteworthy words of Pāṇinian
system *A N Jani Fel Vol*, Oriental Inst, Baroda, 1983, 199-
206

discusses 45 words

349 WEZLER, Albrecht *Bestimmung und Angabe der
Funktion von Sekundar-Suffixen durch Panini*

= VBD IV 25 348

Rev S BHATE OLZ 78 (1983) 185-190

350 YAGI, Toru A propos du *nīpatana* JIBS 29 (2),
Mar 81, 962-965

351 YAGI, Toru Pān Sū 6 4 12-13 JIBS 31 (1), 1982,
479-474

352 YAGI, Toru On the *asiddhavadbhava* SP, 7 WSC,
Leiden, 1987, p 202

. (in *Asṭ* 6 1 86 and 8 2 1, the word *asiddha* occurs, in
6 4 22, the word *asiddhavat* occurs) see 25 353 below

353 YAGI, Toru The *asiddha/asiddhavat* reconsidered A
working hypothesis SP, 8 WSC, Wien, 1990

'double ambiguity' of the term *asiddha* see 25 352
above

354 YAJAN VEER Vedic citations in the Astādhyāyī SP,
32 AIOC, Ahmedabad, 1985, p 37,

Pāṇini refers to four schools of *RV*, to *Paṇḍarāṣṭha* of Śākalya (I 1 1 16) to *TS* (many times), to *VS* (IV 3 106), to two forms of *SV* *geva* and *arcika* (III 4 68, IV 3 72), to *Atharvanika* (IV 4 174) to *Kaus Br* (as consisting of 30 chh) and *Ait Br* (as consisting of 40 chh) (V 1 62), to the word *upanisad* (I 4 79), to *Kalpa* lit (IV 4 105)

355 YAJAN VEER Vedic deities in Pāṇini SP, 33 AIOC, Calcutta, 1986, 83-84

Sūrya Vrsakapī Agni Śukra Apariṇ napāt (Apānapāt)
Mahendra, Soma Vayu Rtu Pitṛ, Usasah Dyavāprthivī,
Śūnasira Marutvan Agni Soma Vastospati, Grhamedhā,
Nasatva, Tvasta Pūsa Aryama Ka (also Dvandvadevatās)

356 YAJAN VEER Scientific explanation of euphonic combination in Pāṇini SP, 34 AIOC, Visakhapatnam, 1989, 246-47

euphonic combination depends on exigency of speech, i.e. where we have to stop in a sentence for the sake of emphasis or clarity, there will be no euphonic combination acc to Y, some scholars have wrongly interpreted the maxim *vakyē tu sāvivakṣam apeksate* to mean that euphonic combination depends on the option of the speaker

357 ZARSKI, Waldemar Description of nominal compounds in Pāṇinian grammar (Polish) *Rozprawy Komisji Językowej, Wrocław* 14 1986, 281-293

26 Nirukta Nighantu • Yāska

1 ACHARYA, Mṛityunjay The Unādi Prakaraṇa the component to Vyākaraṇa and Nirukta

see 25 1 above

2 BHADKANKAR, H M, BHADKANKAR, R G (ed) *Yaska's Nirukta with Nighantu, with Durga's Commentary*, Vol I BSS 73, BORI, Poona, 1985 (reprint), xv + 838

3 BHARADWAJ, Ganesh Datta Yāska tathā uttaravartī vidvāṇon ki drṣṭi men vaidika devatā (Hindi) SP, 35 AIOC, Haridwar, 1990, p 110

Vedic deities acc to Yaska and later scholars .

- 4 BHAT, Gopalkrishna N Antariksanamanī in the Nighantu SP, 32 AIOC, Ahmedabad, 1985, 32 33

words in the *Nighantu* wh are not at all used in the Veda (e g *vyat akosa*) or wh are not used in the sense assigned to them in *N* (e g *ambara barhis bhuh svayambhuva adhvana*) may belong to some lost recensions of the Vedas

- 5 BHATE, Saroja The vyakarana in the Nirukta JOIB 32 (3-4), 1983, 203-206

review of so-called grammatical statements in *Nir* most of the statements are pseudo grammatical Yaska is playing the grammarian in order to fit his etymologies in the pattern of grammar and o give them a scientific grounding

- 6 BHATT, Vasantkumar (ed) *Yaskapranitam Niruktam* (chh 1, 2, 4, 7) Sarasvati Pustak Bhandar, Ahmedabad, 1982-83, 8+228

Rev Anant RAWAL, JOIB 36 314-16

- 7 BHATTA, V M The relationship between a word and its meaning ABORI 70, 1989, 276-279

see 25 33 above

- 8 BRONKHORST, J Nirukta, Unādi Sutra and Astādhyāyī.

see 25 50 above

- 9 BRONKHORST, J A possible quotation from the *Nirukta-varttika* known to Durgā in the *Yuktidīpikā* Proc 5 IVSC, New Delhi, 1985, 90-100

- 10 CARDONA, G On Yāska's etymology of danda AS Birth Cent Comm Vol, Part 2, Madras 1985 33 42

(see VBD IV 26 9) ref VBD III 26 32 *da da* meaning pun shn cnt to be semantically connected with *dadate* = holds bears (and not with *dadate* = owes) *dardam dharaṇatī* = wields the staff wh is symbol of authority — this *danda* also means pun shment meted out by the wic der of *danda* (Yāska is not posterior to Pāṇini) .

- 11 CHANDRAMANI Vidyānkar *Vedarthadīpikā Nirukta-bhasya* (Hindi) Naralā, Delhi 1984 (reprint of 1926, 1977), Part I 4+12+456 Part II 457 874

12 CHATTOPADHYAYA Sukumar The linguistic philosophy of Yaska SP 33 AIOC Calcutta 1986 p 457

13 DATTA Namita Yaska as quoted by Sāyanacārya 1978

14 DATTA Namita *Yaska's Nirukta and Unadi Sutras* see 25 86 above

15 DESHPANDE Uma S The language-study of Yaska JMSUB 31 32 (1) 1982 83 (1985) 89 92 also (in) *The Glimpses of Indological Heritage* publ Good Companions Baroda 1989 43 54

s summarises the views of Y from the linguistic pt of view

16 DHARMADEVA Vedamēntra kā artha jānanā āvasyaka, isamen Maharsi Yaska ka mata (Hindi) *Vedavani* 43 (6) April 1991 19 21

Y and the meaning of Vedic mantras

17 DHARMADEVA Vedartha karane men Niruka ka m hattva (Hindi) *Vedavani* 43 (8) June 1991, 18-21

S am DAYANANDA's view re mp of N for Vedic interpretation

18 DHARMAVIRA Vidyavaridhi (ed) *Vaidika Nighantu Samgraha* Pracyavidya Anusandhana Kendra Ajmer, 1989 18+128+264

includes (1) *Kautsarja Nighanti* (2) *Yaska's Nigh* (3) *Vaidika Kosa* by Bhaskararaya (4) *Ākhyatanukraman* and *Naman kraman* cf Madhava

19 DVIVEDI Sivaprasad *Nirukta Sopanam* Chowkhamba Surabharati Granthamala 196 Varanasi 1991, vi + 101

prāśnottaratmakam

20 FATAH SINGH Nighantu and Panini as aids to Vedic exegesis

see 25 114 above

21 GHOSH Abhyut Treatment of nipātas in the Nirukta OH 31 (2) 1983 81 110

Yaska aims at a threefold classification of *nipatas* the distinguishing criterion being the sort of 10 purposes the *nipatas* serve

22 GUPTA, Subhash Dr Siddheshwar Varma aurā Yāska (Hindi) *VJ* 34 (8), Nov 85 77-81

23 GUPTA, Sudhir Kumar Dayānanda and the Niehantu of Yāska *BSSS* II 8 1-4, p 13

24 KAHRS, E Yāska's Nirukta the quest for a new interpretation *Ind Taur* 12, 1984, 139-154

the h st interpretation of *Nirukta* needs to be rejected an approach wh involves the thought patterns of relativity and identity qualifier and qualified might shed some light on the complex problems of the *Nirukta* (Yaska intends to bring out the semantic content of a word)

25 KAHRS, E Durga on *bhava* (in) *Kalyanamitra-raganam* (Nils Simonsson Fel Vol), Inst for Comparative Res. in Human Culture, Oslo, 1986, 115-144

discusses Durga's interpretation of *bhava* (in his comm on *Nirukta*) Durga divides the concept of *bhava* into *karanatma bhava* and *karyātmabhava* D rejects the following doctrines Sāṃkhya a Vedic emanationism theistic emanationism (i.e. cosmologies of the *Purāṇas*) Nyaya Vaiśeṣika (*paramānu bhavavāda*) some sort of *sāṃyavāda* (probably Mahayāna Buddhism)

26 KHAN, M I Some singularities of the Nirukta *SP*, 33 AIOC, Calcutta, 1986, 18-19

27 LOWE, Ramesh Kumar Nirukta ke visista prayoga (Hindi) *Nirupam Vidyālankar Fel Vol*, 1984

28 LOWE, Ramesh Kumar Salient usages in the language of the Nirukta *SP*, 33 AIOC, Calcutta, 1986, 482-83

many a usage in *Nir* have become ambiguous due to the break in the trad of its study collection and comparison of salient usages studies material from chh I II IV VII sentence formulations style vocables in technical sense

29 MAAN SINGH Niruktagata laksanika prayoga ekā vivecana (Hindi) *JGJKSV* 36 (4) 1980 (1984), 201 ff

brings to light various uses of *lakṣana* in Yaska's *Nir*

- 30 MAAN SINGH Yāska on Vedic accent *AJOS* 2 (1-2), 1985, 53-56

(also *SP* 33 AIOC Calcutta 1986, p 30) Y was fully cognizant of Vedic accent ample evidence for this Y hints at the accent of words like *tva cit sama indraśatru* knowledge of the grammatical formation of a word is essential for comprehending its accent

- 31 MAAN SINGH Vaidika ākhyāna aurā Ācārya Yāska (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 105

Nir 10 10 46 *śūdras̥ṭa artha* made explicit and interesting thro *ākhyāna* (i e *kalpitā itihāsa*) *ākhyānas* are *aupacārika* (Viraruci)

- 32 MISRA, Haripriya Fresh linguistic evidence to determine Yāska's period *JGJSV* 37 (1-4) (Baladeva Upadhyaya Fel Vol) 1981 (1983) E 331-335

Y (who lived before Panini) belonged to the period about 8th cent B C when the MIA stage had already started

- 33 NAVATHE, P D Agnāvaisnavam haviḥ, *Nirukta* 7 8 *ABORI* 65, 1984, 141-154

- 34 NAVATHE, P D A case of self-contradiction in *Nirukta* 7 8 10 *ABORI* 70, 1989, 305-308

(also *SP* 33 AIOC, Calcutta 1986 p 24) *agnāpauṣṇa* — is it *havis* or *saṁstava*? In one place (*Nir* 7 8) Y characterizes it as *havis* in another (*Nir* 7 10) as *saṁstava*

- 35 PANDEYA, D N Bhāvanavikāra viślesanam *SP*, 34 AIOC, Visakhapatnam, 1989, p 336

bhavarik ras discussed by Yaska in *Nirukta* their no goes up from 2 to 6 see 26 36 below

- 36 PANDEYA, D N Six *bhavarikaras* and seven ages *All* 7 (No 75), Aug 90, 7-8

ref to *bhavarikaras* in *Nir* author aims at generalizing *bhavarikara* and relates its philosophy to seven ages of man (as described by Shakespeare in *As You Like It*) see 26 35 above

37 PANDEYA, Ramashish Nirukte arthatattvam (Sk)
SP, 32 AIOC, Ahmedabad, 1985, 49-50

38 PANDEYA, Ramashish Nirukte śabdānām vyaptimat-
tvam (Sk) SP, 33 AIOC, Calcutta, 1986, p 772

39 PANDEYA, Ramashish Nirukte namapadanām ākhyāta-
jatvam (Sk) SP, 34 AIOC Visakhapatnam, 1989, p 284

40 RAMANUJA, Agnihotra *Yaska's Nirukta and Nighantu*,
Tamil translation, Part II, T S M Series 150, Thanjavur, 1974,
508

see IBD IV 26 50 (Part I 1973 iv + 389)

41 SARAF, Ramakrishna Yāskasya cintane maulikata (Sk)
Sagarika 21 (2), 1983, 15-16

see VBD IV 26 54 Y's originality seen in his putting for-
ward new etymologies of certain Vedic words

42 SARUP, Lakshman *The Nighantu and the Nirukta*
Mot Ban, Delhi, 1984 (reprint) three parts in one 71 + 248 +
287

Part I Introd Part II English transl Part III Sk text
see 26 43 below

Rev O P BHARADWAJ *HSASIS* 3 368-70

43 SARUP, Lakshman *Nighantu tatha Nirukta* (Hindi)
Mot Ban, Delhi 1985 (reprint), 14 + xxviii + 774

Hindi transl of 26 42 above by Satyabhushan YOGI and
SHASHIKUMAR

44 SHARMA Hridaya Narayan Bhāsavaijñānika drsti se
Yaskakṛta upasargon kā svarupavicara (Hindi) *Landal Bijoriya*
Sk College Souvenir, Assi, Varanasi, 1981

Y's views about upasargas considered from the pt of view of
linguistics

45 SHARMA Mukund Jha (ed) *Srimad bhagvad Durga*
caryakṛm Niruktabhasyam Delhi, 1989, 530 + 21

46 SHARMA, Uma Shankar Naming an object in ancient
India

see 2 12 above

- 47 SHASTRI A D *Nighantu* (IV) and *Nirukta* (IV, V, VI) some observations SP, 33 AIOC, Calcutta, 1986, p 28

(lack of any method in treatment in *Nir*)

- 48 SINGH S P Yaska as pioneer of the philosophy of process SP 32 AIOC Ahmedabad 1985 53 54

ge ms of process philosophy seen in Y s theory of the primacy of verbs over nouns see 26 49 below

- 49 SINGH S P Yaksa as a pioneer of the philosophy of becoming D N Shastri Comm Vol 1989, 72 78

bhava vs *sattva* see 26 48 above

- 50 TOMAR, Vijendra Kumar *Nirukta sāhitya kā adhyayana — eka sarveksana* (Hindi) MUSRJ 13 (1), 1988, 9-24

survey of work relating to *Nir* bibliograph cal information

- 51 TRIPATHI Kailash Chandra *Rksamhita evam Nighantu — eka adhyayana* (Hindi)

see 4 62 above

- 52 VAIDYA Snehal The sources of etymology and etymological words of Yaksa SP, 32 AIOC, Ahmedabad, 1985, p 59

these sources were *Br* texts more particularly *At Br*

- 53 VIJAYPAL (ed) *Nirukta Slokavarttika* Ramlal Kapur Trust, Bahalgarh 1982, 593

(see VBD IV 26 67) metrical comm on Yaska s *Nir* (author identified by K K RAJA as Padmapada before 1400 A D)

Rev K K RAJA ALB 47 227 28

- 54 VIRENDRAMUNI Sastri *Vedanga Nighantu Niruktam* Translation Vishvaveda Parishad Lucknow

- 55 VIRENDRAMUNI Sastri *Vedanga Nirukta Kōśa* Adarsha Press, Lucknow, 1989 40

- 56 VISHVANATH SHARMA *Nirukte rgvedīyam vyākhyānam* (Sk) *Vrajigandha* 1 (3) Oct 85, 116-118

27. CHANDAS

1 CHATTERJEE, Asoke. Analytical treatment in Astādhyāyī and Pingala — a retrospection

see 25 66 above

2 IHA, Indranath Chandah pādaḥ tu vedasya SP, 35 AIOC, Haridwar, 1990, p 53

3 KEDAR NATH (ed) *Chandahśāstram by Pingala with Halayudha Bhatta's Commentary* Chowkhamba Rajamata Granthamala 2, Varanasi, 1987, 76 + 11 + 28 + 4 + 199

4 MISHRA, Ram Kishor Chandolaksanagranthon men Jayadevacchandasa kā chandahśāstriya mūlyāṅkana (Hindi) *MUSRJ* 13 (2), 1988, 61-63

date of J — 7th cent A D, J referred to by several later writers on metrics, J has based his work on that of Pingala, it consists of 8 *adhyayas* Vedic metres discussed in chh 2 and 3 *Vivrti* of Harsata on portions of J's work J treats of 13 Vedic metres not found in earlier works

5. MITRA, Arati *Origin and Development of Sanskrit Metrics* AS Monograph Series 28, Calcutta, 1989, xvi + 365

6 MURTY, Rani Sadasiva Sadgurusisya as a commentator on Vedic prosody SP, 34 AIOC, Visakhapatnam, 1989, p 44

introductory part of Sad's comm on Katyayana's *Sarvanukramanika* deals with Vedic prosody in 12 paragraphs

7. SASTRI, Ashok Vaidikacchandasi Pingalācārya-svātantrya samiksanam (Sk) SS 37 (1-4), 1984

8 SHAH, Govindlal S Pingalācārya ane anustubha chanda (Guj) *Svadhya* 25 (3-4), 1988, 257-260

Pingala and *Anustubh* metre

9 TRIPATHI, C Ratnamañjusā and 'Chandoviciti' *E Waldschmidt* (80) *Fel Vol* (VBD IV 87 189), 549-560

C as a general term for the science of metrics its use as the title of a Sanskrit manual on metrics from Turfan as well as of other similar texts

10 VASISHTHA, Sridhar On the Yādavaprakāśa Chandoviciti-Bhāṣya SP, 32 AIOC, Ahmedabad, 1985, p 25

the author has edited this *Bhāṣya* on the basis of 11 mss
some of the salient features of that work are set forth in this
paper

28 JYOTISA

1 JANI, H M Yājusa (Vedānga) Jyotiṣam (Sk) *Sura-
bharaṭi* 23, 1985-86, 23-33

2 LISHK, Sajjan Singh SHARMA, S D Standardization of
time unit *muhūrta* through the science of sciatherics in Atharva
Vedānga Jyotisa

see 5 27 above

3 MEHETA, Narendrakumar P Kālañānam pravakṣyāmi
(Rgvedāngajyotisa - sl 2) (Guj) *Svadyaya* 25 (3-4), 1988,
243-255

Rgvedangajyotisa contents peculiar features , date of com-
position provenance commentators the text of this work is
difficult and the work is neglected scope for res

4 SARKAR, Ramatosh Astronomical shortcomings in
ancient Indian treatises *JAS* 30 (1-4), 1989, 13-17

ref to Vedanga Jyotisa

5 SARMA, K V (ed) *Vedanga-Jyotisa of Lagadha in
its Rk and Yajus-recensions* 1985, 74

(transl by T S KUPPANA SASTRY)

6 SATYA PRAKASH, SHAMA SHASTRY The Vedanga Jyotisha
JIDVP 3 (1) Feb 90, 65-102

7 SHARMA, Chotelal *Atharvavediya Jyotiṣam (Vedangam)*
Datia 1987, 64

transl

8 VASUDHA, Gayathri Devi *Astrology and the Hoax of
Scientific Temper* Dr Raman Foundation, Bangalore, 1991, 348,

in one ch., establishes that the *Vedāṅga Jyotiṣa* wh. deals with correlation bet celestial phenomena and terrestrial events is at least 6000 yrs old

Rev H S VENKATA RAO *Pr Bh* (Sept 91) 396-97

9 * VISHUDDHANANDA GAUDA *Jyotissasāstram mukhyāṅgam sathāṅgam vedasya* (Hindi) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 66-69

ganita phalita saṁhita (vṛttivijñāna)

29 GENERAL STUDY

1 SHARMA, Kundan Lal *Vedāṅga* (Hindi) VVRI Publ. 644, Hoshiarpur, 1983, 32 + 792

sixth vol of *Vadka Varmaya ka Bṛhad Itihāsa* see VBD IV 29 5 33 S3

VIII VEDIC LITERATURE (as a whole)

30 ANTHOLOGIES SELECTIONS EXEGESIS COMMENTARIES AND COMMENTATORS (Also see Section 34)

1 ABHAYADEVA Pandit Ojha ki vedabhasya paramparā kā pallavana (Hindi) *Paper*, A I Vidvat Sammelana (M OJHA), R P V P, Jodhpur, 1990, 11

2 ACHARYA, Rama Krishna (ed) *Rk Sūkta Samuccayah*. Vinod Pustak Mandir, Agra, 1976 (reprint) 368
(see VBD IV 30 2)

3 ACHARYA Sankara et al *Selections from the Upanishads, Bhagavadgita Vedantasara and Laws of Manu* Delhi 1988 (reprint), viii + 106 + vi + 90 + 129 + xvii + 66

4 ACHARYA, Srikanth *Yuganirmata Svami Dayananda* (Hindi) Delhi 1991 xii + 286

5 AMAR SINGH Dayananda — a commentator of the Vedas SP, 32 AIOC, Ahmedabad, 1985, 24-25

D's interpretation is the amalgam of three trad approaches viz *ādhyātmika* (psychical) *ādhibhautika* (phenomenal) and *ādhidaiivika* (spiritual)

6 ANANDATIRTH SHARMA Rsi Dayānanda ke visaya men Śrī Pandita Baladeva Upādhyāya kā eka aura mithyālekha (Hindi) *Vedavani* 36 (8), June 84, 21-22

D has not borrowed his monotheistic interpretation of Veda from Madhva (as suggested by Baladeva UPADHYAYA and B N K SHARMA)

7 AUROBINDO, Sri *Vedarahasyam* Aurobindo Society, Pondicherry, 1969, 8 + 188

Siktaratnasamgrahah vyakhyasametaḥ, Sanskrit rendering of Selected Hymns from A's *On the Veda* by JAGANNATH VEDALANKAR

8 AUROBINDO, Sri *Swami Dayananda* All India Books, Pondicherry, 1984, 22

contains 2 papers by A on D's contribution to Vedic studies acc to D the Vedic hymns are addressed to one Deity under many names wh are designed to express his qualities and powers D's view about Vedic rel is quite clear its foundation inexpungible

Rev K D SHASTRI *PJ* 20 21, 194 95

9 Aurobindo and the R̥gveda *ToI* 11 10 81, 6 1-5

10 Sri Aurobindo and Vedic interpretation *Advent* 21 (2), April 1964, 17-21

11 BALABIR, Acharya Maharsi Dayānanda ke vedabhāṣya kī viśeṣatāyen (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 42

Veda = basic text of all true sciences Veda depends on inner vision Veda is *svataḥpramāṇa*

12 BHARATIYA, Bhavanilal Vibhinna bhāṣaon men Satyārthaprakāśa ke anuvada aura anuvādaka (Hindi) *Vedavani* 37 (10) Aug 85, 14-20

translations (and translators) of Swami Dayananda's *Satyarthaprakāśa* in various lgs

13. BHARATIYA, Bhavanilal. The contribution of Swami Dayananda to the study of the Vedas. *AH* 3 (30), Nov 86, 9-13.

. (1) Vedas embody eternal divine knowledge, they are not created by any human being, (2) all terms used in the Vedas are *yogic*, shd be studied with the help of the science of etymology, (3) Vedas contain no hist. data, (4) Vedas = books of all true knowledge, (5) Vedas contain germs of all material and natural sciences, (6) ultimate object of Veda is to describe God, the Supreme Being, (7) Agni, Vayu, Indra, etc signify God in the context of meditation, elsewhere, they only denote physical objects, (8) *yajñas* can be logically explained in the light of Vedas also, (9) *mantras* of Veda are full of supernatural meaning, they are not useless, (10) no mention in Veda of nature worship, animal worship, pornographic illusions, and class conflict, (11) Vedas are beyond questioning, (12) for interpreting Vedas help can be taken from *Vedāṅgas*, *Upavedas*, *Darśanas*, *Brāhmanas*, *Upaniṣads* see 30 56, 87, 88 below..

14. BHARATIYA, Bhavanilal Śrī Svāmī Vidyānanda Sarasvatī viracita Bhūmikā Bhāskara. *Vedavāni* 41 (7), May 89, 18-21.

. rev article on *BB* (publ International Aryan Foundation, Bombay).. (also see *Vedavāni* 41 1)

15. BHATTACHARYA, Dipak Upalaksana — a bridge between traditional and symbolistic interpretation of the Veda *Paper*, A I. Vidyat Sammelana (M OJHA), R. P. V. V, Jodhpur, 1990, 7.

the verb *lakṣ* with *upa*, used by Sayana, approaches the sense 'symbolise'.. the ground for the modern symbolistic approach had been prepared by the Mīmāṃsakas, Śaṅkara, and the Ālankārikas through the ages

16. BHATTACHARYA, Ram Shankar. Validity of the puranic view about the nature of Vedic recensions. *Pur.* 29 (2), July 87; 185-196

17. BHAVE, Vinoba. *Rgvedasāra* VSM, Poona, 1982; 2 + 310 + *mantrasūci*.

..Marathi transl. by M. A. MEHENDALE of *RV*-passages selected by VINOBA as quintessence of *RV*..

18. BHUMANANDA SARASVATI. *Vaidikī Lokavyavasthā* (*Ecclesia Divine*). Vaidika Dharmapracaraka Samgha, Arya Samaj, 1936; cxcii + 406.

..collection of passages selected from the 4 Vedas relating to Vedic social organization..

19. BHUMANANDA SARASVATI. *Anthology of the Hymns*. Calcutta, 1984; xvi + 320 + xi + 56 + iii.

. selections from 4 Vedas.. transl by B. S...

20. BRAHMANANDA SHARMA. Maharṣi-Dayānanda-Saṁmatā vedabhāṣyapaddhatīḥ (Sk.). *JIDVP* 3 (1), Feb. 90; 159-161.

..D's method of Vedic interpretation..

21. CARRI, Sabastian J. *Contribution of Bhaṭṭa Bhāskara Miśra to Vedic Exegesis*.

..see 10. 24 above..

Rev. : C Z. MINKOWSKI, *IJJ* 32, 144-47.

22. CHANDRASEKHARENDRA SARASVATI, Swami. *The Vedas*. Bh. Vid. Bh., Bombay, 1988; 258.

..(compiled by R. GANAPATHI)..

23. CHATTERJI, Jatindra Mohan. *Vaidik Gita*. Ram Rajya Weekly, Kanpur; V + 116.

..Recs of RV arranged into 15 chh acc. to the principles of karma-bhakti, jñāna-yoga as enunciated in *Bhagavad-Gītā*..

24. CHAUBEY, B. B. Nature and methods of Brahmanic interpretation. *ABORI* 64, 1983; 77-88.

..devices : *vinijoga* (implication), *hetu* (argumentation), *nirvacana* (etymology), *bandhu*, *rūpa* and *rūpasamīddhi*.. directed towards ritual.. ritualistic and symbolic..

25. CHEMPARATHY, George. The Nyāya-vaiśeṣikas as interpreters of Śruti. *J Dharma* 3 (3), July-Sept. 78; 274-294.

26. COOMARASWAMY, Anand K. *New Approach to the Vedas: an essay in translation and exegesis*. Delhi, 1985 (reprint); ix + 116.

. see VBD IV 30 32 .

27. DANDEKAR, R N. Some aspects of Vedic exegesis. *Ind Taur.* 10, 1982; 71-81 : *K. S Birth-Cent Comm Vol* , KSRI, Madras, 1985; 1-13.

. considers three questions (1) extent of the applicability of Panini's grammar to Vedic exegesis, (2) *RV* and the *śrauta* ritual, (3) *RV* mythology and Indo-Europeanism

28. DANDEKAR, R N Inaugural speech International Inst. of Vedic Res. and Indology, Delhi *AH* 1 (6), Nov 1984, 9-12.

changing concept of Indology : Vedic exegesis

29. DANDEKAR, R N *Rgvedāce bhāṣyakāra* (Marathi). *Nuvabhārata* 42 (5), Feb 89, 1-9

. see 30 30 below .

30. DANDEKAR, R N Commentators of the *Rgveda* A recapitulation *BDCRI* 50, 1990, 157-168

see 30 29 above Vedic exegesis—first stage māṇḍala-arrangement, *padapāṭha*, *Brāhmaṇas*, second stage *Vedāṅgas* and other early ancillary lit, third stage *bhāṣyas* five categories of *RV bhāṣyakāras* (1) those commentators whose *bhāṣyas* are now available in full in published form, (2) those who can be reasonably presumed to have written *bhāṣyas* on the entire *RV* but only some portions of whose *bhāṣyas* have become available so far, (3) those who have commented only on certain specific *mantras*, (4) those who are directly or indirectly ref to as *bhāṣyakāras* but no portions of whose commentaries have become available so far, (5) commentators of modern times . why is there a break bet second and third stages? methodology of *bhāṣyakāras* to what extent are *bhāṣyas* serviceable to modern scientific exegesis?

31 DATTA, Indrani On different readings of Sāyana's commentary (in) *Perspective in Indology* (B N Mukherjee Fel Vol), Herman Publ House, New Delhi, 1985, 9-14

32 DATTA, Indrani. Sāyanācārya's methodology in interpreting the *Rgveda* *G. B Comm. Vol* , Kurukshetra, 1991 , 31-36.

also SP 34 AIOC Visakhapatnam 1989 p 1 (consideration of R̥si *chandas* Devata *yoga* and grammar necessary for RV-exegesis acc to Savana) Sayana discusses whether *p ronuvakya* and *yajya* are to be read conjunctively or disjunctively acc to him both may be recited generally in sacrifice

- 33 *Dayananda Granthamala* Paropakarini Sabha Ajmer 1983 Vol I 726 Vol II 816 + 20 (*Atmakatha*) + 8

(*Nirvanasatabd Samskara*) Hindi transl of *Satyarthaprakasa Āryabhāṣya*

- 34 DAYANANDA SARASVATI Swami *Sauvara* Ajmer, 1985

- 35 DAYANANDA SARASVATI Swami *Atha vedoktadharmaviśayah* (Sk) *JIDVP* 2 (1) New Delhi April 89 123 132

various Vedic *mantras* commented upon *dharma* in the Veda imparted by Isvara for the sake of all humanity this is the only *dharma* there is none other

- 36 DEVARUPANANDA Swami *Mantrapuspam* Ramakrishna Math Khar, 1990

13 *suktas* 16 *Up* etc — compilation

- 37 DEVASTHALI G V Attitude of Sayana and Mādhava towards Śakalya and Yaska a comparative view *The Mysore Orientalist* 14

- 38 DHAVAN Thakur Datta Truth and Vedas *The Vedic Path* 48 (1) June 85 23 ff

selected Vedic *mantras* in English transl

- 39 DVIVEDI Kapil Dev (ed) *Vedamṛtam Granthamala* Vishvabharati Anusandhana Parishad (VAP) Gyanpur Varanasi

excerpts on various subjects from the 4 Vedas 16 vols (out of the planned 40) published

- 40 DVIVEDI Kapil Dev *Vedamṛtam Atharvaveda Subhasitavali*

see 6 15 above

41. DVIVEDI, Kapil Dev. *R̥gveda-Subhāṣitāvalī* VAP, Gyanpur, Varanasi, 1989; 14 + 512

..5878 *subhāṣitas* .

42. DVIVEDI, Kapil Dev. *The Essence of the Vedas* VAP, Gyanpur, Varanasi, 1990; xvi + 335.

. collection of 1385 Vedic *mantras* . reproduced in Roman transliteration and with English transl . relating to rel , philos , polity, linguistics, natural sciences, etc. . .

43. FATAH SINGH, [Various articles on Dayananda and the Veda] (Hindi). *Veda-Savitā* 4 (3), *Dayānanda-Svapnānka*, Oct. 83; 87.

..see 30. 54 below..

44. FATAH SINGH, An intelligent approach to the Vedas. *Veda-Savitā* ES 3 (6), Aug 84, 17-19.

..considers the word *go ghna* (RV I 114 10), interprets it as 'unwelcome person'.. *romasa*, *roman* = 'one who is mentally absorbed in sound' . also *pṛta*, *śepa*, *kapṛ* symbolic meaning of Vedic words alone can appeal to reason

45. FATAH SINGH. A rethinking on Vedic exegesis. *Veda-Savitā* ES 4 (3-5), Aug. 85: 10-12; Sept 85 : 13-16, Oct. 85: 17-20, 91.

. (the global imp of the Veda)

46. FATAH SINGH. Nighantu and Pāṇini as aids to Vedic exegesis.

. see 25 114 and 26 20 above..

47 FATAH SINGH *Dayānanda aura Unakā Veda-bhāṣya* (Hindi). Veda-Samsthan, Ajmer, 1988; 58.

..collection of 4 res papers..

48. FATAH SINGH; CHAUHAN, Sraddha, ABHAYADEVA. *Bhāvī Vedabhāṣya ke Sandarbhasūtra* (Hindi) Veda-Samsthan, Ajmer, 1983; xii + 90

. collection of articles on various topics ("Veda-tattva aura grantha", "Prānaḍṛṣṭi aura yoga", "Brahma kā devatva", "Mānava ke vyaktitva kī khoj", "Purusa tattva", etc.) .

- 49 FRAWLEY, David *Hymns from the Golden Age*

see 3 46 above Veda regarded as an esoteric complex of incalculably valuable insights it was the external world that was a symbol for the gods not the gods who were symbols for forces of external nature

Rev S P DUBEY *PrBh* 93 116 17, S RAMASWAMI *ALB* 52, 284 85 Richard SALOMON *JAOS* 109 (3) 456 57 K D SHASTRI, *HSAJIS* 2 257 59

- 50 GANGESHVARANANDA, Swami *Vedopadeśa Candrika*
Yogeshvara Guru Gangeshvara Dharmartha Trust, Delhi, 1969,
26 + 472

collection and exposition of *subhāṣitas* from the Veda

- 51 GONDA, J Translating the Veda *ALB* 44-45, 1980-81;
1-14

translating a Vedic term always by one and the same word of a modern lg is not correct real synonyms are extremely rare

- 52 GOSWAMI DUDHAPURI Maharsidayānandah — tesām
bhāṣyasaili ca (Sk) *JIDVP* 3 (1), Feb 90 151-57

Dayananda and the style of his comm

- 53 GOSWAMI, Sitanath, CHAKRAVARTI, Himansunarayan
Selections from the Rk Samhita Calcutta, 1974, xxx + 321 + 88
with comm of Skanda Venkata Sayana English transl ..

- 54 GUPTA, Madhuri Kyā ' Dayānanda Svapnānka ' Dayā
nanda virodhi hai ? (Hindi) *Veda Savita* 5 (6), Jan 85, 201-
204

a propos of RAJAVIRA's article (*Dayananda Samdeta* April 84)
on *Dayananda-Svapnānka* of *Veda Savita* (see 30 43 above)

- 55 GUPTA Sudhir Kumar Veda vijñāna vārtāyen (Hindi)
Ārya Martanda Jaipur

Madhusudan OJHA's views re Vedas are misleading crit of
Dayananda by O's disciples not acceptable

- 56 GUPTA, Sudhir Kumar Maharshi Dayananda's inter-
pretation of the Vedas *JIDVP* 2 (1), April 89, 59-71,

D's basic principles (1) Vedas are divine revelation and are *svatahpramāṇa* (2) all that exists in the Vedas is sensible logical true and conforms to the universal system and laws of creation, (3) Vedic words are *jangika* and *jogarūdhā* critique of M OJHA and Motilal SHARMA see 30 13 above and 30 57 below

57 GUPTA, Sudhir Kumar Maharshi Dayananda's interpretation of the Vedas *AH* 6 (67), Dec 89, 4-8

see 30 56 above

58 INDRA SEN Swami Dayananda and Sri Aurobindo : two great recent discoverers of the Veda and the Vedic inspiration. *The Vedic Path* 47 (3), Dec 84, 9-13

59 IVATURI, S R Theosophy and the Veda *SP*, 34 AIOC, Visakhapatnam, 1989, 25-26

presents interpretation of some Vedic *mantras* acc to Madame BLAVATSKY

60 JAGADISH ARYA Tilak aura Dayananda (Hindi). *Vedavani* 37 (4), Feb 85, 6-12

. brief comparative survey of their views re Veda

61 JAGADISH ARYA Veda kā pratipādyā visaya aura Rsi Dayānanda (Hindi) *Vedavani* 38 (2) Dec 85, 3-10

viñāna karma upāsānā jñāna—out of these four *viñāna* is the most prominent pure monotheism in the Veda D has treated 14 themes of Veda

62 JAGADISH ARYA Rsi Dayānanda kī vedārtha śailī eka vivecana (Hindi) *Vedavani* 43 (9), July 91, 13-18

63 JAGADISHVARANANDA SARASVATI, Swami *Vaidika-Sukti Sudha* Bhagavati Prakashan, Delhi, 1991, 80

anthology

64 JAGANNATH VEDALANKAR *Jyotīsam jyotiḥ* Rashtriya Veda Vidya Pratisthan, New Delhi, 1991, 255

. an esoteric exposition of select Vedic hymns in the light of Sri AUROBINDO's views introd methods of interpretation of Veda hymns from *RV AV YV* Vedic *suktis*

65 JAMBUNATHAN, M R A few suggestions for the translation of Vedas *Organiser* 17 (43), 1964, p 11

66 JAMBUNATHAN, M R Bring down Veda from the clouds *Organiser* 17 (45), 1964, p 6

67 JEZIC, Mislav *Rgvedski Himni* (The Rgvedic Hymns: Sources of Indian Culture and the Indo European Heritage) Globus, Zagreb (Jugoslavia), 1981 (1986), 343

Hymns from *RV* translated and expounded with notes introd. re Vedic lit English summary pp 271-274

68 JOSHI, Rasik Vihari Methods of Vedic interpretation in the West *A Jani Fel Vol*, Or Inst, Baroda, 1983, 115-136

69 JVALANTA KUMAR SASTRI Rgveda-bhāṣya-pāthālocana (Hindi) *Vedavani* 37 (9), July 85, 10-12

see 3 74 above .

70 KAMBOJ, Jiyalal Etymologies of Sāyana *SP*, 34 AIOC, Visakhapatnam, 1989, 280-81

S quotes Yaska frequently while giving his own etymologies S gives only such as support or suit the ritualistic sense, S explains many words with the help of the *Unādi sūtras*

71 KAPILADEVA SASTRI Svāmī Ātmānanda kṛta Rgveda-bhāṣya eka paricayātmaka viślesana (Hindi) *KURJ* (Arts and Humanities) 18-19, 1984-85, 235-242

re A's *bhāṣya* on *Aśva śāmya* A was follower of Śāṅkara's *advaita*

72 KAPUR, Devendra Kumar *Vaidika Pīṭhasadhārā* Internat. Aryan Foundation, Bombay

73 KLIMKEIT, H J Die Erben Dayānandas Politisch erreichendes Hindutum in Nordwestindien und sein Verhältnis zum Islam *Anthropos* 76 (1-2), 25-49

74 KRIPACHARYULU, Munuganti *Sayana and Mādhyama Vidyāraṇya — a study of their lives and letters* Rajyalaksmi Publications, Guntur, 1986, xx + 196 + xvi

Part I social background and political activities of the two scholars (author affirms Telugu rather than Kannada affiliations of the 2 brothers, stresses Madhava's identity with Vidyaranya), Part II author summarizes their literary output, distinguishes their genuine from spurious works

Rev Edwin GEROW *JAOS* 110 177 SRIMANNARAYANA MURTI
ALB 52, 229-31

- 75 KRISHNALAL *Vedavyakhyā men karmakānda siddhānta ki bhūmikā* (Hindi) *JGJKSV* 37 (1-4), 1981 (1983) H 61-69

Veda śbd be interpreted independently i.e. without ref to ritual (the trad interpretation is too much and artificially loaded with ritualism e.g. Sāyana on *RV* IX 73 8-9 *AV* II 27) the theme of Veda is *adhvanata* wh develops into *adhyatma*

- 76 KRISHNALAL *Vandana Vibhu Vaibhavam*, Delhi, 1985, 96

a collection of 15 *mantras* from *RV* *YV* *AV*, *Up* with *anvaya* and Hindi transl
Rev VIPASH *Vedavart* 37 (11) 19

- 77 KRISHNALAL (ed) *Vedavyakhyā aura Vaidika vicaradhara* (Hindi) Prahlada Smaraka Vaidika Vyakhyānamāla-2, Nag Publ, Delhi, 1987, 12 + 61

collection of lectures on Vedic interpretation and thought
see 31 14 below

- 78 LAMBOO, Jan, *The apaurusheya bhashya of the Veda as brought to light by His Holiness Maharshi Mahesh Yogi* SP, 2nd Week-end Seminar, Mah Ved Univ, Mar 1985

refers to inherent perfection of the structure of the Veda
Veda is its own comm — it comments upon itself thro its own sequential elaboration

- 79 MADHU BALA *Bhasyakara Uvata* (Hindi) Vinita Prakashan, New Delhi, 1985, 9 + 252

7 chh U's life his comm etymologies knowledge of grammar philosophy in his comm U and Mahābhāra U's knowledge of other *śāstras*

- 80 MALAMOUD, Charles *Exegèse de textes, exegèse de rites* *Purusartha* 7, Paris, 1983, 17-33

81 MAURER, Walter H *Pinnacles of India's Past* Selections from the *Rgveda* translated and annotated Univ of Penn, Studies on South Asia Vol 2, John Benjamins Publ Co, Amsterdam/Philadelphia 1986 xi + 350

92 hymns arranged subjectwise transl is literal introd to each hymn

Rev P. Ame BERCLIE *AO* 49 175 76 Kalyan Kumar DASGUPTA *BRMIC* 40 135 Harry FALK *IJJ* 31 219-20 G B PAULLE *ABORI* 71 364 Richard SALOMON *JAOS* 109 456 57

82 MOGHE S G Kautilya and Sayana *JKUORIML* 23 (1-2) 1980 1-14

study based on *Arthashastra* and *Subhāṣitas idhan dhi*
Śrutivikāśa = comm by Bhatta Govinda on *RV* X 46 91
 BG earlier than Sayana and Venkatamadhava in the light of
ŚV readings of S and V are comparatively studied

83 MOGHE, S G A note on Professor H D Velankar's
 'Word economy and Rgvedic interpretation'

see 4 34 above

84 MOHEPUTH Anand The Satyārtha Prakash *The Vedic Path* 52 (4) Mar 1990

85 MUNSHI RAM SHARMA *Vaidika Cintamani* (Hindi) Grantham Kanpur, 1986, 8 + 321

Vedic selections essays on Vedic topics

86 O'FLAHERTY Wendy Doniger *The Rig Veda An Anthology* Penguin Books, 1981, reprinted 1983, 343

108 hymns translated and annotated acc to O the meaning of the Vedic hymns is to be sought on different levels many hymns have a riddle structure most of the hymns contain references to symbolic gestures which are part of rituals the Vedic universe of images is puzzling for a modern reader the human concerns are vividly accessible to us whatever the ritual may have been

Rev Ioan P. CILLIANU *Hist Rel* 22 284 86 Jan FILIPSKY, *Arch Or* 54 (4) 393 96

87. PANDA, Narasingha Maharshi Dayananda Sarasvati as an interpreter of the Vedas *JIDVP* 2 (2), Aug 89, 223-229

D accepts only two kinds of interpretation — *ādhyātmika* and *vyavahārika* basic principles of his interpretation (1) Vedas are words of God, hence contain pure and absolute knowledge (2) Veda shd not be interpreted in the light of classical Sanskrit, the meanings of Vedic words have changed in cl Sk (3) words of Veda are *jaugika* and are in a fluid state Vedic words are not *rudha* (static) in meaning, (4) Vedic words are used in triple sense — *ādhyātmika* *adhibhautika* and *adhiyajñika*, (5) *padapāṭha* of the *mantras* not awlays adhered to, (6) Vedas do not contain narratives of or references to historical personages or events, (7) *devatā* = subject matter of the *mantras* or hymns, all words signifying a *devatā* e g Agni Varuna, Indra etc are names of One Supreme Lord (*ekam sad vipra bahudha vadanti*), Veda is monotheistic, (8) feminine words such as Aditi, Usas portray the motherly form of God, (9) Vedic hymns can be interpreted independently of *vinīyoga*, (10) no history in the Veda, (11) in Veda, there is no description of human actions, (12) while interpreting Veda metaphysical social national etc, elements can be discovered D re-establishes Veda as a living rel scripture (Sri Aurobindo) see 30 13, 30 56 above and 30 88 below

88 PANDA, Narasingha Maharshi Dayananda as an interpreter of the Vedas *AH* 7 (70), Mar 90, 10-12

see 30 87 above

89 PANDEYA, Radheshyam Veda ke ṛṣi, chanda, devatā, aurā vinīyoga ke jñāna ki āvāśyakatā (Hindi) *Vedavani* 37 (3), Jan 85, 14-17

90 PANDIT, M P (ed) *Vedic Symbolism of Sri Aurobindo*. Wilmot, 1988, 122

91 PANIKKAR, Raimundo Chronicles aspects of Vedic interpretation *J Dharma* 5 (4), Oct-Dec 80, 415-418.

92 PANIKKAR, Raimundo (ed) *The Vedic Experience. Mantramanyari* Mot Ban, Delhi, 1989 (reprint, 1977, 1983), xxxvii + 937

see *VDD* IV 30 117

REV LECT ARJUNWADKAR *ABORI* 67 271-73, ED *J Dharma* 3 (2) 203 212, JAN FILIPSKY, *Arch Or* 44, 393-56.

93 PATERIA, A K The revivalist of Veda : Swami Dayananda and his interpretation *The Vedic Path* 48 (2), 9-25; 52 (4)

94 PATERIA, A K *Modern Commentators of Veda* D K. Publishers' Distributors, New Delhi, 1985, iv + 120

comparative study of Max Müller, Dayananda, Aurobindo

95 PRAJNA DEVI, Pandita Kyā veda ke ādhidaivika artha upeksaniya hai ? (Hindi) *Vedavani* 39 (12) Oct 87, 7-13

a propos of PRIYAVRATA *Vedon ke Rājanitika Siddhānta*, Meenakshi Prakashan Meerut criticism of PRIYAVRATA's approach and interpretation see 30 97 below.

96 PRASHASYAMITRA, Sastri *Ācārya Mahādhara aurā Svāmī Dayananda kā Mādhyandina Yajurveda-Bhāṣya* (Hindi) Allahabad, 1984, 16 + 248

97 PRIYAVRATA, Vedavacaspati Veda ke ādhidaivika artha upeksaniya nahin hai *Vedavani* 40 (2), Dec 87, 5-7

ref 30 95 above Vedic mantras are vividhārtha

98 RAGHUVIR, Vedalankar *Vaidika Darśana* Delhi, 1987, 18 + 184

99 RAGHUVIR, Vedalankar Vedārtha-prakriyā (Hindi) *Vedavani* 42 (2) - 42 (5), Dec 89-Mar. 90

100 RAMANATHAN, A S Contribution of Madhusudan Ojha to the interpretation of Vedic thought *Paper, A I Vidyat Sammelana* (M OJHA), R P V P Jodhpur, 1990, p 14

O analysed the word *veda* in detail, the word is connected with the creative processes in Nature, *rk*, *yajus*, and *saman* have distinct meanings in the creative process, *rks* give rise to physical form of the object all movement is attributed to *yajus*, *sāman* is responsible for *mahimā* (*tejas*) part of the object the sun may be conceived as the embodiment of Prajapati the creator the sun is also the embodiment of the three Vedas . Prajapati is the *atman* of the cosmos and has three attributes, viz., *manas* *prana* and *vak*, *prāṇa* is the origin of the universe and is manif'd in nature the form and shape of a created object is controlled by *clandas* *ākāśa* is an imp medium for the original propagation of Vedas

101 RAMESHWARANANDACHARYA, Swami *Vedāρθacandrīkā* Saurashtra, 1987, 656

102 RAM GOPAL *History and Principles of Vedic Interpretation* Concept Publishing Co, New Delhi 1983 X + 208

author has formulated 14 cardinal principles for an objective, scientific and systematic interpretation of Vedas

Rev O P BHARADWAJ *HSJIS* 3 (12) 336-37 FATAH SINGH, *Veda Savita* (ES) 3 (7) 24 MANTRINI PRASAD *VJ* 21 281-86, S SRIVASTAVA *Veda Savita* 5 (5) 166-70

103 RAM GOPAL *Vedārtha Vimarśa* (Hindi) Panjab Univ, Chandigarh 1985, 8 + 288 + index

20 hymns of *PV* transl and explained (in the light of 30 102 above)

104 RAM PRASAD Vedalankar Maharsi Dayānanda's *Veda Bhāṣya* *The Vedic Path* 51 (4) Mar 90

104A RAY, Upendra Nath *Harisvāmī ne Śatapathavyākhyā* kaba likhi? (Hindi)

see 17 25 above

105 SAHA Ranjit Kumar *Bhārata vani* (Hindi) *Gagana* 9 (12) 1986 59

based on Vedic quotations

106 SAKSENA, Bhupesh Chandra *Satyarthaprakāṣa men uddhṛta Vaidika Mantra* (Hindi) Ārya Puspamālā Meerut 1986, 14+182+9

Vedic mantras quoted in *Satyarthaprakāṣa*

107 SARMAH Thaneswar *Veda Kananar Ekāñjali Phul* (Assamese) Sarbhog 1980

collection of stories from the Vedas

108 SARMAH Thaneswar *Vaidika Kahini Pravaha* (Assamese) Guwahati 1990 6+110

109 SATYAKAM Vedalankar *The Holy Vedas* International Veda Trust, Stranger (South Africa) 1983, 536

anthology of selected Vedic hymns with English transl see
30 111 below

Rev R I VARSHNEY *The Vedic Path* 46 (4) 74-75

110 SATYAKAM, Vedralankar Divine assurance *The Vedic Path* 47 (2), Sept 84, 1-2

Vedic quotations with English transl

111 SATYAKAM, Vidyalkar *The Holy Vedas A Golden Treasury* Clarion Books Delhi, 1987, 480

selection of *mantras* from the 4 Vedas with poetic transl in English see 30 109 above

112 SEN, Indra The magnet of the Veda The parallelism between Swami Dayananda and Sri Aurobindo *AH* 2 (16), Sept 85, 10-11

113 SEN, N B *Glorious Thoughts of Vedas*

see *VBD* III 30 69

Rev *Organiser* 22 (8) 10

114 SHARMA, Arvind Sāyana and consensus as a determinant of Śruti *Dar Iti* 20 (1), Jan 80, 62-64

Sayana uses the principle of the consensus of the learned* (*mahajanaparigraha*) in the context of the Vedas but he does so *not* to establish it as revelation but to establish its definition

115 SHARMA, Bhisma Datta Mahān vedabhāṣyakāra Sāyanācārya *Veda pradīpa* 3 (5) 3 (9), Nov-Dec 88 - April 89 (serially)

116 SHARMA, Hridaya Ranjan A critical note on some Vedic forms where Sayana differs from Padjakāra *Linguistic Researches* 3 BHU, 1980, 41-43

S differed from trad whenever he had a better interpretation

117 SHARMA Nigam *Rk Sukta Mañjarī with Vyākhyā* Bareilly 1982, 392 + 58

selections from *RV*

118 SHARMA, Pradyumna. Gulābī nagarī ke vilaksana Guru-Śisya (Hindi) *Rajasthan Patrika*, Jaipur, 20 7 86

..crit of Madhusudan OJHA and Mohilaj SHARMA

119. SHARMA "RISHI", Umashankar. *Rksūkṭanīkaraḥ*. Varanasi, 1991; viii + 430.

..selections from *RV* with introd and exposition..

120 SHENDGE, Malati J. Rationality as a criterion for the interpretation of *Rgveda*. *IPQ* 14 (2), April-June 87; 181-193.

..(paper presented at 31st CISHAAN, 1983) *Rgvedic* compositions contain a logic or rationality wh. has evaded us so far.. it is possible that mythology found in *RV* is a later day creation wh was not in the minds of *RV*-poets. Roth is the founder of the historical and inductive method of Vedic studies.. it is necessary to make a clean break from the mythopoeic and sacrificial interpretation of the Veda. author considers *araru* (*RV* I 129 3 and X 99 10) and the Br versions of the Araru-Indra episode. historically, Araru was a man who tried to escape from a forced captivity four times, after wh. he was killed.

121. SHIV DAS Sri Aurobindo—the apostle of Vedic renaissance. *The Vedic Path* 47 (3), Dec. 84, 15-26, *AIH* 2 (16), Sept. 85; 16-21.

122. SHUKLA, Jyotsna Maharsi Dayānanda ke upara āropita anudāravāda . eka samīksā (Hindi) *JGJKSV* 42 (1-4), 1986 (1990); 211-220.

. critique of criticism of D.

123. SINHA, Ayodhya Prasad; PANDEYA, Ramkishish. *Vaidika Sūktasamgraha*. Delhi, 1987; iv + 148

..selections from the Vedas .

124 SIVAKUMARASWAMY, M (ed.) *Vedābhāraṇī and Vedic Grammar*. Bharavi Prakashan, Bangalore, 1984, 54 + 314 + 92 + 92

- 125 SRINIVASA SASTRI *Vedapramanyamumamsa tatha Rsi Dayananda* (Hindi) Univ of Kurukshetra, 1980-81, V + 423

see VBD IV 30 171 records various views re authority of Veda from Vedic period down to modern times

Rev P D NAVATHE ABORI 69 303 304 RAM GOPAL JOIB 32 168 69

- 125A SRINIVASA SASTRI *Vedanīyatā tathā Rsi Dayānanda* (Hindi)

see VBD IV 30 173

Rev P D NAVATHE ABORI 66 319 20

- 126 SRIVASTAVA, Somachaitanya *Eka vedasvādhyāyi kī dayari se* (Hindi) *Veda Savita* 5 (11), June 85, p 387

any particular Veda needs to be studied in the light of its Upaveda the subject matter of RV is *artha*

- 127 SRIVASTAVA, Somachaitanya *Veda ke adhyayana ki paddhatiyān eka samiksā* (Hindi) *Veda Savita* 6 (3), Oct 85 87-88

methods of studying Veda

- 128 SUBRAHMANYAM, K Venkata *Gleanings from the Vedas* *Tap Pras* 28 (6) June 90, 31-34

considers Vedic words *svahā agnihotra samut asva prthivi bhumī indra*

- 129 THITE, G U *Two ways of Vedic interpretation* SP, 32 AIOC, Ahmedabad, 1985, 26-27

(1) fruit oriented (aims at some purpose intended by the interpreter) (2) root-oriented (aims at understanding the original meaning intended by the poet)

- 130 THITE, G U *The "yoga" and 'ksema' of the Veda* SP, 33 AIOC, Calcutta, 1986, p 31

yoga and *kṣema* of the Veda are the positive and negative sides of Vedic interpretation in India

- 131 TICHOMIROVA V *Let Heaven and Earth hear me Selection from Vedic poetry translated into Russian verse* Artistic Literature Moscow, 1984, 270

introd comments by T Y ELIZARENKOVA see 3 43 above

132. TIWARI, A. S. *Madhva and the Veda : A Study of the Dvaita Interpretation of Vedic Myth, Ritual, and Philosophy*. DD, Univ. of Poona, 1976-77.

..unpublished.. see VBD IV 30 180

133. TRIPATHI, Karunapati *Samskṛtavānmaye sūryastavāh* (Sk.) SS 39 (1-4), 1984-85; 282-303.

..in RV and other Samhitās .

134. TRIVEDI, Rudra Kumar *Vaidika-arthavādamīmāṃsā Kosala* 4 (1-2), 1982-83, 191-195.

135. UDAYAVIRA SASTRI *Śatapatha vyākhyākāra Harisvāmī kā kāla* (Hindi) *Vedavāṇī* 41 (8), June 89, 11-18.

..ref 17 25 and 30 104A above considers the question of Kṛta samvat. concludes that H's date is the middle of 1st cent B. C ..

136. UPADHYAYA, Baladeva *Sāyanācāryasya jivanavṛttam* (Sk.) (in) *Vimarśacintāmaṇi*, Sharada Samsthana, Varanasi, 1985; 52-76.

.. life of Sāyana

137. UPADHYAYA, Baladeva *Vedabhāṣyabhūmikāsamgrahaḥ*. Kashi Sk Series 102, Varanasi, 1985; 12 + 99 + 174

. a collection of all available introductions by Sāyana to his Veda-commentaries

138. UPRETI SASTRI, Jayadatta. *Vedon ke visṛtabhāṣya ki āvaśyakatā tathā vedottarakālika vaidika laukika vānmaya kā vedārthapariyāṇa* (Hindi) *Vedavāṇī* 36 (3), Jan. 84; 17-19.

139. VAGISHVARI VIDYALANKAR *Vaidika-Sāhitya-Saudāmaṇī*. Bahalgarh, 1985; 15 + 296

140. VEERABHADRA SWAMY, M R. Identity of the commentator of the Atharvaveda with Sāyana, the commentator of the Rgveda.

..see 5 16 above

141 VEERABHADRA SWAMY, M R. Sāyanācārya and western scholars : difference of interpretation. 31 PAIOC, Poona, 1984; 235-241.

considers *āsrāva* (AV I 2 4), *viṣkandha* (AV I 16 3, II 4 1, XIX 3 45), *venah* (AV II 1 1), *kṣetriya* (AV II 8 1, III 7 3), *aharjāta* (AV III 14 1), *guggulu* (AV XIX 38 1)

142 VEKERDI, Jozsep (ed) [Selections from the Upanisads] Budapest, 1987

143 VENKATA SUBRAMANIAM, K. Gleanings from the Vedas. Tap Pras. 28 (7), July 90, 33-37.

contd from June 90 issue under several headings .

144. VIDYANANDA SARASVATI, Swami. *Bhūmikā-Bhāskara* (Hindi) International Aryan Foundation, Bombay, 1988; Parts I and II; 1200

extensive comm on DAYANANDA's *Rgveda Bhaṣya-Bhūmikā* . see 30 145 below

145 VIDYANANDA SARASVATI, Swami. *Vedārtha-Bhūmikā* (Hindi) International Aryan Foundation, Bombay.

Avataramkā of 30 144 above

146 VIDYANANDA SARASVATI, Swami *Satyārtha-Bhāskara* (Hindi) International Aryan Foundation, Bombay, 1990, Vol I : 1000.

extensive comm of *Satyārthaprakāśa*

147 VIDYANANDA 'VIDEHA', Swami *Vedaloka* (Hindi) Veda-Samsthāna, Ajmer, *prathama raśmi*, 1976, 904, *dviṭīya raśmi*, 1985; 30+336.

exposition of Vedic *mantras*

148. VIRENDRAMUNI, Sastri Vedon ke vyākhyākāra (Hindi) SP, 32 AIOC, Ahmedabad, 1985, 23-24.

149 VYAS SISYA, Kunwar Lal *Vedacārya Paramparā* (Hindi). Delhi, 1988, iv + 67.

150 WATSON, Stephen K Puranic confirmation of Sri Aurobindo's psychological interpretation of the Vedas *Advent* 37 (3), Aug 80, 25-38

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12 JAYADEVA, Vedalankar (ed) *Proceedings of the Vedic Seminar*, Gurukul Kangri Univ , Haridwar, (4-8 Sept 82), 1983; 228

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19 PANCHOLI, Badri Prasad *Vedanucintana* (Hindi), Ajmer, 1987, 140

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- 3 AITIAL K P Āśvalāyan and his work *Proc 31*
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(see *VBD* IV 24 14) only three *Sūtra* works by Ā (1) *Āśv ŚS* (2) *Āśv GS* (3) a part of *Āit Ār* the single authorship of these works is clear but it is difficult to determine who the real author was — Śaunaka or Āśvalayana? also attributed to Ā *Smṛtiratna* and *Laghvāśvalāyanasmṛti*

4 The Atharvans in the Rgveda and Atharvaveda

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8 BHUSKUTE, Shakuntala Zarathushtra (Marathi) *Jivana-Vikasa* 26 (1-2), Mar-April 82, 76-80

9 BISWAS, Didhiti Some forgotten ritualists in the Rgveda. *SP*, 35 AIOC, Haridwar, 1990, p 142

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10 CHATTOPADHYAYA Debiprasad Uddālaka Āruni the pioneer of science *IHR* 13, 1986-87, 37-57

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13 CHAUHAN, Netrasingh Maharsi Vasistha tathā unakā putra Śakti (Hindi) *VB* (Hindi) 21 (1-4), Santiniketan, 1980-81, 1-9

14 DARROW, William R Zoroaster amalgamated notes on Iranian prophetology *Hist Rel* 27 (2), Nov 87, 109-132

15 DAVANE, G V 'Uśijah' in the Rgveda *JAS Bom* 55-59, 1981 84 (86), 136-143

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16 DAVANE, G V A note on the Rgvedic Rsi Nābhā-nedistha *Bh Vid* 45-47 (J H Dave Fel Vol), 1985-1987, 221-225

also *SP* 33 AIOC Calcutta 1986 p 16 N author of *RV* X 61 62 connects N with Avestan Nabanzdistas (= man of new law) Nabhanedistha (Navanedistha) represents young ritual reformists known for their expert knowledge of sacrifice .

17 DESHPANDE, Uma S Rgvedanī ketalika mantra-darśinio (Guj) *Siadhya* 22 (3), April, 85, 221-230

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18 DESHPANDE, Uma S Some Rgvedic poetesses a study. *SP*, 33 AIOC, Calcutta, 1986, 53-54

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18A DESHPANDE, Uma S Some female seers (poetesses) of the Rigveda (in) *The Glurpses of Indological Heritage* (31 5 above), 1-8

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19 DUBE, Jagat Narayan *Bharatiya Samskriti men Rsiyon ka Yogadana* (Hindi) Delhi, 1989, xxvii + 396

20 DUBE, Shatrughan Srikrṣṇa — the director of many a revolution *J Jnan Univ* 2, Gwalior, 1982, 19-22

considers Kṛṣṇa to be another name for Angiras quotes RV and *Ch Up* and compares those quotations with *Bhagavata* date of K fixed at cir 1200 B C K. was the propounder of Narayāṇī faith wh he had learnt from his pre ep or

21 FATAH SINGH Prāṇa indeed is Vasistha Rsi *SP*, 33 AIOC, Calcutta, 1986; p 683

prana is the energy wh is at the root of all psychological activity Vasistha is the most inhabiting ' *prana* touching all levels of human personality *vasistha prana* is the product of the highest desire called *urvasi* backed by the powers of love and discrimination (i e Mitra and Varuna) the *vasistha prana* has the capacity to have direct knowledge of Indra and is therefore qualified to be the Brahman priest at the sacrifice

22 FATAH SINGH Bhṛgu aura Angira kī vadhū aura Yama kī kanyā (Hindi) *Veda-Savita* 9 (4), Nov 88, 129-131

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- 27 GOYAL, Chhaila Biharlal *Vedon men Vasistha Rsi*
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- 28 GUPTA, Manoharlal *Vasistha ki utpatti* (Hindi) *Veda-*
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= *vidyutecchaktiksetra* Varuna = atom in the interior of Sūrya

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- 33 JAGADISAN, S A study on social, cultural, and physical
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34 JOIS, Swaroop P The prominent rishis and munis of Vedic age *BJ* 36 (13), 15 2 90, 59-71

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Angira as adj of Agni Angiras in *RV* — (1) divine light or power, god or consciousness (2) Rsi who has realised that supreme consciousness, (3) pitars Angiras usually qualifies Agni

37 KHAN, M I Rgvaidika Angirā eka vivecana (Hindi). *SP*, 35 AIOC, Haridwar, 1990, p 69

38 KRISHNAMURTI, E R *Yogeeswara Yajnavalkya* Madras, 1984, xxxix + 846

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40 MANOHAR Rsi maharsi vicāra (Hindi) *Veda Savitā* 8 (9), April 88, 271 ff

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42 MEHTA, Vinod B Some comparative aspects of Atirvaxś (Avesta) and Atharvan (Veda)
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- 48 PANDA, Jayanti Dadhica *VIJ* 22 (1-2), 1984 (1987)
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- 51 PANDEY, Sailaja Bhṛgu vamsa *MUSRJ* 17 (1-2),
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- 52 PATIL, D L The portrait of an unknown Vedic philo-
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- 54 RAHURKAR, V G *Vedic Priests of the Fire-Cult*
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- 60 RATNAM, Kamala Women poets in the Rgveda
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- 62 SARMAH, Thaneswar Bharadvāja(s) in the Rgveda?
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- 64 SARMAH, Thaneswar [Brief notes on Vedic personalities in Assamese] *Mukuta* 3 (1)–4 (1), Guwahati, 1989–90

Angira Atri Kasyapa Marica Ucathya Angiras Bhrgu
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- 65 SARMAH, Thaneswar King Tryaruna and Vṛsa Jāna. *J Assam Res Soc* 31 (1 2), Premadhar Choudury Fel Vol, Guwahati, 1989–90, 10–16

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- 66 SARMAH, Thaneswar *The Bharadvajas in Ancient India* Mot Ban, Delhi, 1991, xlii + 382

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- 67 SENGAR, J S The identity of Kaundinya — the founder of Hindu colonies *The Vedic Path* 47 (2), Sept 84, 41–44

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- 68 SHARMA, U C *Viśvamitra in the Brahmana Texts* Publ CASS – Cl A – 46

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- 69 SHARMA, U C The legend of Kaksivān *AJOS* 2 (R. S Tripathi Comm Vol), 1985, 33–44

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70 SHARMA, U C Ghosā Kāksīvatī SP, 33 AIOC, Calcutta, 1986, 69-70

scer of RV X 39-40 legend of Ghosā (old maid) position of woman in R̥ times

71 SHASTRI, A D The name Vasistha SP, 34 AIOC, Visakhapatnam, 1989, p 40

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72 SHETE, V T Yogisvara Yājñavalkya (Marathi) (in) *Agnisakha*, Pune Kāva Samgha, Poona, 1985, p 17

73 SHUKLA, Pratibha Vasistha bhesaja (Hindi) *Veda-Savita* 7 (7), Feb 87, 232-234

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74 SURJANDAS, Swami Vasistha Rsi (Hindi) *Veda Savita* 6 (10), May 86, 343-346

75 SURJANDAS, Swami Atri rsi va atri prana kā nirupana (Hindi) *Paper*, A I Vidvat Sam (M OJHA), R P V P, Jodhpur, 1990, 10 + chart

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76 SWAIN, A C Birth of Agastya and Vasistha *JGJKSV* 37 (1-4), 1983, E 29-67

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12. BHATTACHARYA, Ram Shankar. Validity of the Puranic view about the nature of Vedic recensions *Pur.* 29 (2), July 87; 185-196.

13. BILIMORIA, Purushottama. Śruti and Smṛti — the un-Vedic demarcation. *J Dharma* 3 (3), Bangalore, 1978, 268-273

14 BROWN, C. Mackenzie. Purāṇa as scripture · from sound to image of the Holy Word in the Hindu tradition. *Hist. Rel.* 26 (1), Aug. 86; 68-86

..in the preliminary portion, discusses the question of Veda as scripture · rejection of writing in the early post Vedic scriptural trad — various reasons proffered by Western scholars why was writing regarded as 'alien' and 'unfit' receptacle for Veda (= Knowledge). WINTERNITZ conservative rejection of this new-fashioned invention, priestly concern to preserve the purity of the Veda, lucrative monopoly of priests.. Jack GOODY (*Literacy in Traditional Societies*) "In India, oral trad was employed not only to preserve a literate monopoly, but also because of its archaic (and, to some extent, intrinsic) values" . KANE : prejudice against learning from books'. RAJA RAO . when the word becomes written, 'it is dead', book lacks a living teacher, 'sound' (*śabda*) is as imp as 'meaning' (*artha*) ONO : sound and speech as the primary sensory means for making contact with actuality..

15. CHAKRAVORTY, Banka Behari The Rīgveda is not the earliest document. The Vedas and the Puranas have developed simultaneously. *Folklore* 26 (2), Feb '85, 21-30; 26 (3), Mar. 85; 45-54.

..RV-1g no other than so-called cl Sk . the chronological order of the beginnings of ancient Sk. lit shd be *Pur* — *AV* — *RV*; they had simultaneous development up to a particular time.. no such race as Aryan..

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(Need for a real edition) *HSAJIS* 3 (1-2), 1988 (1990), 61-67
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views ref to K's treatment of Darsapūrnāmāsa and Cātur
masya
- 17 FARQUHAR J N *An Outline of the Religious Literature
of India* Mot Ban, Delhi, 1984 (reprint of 1920), xxvi + 452
early Vedic lit transmigration and release movement towards
theism
- 18 FATAH SINGH The Veda Sruti and Upavedas *Veda-
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- 19 FRAWLEY, David The date of the Rig Veda as 12000-
400 B C astronomical and historical perspectives *Advent*
39 (2) April 82, 26-34
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- 20 FRAZER, R W *Literary History of India* Delhi
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- 21 GARG, Ganga Ram *An Encyclopedia of Indian Litera-
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- 22 GAURINATH SASTRI *History of Vedic Literature* Sk.
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- 23 GODE, P K Date of Nārāyana, the commentator of
the Upanisads *J BomU* 7 (2), 1938, 128-32
see 22 19 above
- 24 GONDA, J *Vedic Literature*
(= *FBD* IV 33 29)
Rev E SŁUSZKIEWICZ, *Roc Or* 41, 120-124
- 25 GUPTA, Manohar Lal Vaidika vānmaya kā aura ādi
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dat of the orig n of Vedic lit and the frst man

26 GUPTA, Subhash Chand Authorship of the Brhaddevatā, the Rkprātisākhya, and the Rgvidhāna

. see 2 6 and 23 15 above

27 HARSHA NARAYANA Tāttvikam svarupam vedasya SS 24 (2), 1970, 97-140

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29 HILLEBRANDT, Alfred *Ritual Literatur Vedische Opfer und Zauber* Grundriss der IA Philol und Altertum III 2, Akad Druck- und Verlagsanstalt, Graz, 1981 (reprint of 1897), 199

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30 KARNA SINGH Vaidika Sahitya ka Itihasa (Hindi) Sahitya Bhandar, Meerut, 1986-87, 8 + 144

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31 KASHIKAR, C G A report on the tour in Orissa for the search of rare Sanskrit manuscripts CASS, Univ of Poona

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34 KISHOR MISHRA Vaidika khila-vimarśah (Sk) Sāgarika 25 (4)-26 (1), 1988, 113-124

- 35 KRISHNA LAL Sāvitṛī from Samhitās to Grhyasūtras
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- 37 LIEBERI, Gosta Über eine indische Handschriftensamm-
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- 39 MAAN SINGH Mahākavi Kālidāsa para vaidika pra-
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 Kalidasa had deep faith in the Veda had knowledge of its
karmakāṇḍa rel and mythology some of his plots and
 characters are derived from Veda, *chandasa* impact on his works
- 40 MACDONELL, A A *A History of Sanskrit Literature*
 Mot Ban, Delhi, 1986, vii + 406 + append
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- 41 MAJUMDAR, Shobha Rani Subhāṣitānām udbhava-
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- 42 MEERA S Contribution of women to literature and
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- 43 MEHTA, Bhaskar Y The handicapped and the Sanskrit
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44 MINKOWSKI, C Z Rgveda Prose Khilas (Nrvids and Prasis) and their relation to Vedic texts and schools

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45 MISHRA, Jagadish Chandra *Vaidikavanmajetihasa*. Chowkhamba Surabharati Granthamala 151, Varanasi, 1989, ii + 326

46 MISHRA, Srikishor *Vedaśakhaparyalocanam . Katyayana-kṛtaś ca samskrītavākhyasamalamkṛtaś caranavṛttau* Varanasi, 1985, xvi + 74

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48 MYLIUS, Klaus *Geschichte der altindischen Literatur*. Scherz, Bern/Munich/Vienna, 1988, 448

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50 PANDEYA, Girishdatta *Vedapurāṇayor aikā myam* (Sk.). *Naimisiyam* 2 (2), Jan 82

51 PANDEYA, Om Prakash *Vaidika Sahitya ka Itihāsa* (Hindi) Vivek (Agency Publ.), Aligarh, 1984, 192

53 PISANI V, MISHRA, L P. *Le Letterature dell' India* Milan, 1970

54 PODZIT UTZ *Die indischen Handschriften an der Universitäts Bibliothek Wien* Bibl Schriften 142, Wien, 1988, (3) + V + 214

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56 RAU, Wilhelm *Kuriosa von indologischen Buchermarkt* (1) *ZDMG* 135, 1985, 288-298

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58 RAU, Wilhelm *Einige textkritische bemerkungswerte vedische Zitate in Patañjali's Vyākaraṇa-Mahābhāṣya* *MSS* 44 (K H Fel Vol) 1985 161-170

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59 RAU, Wilhelm *Die vedischen Zitate in Vyākaraṇa Mahābhāṣya* *AAWL* 1985 (4) Mainz, 1985, 106

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60 RAU Wilhelm *Ein weiteres bisher nicht erkanntes vedisches zitat bei Patañjali* *MSS* 48, 1987, p 195

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61 REED, Elizabeth A *Ancient Books of India* Deep and Deep Publications, New Delhi, 1988 (reprint)

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64 SCHARFE, Hartmut *Grammatical Literature*
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65 SHANMUKH MUDALIAR *A Siva Agamas and their relationship to Vedas* Kapaleeswarer Temple Madras

66 SHARMA, Hari Gopal *Rgveda kā racanākāla* (Hindi), *Veda Pradīpa* 3 (10) May 89, 12-13
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67 SHARMA, Kundan Lal *Yajurveda tatha Samaveda Samhitayen* (Hindi) VVRI Publ 661, Hoshiarpur, 1985, 18 + 525

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71 SHARMA, Satya Prakash *Ācārya Śaunaka eka anuśilana* (Hindi) Trayi Prakashan, Aligarh, 1986, iv + 85

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73 SOHNEN, Renate *Das Gautamimāhātmya und seine vedische Quellen Risch Fel Vol*, de Gruyter, 1986, 176-195

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74 SUBRAHMANYASASTRI *Itihāsapuranabhyam vedam samupabrmhayet* (Sk) *Naumisiyam* 1 (2), Feb 81

75 TRIPATHI, Rama Sagar *Sanskrita Sahitya ka Itihasa* (Hindi) Vrajajivan Pracyabharati Granthamala 49, Delhi, 1991, 627

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76 UPADHYAYA Baladeva *Vāranaseya sāhitya sarveksanam* (Sk) (in) *Vimarśacintamanih*, Sharada Sansthana, Varanasi, 1985, 260-291

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77 UPADHYAYA, Baladeva *Bharatiya Sahitya kā Anuśilana* (Hindi) Varanasi, 1985 (reprint), *itha* + 568

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78 VAN BUITENEN J A B *Hindu sacred literature* (in) *Encycl Brit* (11th ed)

79 VARMA, Jayanarayan GUPTA, Pushpa *Sanskrita Sahitya ka Itihasa* (Hindi) Ghaziabad, 1991, xvi + 272

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- 80 VOGEL Claus *Indian Lexicography*
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- 81 WEBER Albrecht *The History of Indian Literature*
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- 82 WILSON Epiphanius *Sacred Books of the East* (com-
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- 83 WINTERNITZ, M *A History of Indian Literature*,
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- 84 WITZEL M Zu den Namen vedischer Śakhas (Mater-
ialien zu den vedischen Schulen 2) *SI* 10 1984 (85) 231 37
considers among others Kaṛva (Kṛva — magic worker)
Tittiri Haridra Kauṛṇa Kalapin Patppaladin (all these having
the sense bird) Marīṭṭikya (frog) Kapeya Kapśhala
(monkey) Śaunaka (dog) Baskala (overgrown calf)
- 85 WITZEL M Regionale und überregionale Faktoren in
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- 87 WITZEL M On the localisation of Vedic texts and
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Ancient World* (P H L Eggermont Jubilee Vol., ed Gilbert
POLLET) Leuven 1987 173-213
presents the geography and ethnography of middle Vedic
texts (Parsu = name of an Indo-Ir tribe) also see WITZEL
Tracing the Vedic dialects

- 88 WITZEL, M The formation of the Vedic corpus and the development of Vedic schools *Paper, IWVS Harvard Univ* June, 89

linguistically attested levels of Vedic (1) *RV* (2) *Mantra* lg (*AV* and other *Saṁhitās* verse and prose) (3) *Samita* prose, (4) *Brahmaṣa*-prose (5) *Sūtra* lg [(6) epic Pan Sk other dialects] charts (1) later waves of immigration (2) old IA dialects of middle and later Vedic periods (3) tribes of the middle and late Vedic period (4) tracing the Vedic dialects (5) North India in the middle and late Vedic period, (6) early geographical location of Vedic schools (*śakḥās*), (7) *śakḥas* of the middle and late Vedic period (8) early Vedic texts and archaeology (9) middle Vedic texts and archaeology attempt to link the internal evidence of the texts regarding these parameters with the data on intellectual and political hist found in the various texts and their respective strata what emerges in such an investigation is a clear cut congruence of the levels of linguistic development mentioned above with the peculiar dialect features exhibited by certain groups of texts and with the general trend of political development in Northern India

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Part I The philosophy of the Hindus, Part II The Veda and the Purāṇas

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- 91 YERMAN, V G *Outlines of the History of the Vedic Literature*

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Rev L STERNBACH *JAOS* 102 (4) 674 J V *Arch Or* 51 396-97

- 92 YUDHISTHIRA Mīmāṃsaka Rsi Dayānanda dvārā svikṛta vaidika vanmaya ke prāmāṇika granthon ki suci (Hindi) *Vedavani* 37 (5), Mar 85, 11-16, 62-70

..list of Vedic texts regarded as authentic by Dayananda

34 GENERAL STUDY OF THE VEDA

(Also see Section 30)

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2 ABHAYADEVA *Vedadhyayana kaise karen?* (Hindi). Veda Sansthan, New Delhi, 1987, 36

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3 ABHAYADEVA *Vaidika Vijaya* (Hindi) Muzapharnagar, 1988, 416

4 ABHAYADEVA Vaidika sodhakarya men computer ka upayoga (Hindi) *Veda Savita* 9 (7) Feb 89, 221-23
use of computer in Vedic research

5 ABHAYADEVA 'Dhai aksara veda ke padhe so pandita hoya (Hindi) *Veda Savita* 10 (3) Oct 89 72-74

6 ABHAYADEVA Vedanusilaka ki kathinaiyan (Hindi) *Veda Savita* 10 (7) Feb 90 197-98 200
difficulties in Vedic studies

7 ABHAYADEVA Veda visayaka sodhapatrika ki avasyakata (Hindi) *Veda Savita* 11 (2) Aug 90 13-15
need for a research journal dealing with Veda

8 ABHAYADEVA, FATAH SINGH [Vedic mantras — text with Hindi exposition] *Veda Savita* 3 (10) 4 (1) 1983

9 ACHARYA, Ramakrishna 'Veda abhiuhana ki prasthutamama parampara (Hindi) in *D A Shastri Comm Vol* 1989; 85-93

acc. to B trad Veda = mantrā i.e. brahman = brahmalabdha-bhishyeta mantra Brahman as are not Veda they are vedasat+badhā or Vedic

10 Acharya Vishva Banthi on Vedic research *AH* 1 (4) Sept 81, 8-10, 13

11 ADACHI, Toshihide On *linga* and the view of the Vedas in the Vaisesikasūtra (Jap) *JIBS* 35 (2), Mar 87, 990-988

12 AKLUJKAR, Ashok Bhartrhari's concept of the Veda *SP*, 7 WSC, Leiden, 1987, p 2

13 ALPER, Harvey P (ed) *Understanding Mantras* State Univ of NY Press, 1989 Mot Ban Delhi, 1990, iv + 530

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14 ARYA Chandraprakash Vedon men hai kyā ? (Hindi) *SP*, 33 AIOC, 1986, p 38

what do the Vedas contain ?

15 BARUA, Anand Chandra *Vedar Guhyatattva* (Assamese), Vol I, Boko, 1988

16 BASU, Jogiraj *Vedar Paricaya* (Assamese) Assam Publ Board, Guwahati, 1972, xvi + 231 + 2

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17 BHAKTI PRAJNAN YATI MAHARAJ The significance of Vedas, Upanishads, Bhagavad Gita, and Puranas *The Gaudya* 35 (11), July 91, 209-213

18 BHARADWAJ, Dev Narayan Yuvakon se āhvāna vedavāni kā (Hindi) *VJ* 35 (7), Oct 86, 36-38

19 BHARATIYA, Bhavani Lal Vedon kā sarvabhauma (sampradāya nirapeksa) (Hindi) *Vedavani* 41 (2); Dec 88, 6ff
supremacy of Veda

20 BHARATIYA, Bhavani Lal Pandita Madhusudana Ojha darsita veda vicāra (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), R P V P, Jodhpur, 1990, 4

acc to O Ādi Prajapati is god while *masista* (ksudra) Prajapati is Jīva *YV* 31 19, 24 65

20A BHATT, J K Vedomān rakṣoghnasukta (Guj)
Svadhya 26 (1-4) May Aug 89, 137-140

21 BHATTACHARYA Ram Shankar Vedaprāmānya Ārya-
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22 BILIMORIA Purushottam Mahatma Gandhi and Rabin-
 dranath Tagore on the authority of 'Sruti' (Vedas) *Gandhi*
Marg 4 (8) Nov 82 734-40

23 BLOFELD John *Mantras Sacred Words of Power*
 Mandal Books, New Delhi 1981 (reprint) xi + 106 + pl

24 B N D Vedas for children *Veda Pradīpa* 2 (12)
 serially, June 88 onwards

25 BOROWITZ Reinhard The purpose and goal of
 Maharishi Vedic University, Feb 85

in Vedic lit (as in modern quantum physics) the unified field
 is described as a self sufficient self referred and infinitely dyna-
 mic field and it expresses in creation thro the threefold struc-
 ture of Rṣi (observer) Devata (process of observation) and
 Chandas (observed)

26 BOSE A C *The Call of the Vedas* Bombay 1988,
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27 BRAHMACHARI Harekrishna A few words on Vedas
The Gaudīya 30 (11) July 86, 197-200

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29 BUHNEMANN, Gudruss (ed) *Vedaprāmānyasiddhi* by Jitāri (in Roman Script) (in) JITARI *Kleine Texte, Arbeitskreis für tibetische und buddhistische Studien*, Univ Wien, 1982, 23-26

30 CHAKRABARTI, Samiran Chandra The Vedic tradition in Assam SP, 52 ICANAS Hamburg, 1986 p 49

30A CHANDRASEKHARENDRA SARASVATI, Swami Aspects of our religion "Age" of Vedas *Dilip* 17 (3), July Aug 91, 1, 20

Vedas are without beginning have remained identical thro ages

31 CHARORA, Govind Ram Vedon men agnisomiya mantron ka vivecana (Hindi) *Paper, A I Vidvat Sammelana* (M Ojha), R P V P, Jodhpur, 1990, 4

acc to M OJHA, Agnividya is connected with RV and Soma vidya with AV *agnīśomatmakam jagat* Agni and Soma are both *pranarupa* Agni (*satyarupa* and *rtarupa*) and Soma (*satya ūpa* and *rtarupa*) *agnīśoma mantras* in RV YV, AV consdered M O s interpretation of Veda does not go aga nst the trad interpretation [No of O s books is 228]

32 CHAUBEY, B B Vedasya gauravam (Sk) *Sāg* 20 (3), 1982, 35-38

divergent views re the concept of *veda* elements of Dharma like *rita satya dīkṣa tapas* have found full expression in Veda

33 CHAUBEY, B B Pandita Madhusūdana Ojhā kī vedavyākhyā - eka samīkṣā (Hindi) *Paper, A I Vidvat Sammelana* (M Ojha), R P V P, Jodhpur, 1990, 14

O s work in four aspects Brahmovijnana, Yajnavalkyāna Puranasamīkṣa Vedangasamīkṣa O has not written any Vedābhāṣya as such

34 CHEMPARATHY, George The Veda as revelation *J Dharma* 7 (3), 1982, 253-274

Veda is not revelation in the sense in wh the Bible is in the Bible one can trace from the Book of Genesis to the Gospels a gradual but progressive self disclosure of a divine person by means of acts accompanied by words in the framework of the hist of man in the Veda, there is no such self-disclosure but

rather liturgical prayers, formulas, speculations, and doctrines . in the place of a "Person" it is "Doctrine" that forms the object of "revelation" in the Veda. we do, however see hidden "seeds of the Word" scattered in the Veda. in the Veda we also find the expression of man's search for God, a search initiated and sustained by God, also the Veda is regarded by the Hindus as having a specially sacred and authoritative char .. therefore, the Veda is 'revelation' in a broad sense .

35. CHEMPARATHY, George. *L' autorité du Veda selon les Nyāya-Vaiśeṣikas*. Coll. : Conf. et. travaux 2, Centre d'Hist des Rel., Louvain, 1983, 96.

..Part I : Nyāya admits Vedic authority, Veda as the work of Rsis of superior knowledge (in the earlier stage) and of God Himself (in the later stage) Part II : Nyāya argument to prove validity of Veda . (Acc to OLIVELLE in his Rev , *Samhitās*, *Brāhmanas*, *Āraṇyakas*, *Upaniṣads* refer to classes or genres of lit. and not to texts, a Vedic canon has never existed)

Rev. : Othmar GACHTER, *Anthropos* 82, 289, R MASQUITA, *WZKSA* 30, 204 Patrick OLIVELLE, *JAOS* 107 (2), 164-65

36. CHEMPARATHY, George. Meaning and role of the concept of *mahājanaparigraha* in the ascertainment of the validity of the Veda. (in) *Philosophical Essays* (Anantlal Thakur Fel. Vol.), Sanskrit Pustak Bhandar, Calcutta, 1987, 67-80.

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X. LITERARY STUDY

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- 10 EINOO, Shingo Analysis of Brāhmaṇa style
 see 18 3 above
- 11 ELIZARENKOVA, T Y About the art of the Vedic Rsis (Russ) *Peredneaziatskij sbornik*, 1986, 147-155
- 12 ELIZARENKOVA, T Y Towards the concepts of a 'new song' in the Rgveda
 see 4 18 above
- 13 GONDA, J *The Vision of the Vedic Poets* Mun Man, New Delhi, 1984 (first Indian reprint of *VBD* III 36 16)
- 14 HINO, Shoun Simile in philosophical writing (I) *JOIB* 32 (3-4), 1983, 230-35
 considers simile in *BAU* 2 5 15—its interpretations by Sankara (followed by Suresvara) and by Bhartr
- 15 HOFFMANN, Karl Zwanglaufigkeit des Brāhmanastils
- 16 JAMISON, S W Case disharmony in Rgvedic simile *IJJ* 24, 1982, 251-271
- 17 JEŽIC, M Some illustrations of the poetical technique of the Rgvedic poets *SP*, 8 WSC, Wien, 1990
 the paper illustrates some methods of the Rgvedic poets to build their *mantras* acc to the structure of the world model as they realized it in their insights for this purpose they cherished metaphoric homonymy or substitute synonymy they used some mimetic compositional devices or they combined overt and covert information in their words
- 18 JOHNSON, Willard *Poetry and Speculation of the Rg Veda*
 . see 4 25 above .

- 19 KASHIKAR, C G The Vedic metaphor in the "Churning of Ocean" *ABORI* 65, 1984, 241-243

ref Rodney PARROTT A discussion of two metaphors in the 'Churning of the oceans from the *Mahabharata* *ABORI* 64 17 33 it would be fallacious first to regard the MBh poets as having unreal knowledge of Soma and then to assume the Soma pressing as the subordinate standard for the metaphor by finding similarity in milk products and milky juice of the substitute

- 20 KUN, Xu Poetry for precept's sake an Indian tradition (Part I) *South Asian Studies* 4 Beijing 1990 64 ff

traces the development of the trad from Veda to Rabindranath

- 21 MISHRA, Vidya Nivas Sahridaya ki avadhāraṇa (Hindi) *Veda Savita* 11 (10) May 91 295-99, 305

ref to the Rgved verse *saktum na*

- 22 OGUIBÉNE, B [On Homeric and Vedic poetry *dakṣiṇa*] *Annuaire Res des conf - XCII* EPHE 1983-84, 175-180

- 23 OGUIBÉNE B [On Homeric and Vedic poetry the name Homeros agonistic ritual] *Annuaire Res des conf - XCIII* EPHE, 161-164

- 24 PANDEYA, Umesh Datta Rgveda men gunarṭivivecana (Hindi)

see 4 39 above

- 25 PANDHARIPANDE Rajeshwari Metaphor as ritualistic symbol *Anthropological Linguistics* 29 (3) Bloomington, 1987, 297-318

- 26 PRABHAKAR C L The Prthivī sukta (XII 1 1-63) of the Atharvaveda

see 6 36 above

- 27 PUROHIT, Motilal Vaidika mantron men kavīvagata samasyāpūrti kī avadhāraṇa (Hindi) *SP* 35 AIOC Haridwar, 1990 p 53

suggests that refrains like *sa janasa indrah yajñena kalpanam* etc are indicative of *samasyapuri*

28 RATH, Prativa Manjari Skambha hymn of Atharvaveda – a literary appreciation

see 6 38 above

29 RAY, Pramod Ranjan *Poetic Vocables in the Family Mandalas of the Rgveda* Calcutta, 1988, xiii + 131

30 Rgveda kā mahākāvya (Hindi)

see 4 45 above

31 SATYAKAMA VIDYALANKAR Poetic beauty of the Vedas *The Vedic Path* 46 (4), Mar 84 42-49

32 SCHLERATH, B Bemerkungen zu den vedischen Metaphoren und Identifikationen (in) *Sanskrit and World Culture* (Proc 4 WSC), Bertin, 1986, 478-482

33 SCHWARTZ, Martin Atharvaveda 2 27 *pata*, pig, and poetics

see 6 44 above

33A SHARMA, Arvind The role of idiomatic usage in understanding Sanskrit a note *ABORI* 71, 1990, 287-289

ref in *RV* to Dasas as *kṛṣṇa* – can it be taken literally?

34 SHARMA, K B Bhāratiya sāhityika paramparā men rasa kā mahattva (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 135

imp of *rasa* in the Indian lit trad *rasa* in Vedic lit and its various senses

35 SHASTRI P S *Rgvedic Aesthetics* Delhi, 1988, 428

36 SMITH, R Morton Bowdlerizing Brahmanas *Proc. 30 ICHSANA South Asia* 3, Mexico, 1982, 72-75

RI urigaya = enlivening widely in the wide part, loins (sexual) *Vishnu's parama pada* being *madaya utsah* spring of honey = liquid spring in phallus *BAU* I 4 male-female sexual activity *purnam idam purnam adah* – the filled penis fills the womb

37. TOPOROV, V. N. Die ursprünge der indoeuropaischen Poetik. *Poetica* 13 (3-4), 1981; 189-251.

..mainly about OIA poetry .

38. VAGISHVARA VIDYALANKAR. *Vaidika-Sāhitya-Saudāminī* Ramlal Kapur Trust, Bahalgarh, 1985, 296

..Vedic rhetorics..

39. VAN NOOTEN, B. A. On linking devices in Rgvedic verses (II). *SP*, 8 WSC, Wien, 1990

..[first paper on the subject presented before the American Oriental Society] verses within the stanza are linked not only by partial repetition of consonanted verbal sequences

40. VERMA, Harish Chandra. The poetic theory as expressed in the Rgveda *KURJ* 3 (1), April 69, 35-37

41. VARSHNEY, Radheya L Indian poetics *The Vedic Path* 46 (4), Mar. 84, 55-61.

..Vedic material considered

42. WATKINS, Calvert *Is tre flr flathemon, marginalia to Audacht Morainn* *Eriu* 30, 1979, 179-98.

. also contains Vedic, Avestan materials on poetical expressions .

43. WATKINS, Calvert The Indo European background of Vedic poetics. *Paper*, IWVS, Harvard Univ, June 89

.we can reconstruct salient features of the ideology or doctrine of poetics common to Vedic and other cognate traditions. Examination of certain Vedic data yields a new etymology of the names of the Muses in Greek and lexical pairs of verbal roots reconstructible for the three oldest branches of IE family poetic grammar distinguishes levels of sound and meaning, the author examines some of the devices which the Vedic poets deployed in their messages, to show that even when resolutely synchronic they are still part of a diachronic inheritance the next higher level is that of the formula finally some attention is given to the trad of obscurantism in Vedic and IE poetics, and to the anagrammatic or hypergrammatic level of the linkage of sound and meaning see 36 44 below .

44. WATKINS, Calvert The Indo-European background of Vedic poetics. *SP*, 8 WSC, Wien, 1990

[study of Dichtersprache is the study of what makes a verbal message a work of art — JAKOBSON] various poetic discourse strategies in Vedic explored from the comparative pt of view e.g., ring-compositions anaphora cataphora, discontinuous constituents and their mapping onto metrical structures (like wise inherited) also considered are features of the interplay of the next higher levels of formula and syntax, the trad of obscurantism in Vedic and IE hypo grammatical level of sound and meaning some poetic features wh contribute further to the comparative study, inaugurated by TOROKOV, of the figure of Ahi Budhnya see 36 43 above

37 METRE, ACCENT, MUSIC, RECITATION

1 ANGOT, Michel Un manuel de tonalite la Svara-siddhantacandrikā de Śrīnivāsadīksita

see 23 3 above

2 APTE, V M Some problems regarding Sāmagāna that await investigation a statement *BDCRI* 4, 1943, 280-295

3 BALASUBRAHMANYAM, M D Vedic accentuation and the PIE position *Proc 31 ICHSANA*, Tokyo, 1984, 179-180

4 BANDOPADHYAYA, S *Indian Music through the Ages - 2000 B C to the Present Era* Delhi, 1985, xv + 152 + 16 pl

5 BHARATI, H L N Quantification of intonation in the Rgveda

see 4 7 above

6 BHIMASIMHA VEDALANKAR Svarabhedad arthabhedah. *SS* 37 (1-4), *SSVV*, Varanasi, 1984

7 BHISE Usha Metres, ancient and modern *SP*, National Seminar on the Relevance of Sk in India today, CASS, Univ. Poona, 1989

Vedic vss made use of the music produced by voice modulation while cl Sk and Prakrit made use of music produced by the rhythmic variation of short and long syllables

8 BORA, Maitreyee A note on the use of *stobha* in Vedic music *SP*, 35 *AIOC*, Haridwar, 1990, p 119

on a middle pitch, the corresponding hand posture is at the high level)

Rev Harry FALK *ZDMG* 139 (1) 257-58 J B KATZ, *JRAS* 1990 (1) 184-85 S LIENHARD *AO* 49 177-78 David ROCHE, *J Soc Ethnomusicology* 33 (1) E R SREEKRISHNA SARMA, *ALB* 52, 248

25 HOWARD, Wayne The body of the bodiless *Gayatra* *IJJ* 30 (3) July 87, 161-173

(also *J Am Musical Soc* 1984) deals primarily with the text and structure of *Gāyatra* not with its musical execution

26 HOWARD, Wayne The *Dhurs* of the *Gayatra Saman* *B R Sharma Fel Vol*, Tirupati, 1987

27 HOWARD Wayne *The Decipherment of the Samavedic Notation of the Jaiminīyas* *Stud Or* 63 Finnish Or Soc, Helsinki 1988, xv + 330

(Foreword by A PARPOLA) '9 *Sāmans* analysed considers the relationship of Nampūtiri *Sāmans* to the Jaiminīya notation (that is) tries to find out the correspondence bet. the numeral notation (*Kaṭhuma Rāṇavanīya*) and the syllabic notation (Jaiminīya) of the *SV* chants Part I the chant analysis of Nampūtiri Jaiminīyas Part II the decipherment H concludes there was originally only one school of *SV* viz. the Jaiminīya, the pristine aspects of wh. have been preserved by the Nampūtiris possibly the Tamil chant was very similar to Nampūtiri Jaiminīya chant at one time the melodies or melody fragments wh. constitute this tradition date back to pre-Vedic times

Rev G H. TARLEKAR, *ABORI* 0 3.0-22

28 HOWARD, Wayne (ed) *Matralaksanam* IGNCA, Mot. Bon, Delhi 1989 xviii + 98

text transl. extracts from comm., notes ref to two oral traditions of South India *M* is a technical treatise belonging to *Kaṭhuma Rāṇavanīya śākhā* of *SV* treats not merely textual or notational form. cn but also chants as they were actually sung includes 127 musical descriptions of chant fragments (translators' post-script ancient Indian concept of time)

Sāmagāna from the pt of view of music .

17. DESHPANDE, Indu *Jāmitva* in the Sāma-chanting SP, Seminar, Sacrifice – Vedic and Avestan, VSM, Poona, 1985

jamitva = repetition of the same *Saman* or the Sama ending on the same pressing day this is to be avoided unless specifically prescribed

18. DESHPANDE, Prajna *Svarārtheyamastasūtri*
see 25 102 above

19. DEVASTHALI, G V (ed) *Svaramañjarī of Śrī Narasimhasūri* Res Unit Series 6, BORI, 1985, xlv + 199

20. GUPTA, Sudhir Kumar *Vaidika svara ātihāsika paripreksya men* (Hindi) SP, 35 AIOC, Haridwar, 1990, p 52

Vedic accent in the light of hist acceptance of the importance of accent for the interpretation of Veda is fairly late

21. HOWARD, Wayne *A Yajurveda festival in Kerala* (in) *Music East and West Essays in Honour of Walter Kaufmann* (ed Thomas NOBLITT), Pendragon Press, New York, 1981, 17-26

(the slower Samhita modes of Nampūtiri YV also pay no attention to conjuncts except where nasals or semi vowels are involved

22. HOWARD, Wayne *The music of Nambudiri unexpressed chant (aniruktagana)* *Agni* III (VBD IV 54 283), 1983, 317-321, 325

23. HOWARD, Wayne *Sāmaveda Ārcika recitation of the Nampūtiris* (in) *E R Sreekrishna Sarma Fel Vol*, 1983, 145-169

24. HOWARD, Wayne *Veda Recitations in Varanasi* Mot Ban, Delhi, 1986, X + 401 + tables, musical notes

RV (Sakala) and AV (Saunaka), YV (Taitt), the Madhyamīdina and the Kaṇva schools, recitation and analysis, SV (Kauthuma) transcriptions of selected *Samans*, the *Gāyatra* - (suggests the possibility that Paṇini's declaration "the udatta is high" may refer to the *mudra* associated with the accent. Altho' Bṛgvedins throughout India intone the udatta primarily

on a middle pitch, the corresponding hand posture is at the high level)

Rev Harry FALK *ZDMG* 139 (1) 257-58 J B KATZ *JRAS* 1990 (1) 184-85 S LIENHARD *AO* 49 177-78 David ROCHF, *J Soc Ethnomusicology* 33 (1) E R. SRIKRISHNA SARMA *ALB* 52, 248

25 HOWARD Wayne The body of the bodiless *Gāyatra*
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Rev G. H. TARLEKAR, *ABORI* 0 1-0-22

- 29 HOWARD, Wayne. Sāmavedic chanting in theory and practice *Paper*, IWVS, Harvard Univ, June 89

apart from the text itself the fundamental properties of a Sāmavedic chant are melody and rhythm (*Nāradaśikṣā* error in equating the seven numerals of the Kauthuma Rānayaniya notation with the seven tones of the secular scale the seven figures denote *mudhās* each of wh — more often than not — summons forth musical motifs consisting of seven tones) the rhythmic element is addressed by the *Mātrālakṣana*

- 30 HOWARD, Wayne The Veda tradition of Benares *Paper*, IWVS, Harvard Univ, June 89

. today the most characteristic recitation and chanting styles in Benares are Śakala *RV* (Maharashtra type), Madhyamdina *YV*, and Kauthuma *SV* (Gujarati type) Maharashtra *RV*-recitation typical traits are mid tone *udattas* and high tone *anudattas* (these traits appear to contradict the very meaning of these terms) Śaunaka *AV* and Kanva *YV* are recited in the same manner as this type of *RV* Madhyamdina *YV* completely ignores the accentuation of the text, it is probably for this very reason that such a large no. of *vikrtis* are practised by the adherents of this school Kauthuma *SV* indigenous to Gujarat is strikingly different from Kauthuma chant of South India and is confined to mainly three tones

- 31 Indian music traced to Vedas *AH* 4 (39), Aug 87, p 19

ref to the view of Chandrakant Prabhakar SARDESIMUKH as expressed in his DD entitled *Sāmavedic Basis of Indian Music*

- 32 JAIDEVA SINGH, Thakur Sāmavedic music *Swami Abhedananda Comm. Vol*, Calcutta, 1971, 495-500

SV-scale, *SV* notation components of *saman*, rhythm of *sāmun*, *saman* — the basis of *mūrchanā*, *jāti*, *rāga*

- 32A. JAIDEVA SINGH, Thakur A note on Sāmavedic music. *JIMS* 20 (1-2), Baroda, June-Dec 89

- 33 JETLEY, Indra Sen Vedic metres *Vedic Path* 49 (2-3), Dec 86; 57-63

. the rhythm in Vedas is *anuṣṭup* .

34 KANSARA, N M The Indian music in its sources in the Samaveda *Sambodhi* 12 (1-4) 1983 84, 31-34

35 KHOSLA, Inder Dev Music in Vedas *AH* 7 (80), Jan 91, 13-14

samagana—a collective singing—has a fixed and set form of music cast or mould no personal variation or colouring is permitted never sung to accompaniment

36 KIPARSKY Paul A compositional approach to Vedic word accent (in) *Anvrtadhara* (R N D Fel Vol), 1984, 201-210

37 KIPARSKY Paul Metrics and morphophonemics in the Rigveda. (in) *MSSk*, 1988, 93-122

38 KISHOR MISHRA Vaidikadandakavimarsah (Sk) *SP*, 34 AIOC Visakhapatnam 1989 2-3

dandakapatha = *prakri patha* of the Vedic *mantras* in the order of the performance of *smarta* rites

39 KRISHNACHARIAR, Hulgur The Indian musical scale its development and continuity *JMA* 1 (3) 1930, 157-167

arcika ga hika sam la

40 KUSHAL, Chittaranjan D Vaidika-chandamsi (Sk.) *KURJ* 23, 1989

41 LATH, Mukund Ancient Indian music and the concept of man *NCPAQJ* 12 (2-3), 1983

42 MAHADEVA SARMA SASTRI *Samagana kriyapadhati* (Hindi) Pandit Mahadeva Sarma Sastri Grantha Prakashan Samiti, Surat, 1984 130

43 MALAMOU, Ch Le Svadhya Recitation personnelle du Veda Inst de Civil Ind, Paris, 1977

44 MANOHAR Veda aura chanda (Hindi) *Veda Sarita* 7 (2) Sept 86, 51-52 57

45 MIGRON Shaul *The Rigvedic stanza as a syntactical unit A study of selected trimeter passages* DD, The Hebrew Univ, 1985

- 46 MISHRA, Ram Kishor Laukika samskrta chandon kā udgamasthala - Rgveda (Hindi) *MUSRJ* 12 (1-2), 1987, 1-5

RV as source of popular Sk metres

- 47 MITRA, Arati The *anustubh* in theory and in practice *SP*, 32 AIOC, Ahmedabad, 1985, 86-87

in Veda and *laukika śāstra*

- 48 MITRA, Arati A short survey of the metre Gāyatrī *SP*, 33 AIOC, Calcutta, 1986, 21-22

(in its extensive use in *RV* *G* stands next to *Trīṣṭubh* acc. to MACDONELL total no of vss in *G* is 2450)

- 49 MUKHOPADHYAY, Biswanath On the recitation of the 'Samidheni' verses *SP*, 33 AIOC, Calcutta, 1986, p 23

the recitation essentially reveals the following principles wh. uphold the necessity of reciting the vss , (1) The *Rk* vs and the fuel wood are the best oblations for the Fire god, (2) association of the performance with Soma, (3) the seers of the vss are Agni worshippers par excellence

- 50 MURTY, Rani Sadasiv *Vedic Prosody Its Nature, Origin, and Development* Vohra Publishers and Distributors, Allahabad, 1988, 184

some basic concepts of Vedic poetry *Arsi* metres, irregular metres prosodial variations restoration and transformation of historicity of Vedic prosody

- 51 NAVATHE, P D Kampa pronunciation *RV* X 74 4a
see 3 102 above

- 52 PANDIT, Vishnudeva Sankaneshvara *Samaveda Saviara Bhasabhasya* (Guj)

see 8 10 above

- 53 PERINU, Roberto *La musica dell'India, i fondamenti teorici e le pratiche vocali e strumentali attraverso i tempi* Zanibon Padova, 1983 198 + 1 pl

Foreword by O Botto ch 1 Pre Aryan and Vedic music
Rev Irma PIOVANO *LI* 33 307 309

54. POPLEY, Herbert A. *Music of India* Delhi, 1986 (reprint). vii + 173.

55. PRAJNANANANDA, Swami. *A Historical Study of Indian Music*. Mun. Man, New Delhi, 1981; xxxii + 438.

. (reprint of VBD II 37 S3) . RV (3000-2500 B C), *Nārādīya Śikṣā* (1st cent B.C.) .

56. PREMALATHA, V. *Music Through the Ages* Delhi, 1985; xxi + 397 + 32 pl.

57. RAJAGOPALA IYER, T. K. The music of the Sāmaveda chants. *JMA* 20, 1949; 144-151.

..(ref to *Rathantara sāman*)

58. RAJAGOPALAN, L. S. *Sāmaveda and Sangeetha* (Mal.). Guruvayoor Kshetra Navikarana Upaharagrantha, 1974.

59. RAJAGOPALAN, L. S. Studies in Sāma Veda - some problems encountered.

. see 9 9 above (1) where changes have been effected in the new Tanjore style of chanting (from the old Puthukode style); (2) probable explanations or justifications for the changes .

60. RAJAGOPALAN, L. S., HOWARD, Wayne A report on the pracheen Kauthuma Sāmaveda of Palghat. *JIMS* 20 (1-2), Baroda, June-Dec. 89.

..see 9 10 above .

61. RAMANATH DIKSHIT (ed.). *Ūhagana, ūhyagāna*. BHU, Varanasi, 1967.

..Introd, pp 1-52 .

62. RAM AVTAR VEER. *Music of India, 6000 B. C. to 1000 A. D.* New Delhi, 1986.

. Vol I : History and Develop. (pp 260 + 64), Vol. II (pp. 256 + 24 pl) ..

63. SAKSENA, Usha Devi. *Samgita Śāstra Lā utsa evam prācīna rūpa : Sāmaveda* (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 737-39.

SV—source of music SV chanters employ the seven *śaras* in the order *ma ga re sa ni dha pa* (cf *Naradya Śkṣa kruṣṭa prathana dvitīya tritīya caturtha pancama mandra atisvarya*)

- 64 Saman Chants (Bengali) (in) *Viśva Kośa* 21

gitirupa mantrah samari (Jaimi Mīmamsa Sutra 2.1.33) explains *Rathantarsama* and *Brhatsama* seven notes like *kruṣṭa* existed in Vedic times discusses *stobha* etc

- 65 SANKARANARAYANAN, S The scale of notes for Sama Gana *JMA* 4, 1933, 150–152

- 66 SANYAL, Ayodhyanatha *Vaidikasyararahasya*

- 67 SASTRI, Ayodhyachandradas *Visesasvarah* SP, 34 AIOC, Visakhapatnam, 1989, 275–76

same words show different accents *Paṇi* and *Pratīśakhya* do not help in determining the accent *yatra pade rupavikara viśeṣah arthaprakaraviśeṣaḥ sucajati tad eva udattasthanam paramparaya pi kvacid bahulyam*

- 68 SATYANANDA VEDAVAGISA *Svaravyavasthā* ki upkese se vedartha men dosa (Hindi) *Vedavani* 38 (10), Aug 86, 5–13, 38 (11), Sept 86, 9–14

ignoring accent affects Vedic interpretation unfavourably considers *purah, sakhya bhratra*

- 69 SCOTT, David C Music and the metaphysics of sound in the Hindu tradition *Sanskriti* 1 (1), Leonard Theological College, Jabalpur, 1988, 1–10

ref to Vedic accent musical interpretation of accent discusses fourfold *vak*

- 70 SHARMA B R (ed) *Gajatra-Vidhana-Sutra of Śunga*, with an anonymous commentary Hoshiarpur, 1971

belongs to Kaṭhuma Rāṇayanīya school

- 71 SHARMA, Mritasila (ed) *Svaravijñana* Allahabad, 1986, 104

- 72 SHARMA Naliniranjan *The Mechanism of Vedic Accents*, Manoranjana Publication, Guwahati, 1986, 5+82

- . 1 the meaning and scope of *nara*, 2 importance of *svara*;
3 the marking of *nara*, 4 the preservation of Vedic texts .

73. SHASTRI, Dasagranthi Venkatarama *Svaralakṣaṇam*.

74 SHASTRI, Dasagranthi Venkatarama. *Rgvedaghaṇasaraḥ-
Gaṇilakṣaṇam-Svaralakṣaṇam*

75. SIVARAMAKRISHNA SASTRI, K A (ed) *Svarasiddhānta-
candrikā of Śrīnāṣayajñan* KSV Tirupati Series 14, 1983; lxvii+
471.

76 SOHNEN, Renate *Rgveda and the computer*.
. see 4 55 above .

77. STAAL, Fritz Report on Vedic rituals and recitations.
(in) *Year Book of Am Philos Soc* , 1963, 607-611

78 STAAL, Fritz The search for meaning mathematics,
music, and ritual *American Journal of Semiotics*
Ital version in *Conos en a Religiosa*

79. STAAL, Fritz Moon chants, space fillers and flow of
milk. *E. R. Sreekrishna Sarma Fel Vol* , 1983, 17-30

. these chants belong to the *Agnicayana* as performed in the
Nambudiri trad . they, therefore, resort under the as yet un-
published corpus of *Jaiminiya SV* all these chants are trans-
mitted orally and learned by heart, together with their order,
distribution, interrelationships and ritual applications and uses..
one witnesses in these chants many strange forms, strange from
a linguistic pt of view, and also strange for anyone who is
looking for meaning, especially 'rel meaning' the structure
of these chants, both internally and in relation to each other,
corresponds to musical structure .

80. STAAL, Fritz Mantras and bird songs *JAOS* 105 (3):
Ingalls Fel Vol , 1985, 549-558

..mantras are older than lg itself they are the vestiges of
something diff from lg that originated for a diff purpose or in
response to a diff challenge It is not surprising, therefore, that
there are analogies in structure, function, and status bet. *mantras*
and bird songs many *mantras* and rites do not possess a
clear meaning or function also, there is no meaning or function
which rites can not possess.. (Indian sages have always been

SV—source of music SV chanters employ the seven *svaras* in the order *ma ga re sa ni dha pa* (cf *Naradiya Śikṣa*, *kruṣṭa prathama dvitīya tṛtīya caturtha pañcama mandra, atisvarya*)

- 64 Sāman Chants (Bengali) (in) *Viśva Kośa*, 21

gītirupa mantrah samant (*Jaun Mīmamsa Sutra* 2 1 33)
explains *Ratanta sama* and *Brhatsama* seven notes like *kruṣṭa*
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- 65 SANKARANARAYANAN, S The scale of notes for Sāma
Gana *JMA* 4, 1933, 150–152

- 66 SANYAL, Ayodhyanatha *Vaidikasvararāhasya*

- 67 SASTRI, Ayodhyachandradas *Visesasvarah* *SP*, 34
AIOC, Visakhapatnam, 1989, 275–76

same words show different accents *Paṇi* and *Pratitakhyas*
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viśeṣah arthaprakara viśeṣaḥ, sucajati tad eva udattasthanam
paramparaya pī kvacid bahulyam

- 68 SATYANANDA VEDAVAGISA *Svaravyavastha kī upkeśā*
se vedārtha men dosa (Hindi) *Vedavani* 38 (10), Aug 86, 5–13,
38 (11), Sept 86, 9–14

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- 69 SCOTT, David C Music and the metaphysics of sound
in the Hindu tradition *Sanskriti* 1 (1), Leonard Theological
College, Jabalpur, 1988, 1–10

ref to Vedic accent musical interpretation of accent dis
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- 70 SHARMA B R (ed) *Gayatra-Vidhana-Sutra of Sunga*,
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- 71 SHARMA, Mritasila (ed) *Svaravijñana* Allahabad,
1986, 104

- 72 SHARMA, Naliniranjan *The Mechanism of Vedic Accents*.
Manoranjan Publication, Guwahati, 1986, 5+82

- 1 the meaning and scope of *svara*, 2 importance of *svara*,
3 the marking of *svara* 4 the preservation of Vedic texts

73 SHASTRI, Dasagranthi Venkatarama *Svaralakshanam*

74 SHASTRI, Dasagranthi Venkatarama *Rgvedaghāṇasārāṅ-
Gāṇalakṣaṇam-Svaralakṣaṇam*

75 SIVARAMAKRISHNA SASTRI K A (ed) *Svarasiddhānta-
candrika of Śrīnivasayajvan* KSV Tirupati Series 14, 1983, lxvii+
471

76 SOHNEN, Renate *Rgveda and the computer*
see 4 55 above

77 STAAL, Fritz Report on Vedic rituals and recitations.
(in) *Year Book of Am Philos Soc*, 1963 607-611

78 STAAL, Fritz The search for meaning mathematics,
music, and ritual *American Journal of Semiotics*
Ital version in *Conoscenza Religiosa*

79 STAAL, Fritz Moon chants space fillers and flow of
milk *E R Sreekrishna Sarma Fel Vol*, 1983 17 30

these chants belong to the *Agicayana* as performed in the
Nambudiri tradition they therefore resort under the as yet un-
published corpus of *Jān nīya SV* all these chants are trans-
mitted orally and learned by heart together with their order
distribution interrelationships and ritual applications and uses
one witnesses in these chants many strange forms strange from
a linguistic point of view and also strange for anyone who is
looking for meaning especially real meaning the structure
of these chants both internally and in relation to each other,
corresponds to musical structure

80 STAAL, Fritz Mantras and bird songs *JAOS* 105 (3).
Ingalls Fel Vol, 1985, 549 558

mantras are older than *lg* itself they are the vestiges of
something different from *lg* that originated for a different purpose or in
response to a different challenge It is not surprising, therefore that
there are analogies in structure function, and status between *mantras*
and bird songs many *mantras* and rites do not possess a
clear meaning or function also there is no meaning or function
which rites can not possess (Indian sages have always been

eager to gain knowledge and insight from birds) . names of many *samans* inspired by birds

81 TARLEKAR, G H *The Saman Chants A Review of Research*

see 9 12 above

82 TARLEKAR, G H Some peculiarities of Sāman chants in connection with the fulfilment of desires SP, 2nd Seminar on Inst of Sacrifice, VSM, 1986

the technique of *stobhas* treatment of *viṣṭutis*

83 TARLEKAR, G H The svarasaptaka of Sāmagāna (in) *Navonmesah* (G Kaviraj Comm Vol), Varanasi, 1987, E 276-281

84 THAKUR, Sulabha Sāmaveda scale and evolution of Rāgas SP, 34 AIOC, Visakhapatnam, 1989, p 389.

notes of *SV* are of *bhairavi* scale

85 THITE, G U The doctrine of metres in the Veda. *ABORI* 68, 1987, 425-455

etymology of the word *chaṭas* no of syllables and metres, no of feet no of metres, metres and sacrifice, metres and Soma pressing metaphorical descriptions, metres and gods, metres and *samans*, metres and *vak*, henotheistic praise of some metres

86 TIWARI, Anant Sharan Apropos of the Vedic metre *viraj* (RV X 130 4-5)

see 3 168 above

87 TRIPATHI, Harishankar Sarvam chandomayam jagat. *MUSRJ* 9 (1), Jan-June 84, 75 80

88 TRIPATHI, Parasanath *Vaidika Svāra Avadhāna* (Hindi) Sundeep Prakashan, 1978, 16+240

89 TRIVEDI, Rewashankar Sāmagana *Rewashankar Trivedi Abhinandana Grantha*, Jan 1958, 10-12

. report of lecture with demonstration .

90. VINE, Brant. Rig-Vedic *vādata-* and the analysis of metrical distractions. *IJJ* 33 (4), Oct. 90; 267-275.

..the "laryngeal theory" is directly responsible for several imp. advances in our understanding of Vedic (and Avestan) versification concerns metrical distractions, in wh a transmitted long vowel or diphthong must be scanned not as a monosyllable, but as occupying two syllables

91. VIRASENA VEDASRAMA Veda aura mantrapāṭha (Hindi). *Lakshmanadatta Chaturveda Comm. Vol.*, Delhi, 1986; 40-44.

..udātta etc correspond to the three worlds, *pṛthivī*, *antarikṣa*, *dyu* mantra-recitation produces three colours — *udātta* (*śukla*), *anudātta* (*lohita*), *svarita* (*śyama*)..

92. VYAS, Madanlal *Vaidika Paramparā men Sāmagāna* (Hindi). Anand Prakashan, Varanasi, 1978

..Hindi transl of Rajyeshwar MITRA's Bengali *Vaidika Atiḥye Sāmagāna* (Sāma-chanting in Vedic Tradition)

93. YUDHISTHIRA, Mimamsaka. *Vedārtha men svara jñāna kī anivāryatā* (Hindi).

. see 30.155 above

38. LITERARY FORMS ; LITERARY CRITICISM

1. BANERJI, Suresh Chandra. Aspects of folklore in Sanskrit. *D. R. Bhandarkar Birth-Centenary Vol*, Calcutta, 1982; 166-173.

..in Vedic texts (from *Samhitās* to *Sūtras*) · dreams; evil spirits, *AV* medicine

2. BHAVSAR, S. N. *Āyurveda kī drṣṭi se sāhitya visayaka rasasiddhānta* (Hindi). *Parāmarśa* (Hindi) 5 (2), Mar. 84; 167-184.

. *rasa*-theory from the pt of view of *Āyurveda* evidence from *AV* and other Vedic texts.

3. BREGENHOJ, Carsten *Rgveda as the key to Folklore. An Imagery Experiment.*

..see 4, 9 above..

4 ELIZARENKOVA T Y TOPOROV, V N About the Vedic riddle of the *brahmodya* type (Russ) *Peremiologitscheskiye issledovaniya* Moscow, 1984, 14-46

see 38 5 6 below

5 ELIZARENKOVA T Y , TOPOROV, V N Zum vedischen Ratsel des Types Brahmodya (in) *Semiotische Studien zum Ratsel* (ed W EISMAN P GEZYBEK), Bochum 1987 39 73

see 38 4 above and 38 6 below

6 ELIZARENKOVA, T Y TOPOROV, V N L'enigme vedique du type *brahmodya* *Tel grain tel pair Poetique de la sagesse populaire*, Moscow 1988, 207-251

see 38 4 5 above

7 HAZRA R C The interpretation and history of two ancient Vedic *gailas* and their social and political interest (in) *Hazra Comm Vol* Kashiraj Trust Varanasi, 419 450

8 HAZRA R C The professional jesters of the Vedic age (in) *Hazra Comm Vol* Kashiraj Trust, Varanasi, 500-509

9 KAPUR Karmanarayan Samskrta sahitya men praksepa (Hindi) *Vedavani* 41 (7) May 89, 5 6

interpolations in Vedic *Samhitas* and *Up*

10 LIDOVA N R Ritual sources of the ancient Indian drama (Russ) *People of Asia and Africa* 6 1990, (in) *Indian Traditions Through the Ages* (ed R B RIBAKOV A N SANKAVICH), Ajanta Publ Delhi, 1990 85 107

(ref to VBD IV 38 27 = 50 190) *Natyasastra* mentions *puja* (and not *yajna*) non Aryan/*puja* (1st mill B C.) as the basis affinity of NS to agamic rituals considers Vedic evidence and evidence from Panini

11 MEHENDALE M A *Vaidika Vanmayatila prashnottare* (Marathi)

see VBD IV 38 31

Rev Sadashiv A. DANGE *JAS Bom* 54-55 235-39

- 12 STAAL, Frits *The Fidelity of Oral Tradition and the Origins of Science* (MKNW-Afd Lett, N S 49), North Holland Publishing Co, Amsterdam, 1986, 40

evidence of Vedic ritual and linguistics a paean to the truly remarkable achievements of Indian Pandits who have preserved enormously bulky texts orally for millennia and to those who during the last 1000 yrs B C created within this oral trad the sciences of ritual and grammar wh STAAL seems to regard as the prototype for all Indian sciences (India today is estimated to have about 30 million mss) (acc. to PINGREE Indian students learning maths and astronomy, while they certainly memorised some vss studied the full procedures and their justifications thro writing on dust boards and the like in this respect, the oral traditions of the ritualists and grammarians were aberrant)

Rev G B ZDMG 138 433 David PINGREE, JAOS 108, 637-38

- 13 THITE, G U Indian fables *Entretiens sur l'antiquité classique* 30, Fondation Hardt Vandoeuvres - Genève, 1984; 33-52

antecedents in Vedic lit e g Sarama (RV X 108)

- 14 TOPOROV, V N Some reflections on the origin of the Greek drama on the problem of Indo European background (Russ) (in) *Tekst Semantika i struktura*, Nauka, Moscow, 1983, 95-118

with ref to Indian drama

- 15 TOPOROV, V N The Veda and the Avesta sub specie of reconstruction of the Indo-Iranian proto text SP, Soviet Scholars, 6 WSC, Philadelphia, 1984, 150-160

(1) contribution to the reconstruction of fragments of the I Ir proto text about Mitra (2) contribution to the reconstruction of the scheme of the I Ir *ka and dha prototext

- 16 VIJAYAKUMAR, R Dramatic elements in the Vedic hymns *JMs Stud* 24 (1-2), Univ of Kerala, 1983 1-7

ref to samveda-suktas

- 17 WITZEL, Michael JB *palpulan* The structure of a brāhmaṇa tale

see 15 22 above

XI LINGUISTIC STUDY

39 LINGUISTIC STUDY OF THE RGVEDA

1 ANDERSON, P K The genitive agent in R̥gvedic passive constructions *Collectanea Linguistica (Adamu Heinz Fel Vol)* (ed F SLAWSKI et al), Wroclaw, 1986, 9-13

2 BHATTACHARJEE, N Archetype in the R̥gveda SP, 32
AIOC, Ahmedabad, 1985, p 4

discusses archetypal forms of Vedic lg and culture

3 BROCQUET, Sylvain Sur la strategie de'eloge dans le R̥gveda BEI 4 1986 (87), 215-253
(English summary)

4 DISTERHEFT, Dorothy The voice of the infinitive in the R̥gveda (in) *Current Progress in Historical Linguistics* (ed W CHRISTIE), North Holland Publ Co., Amsterdam, 1976, 107-127

5 DUNKEL, G E Remarks on R̥g Vedic enjambement BEI 1, 1983, 48-50

6 DUNKEL, G E Verse internal sentence boundary in the R̥g-Veda a preliminary over view (in) *Grammatische Kategorien Funktion und Geschichte* (ed SCHLERATH, RITTNER), Reichert, Wiesbaden, 1985, 119-133

7 ELIZARENKOVA, T Y About some archaic peculiarities of the R̥gvedic syntax (in) *Amrtadhara (R N D Fel Vol)*, Ajanta, Delhi, 1984, 125-132

the syntax of RV is characterized, first by rather frequent asyndeton and secondly by a prominent role of particles functioning as conjunction in compound sentences, besides one has to take into consideration sentence accent when dividing the text of RV into separate sentences

8 ELIZARENKOVA, T Y Prospects of studies in the " grammar of poetry " on the material of the R̥gvedic syntax SP, Soviet Scholars, 6 WSC, Philadelphia, 1984, 42-48

9 ELIZARENKOVA, T Y To the functions of language in the Rgveda (Russ) (in) *Problemy istoritsheskoj poetiki literatur Vostoka*, Moscow, 1988 293-309

10 ELIZARENKOVA, T Y About traces of a Prakrit dialectal basis in the language of the Rgveda (in) *Dialects dans les litteratures Indo Aryennes* (ed C CAILLAT), Paris, 1989, 1-17

11 ELIZARENKOVA, T Y Problems of a synchronic description of language and style of the Rgveda *SP*, IWVS, Harvard Univ, June 89

many extralinguistic factors need to be taken into consideration for a synchronic description of mutual interrelations between language and style of *RV*

12 ETTER, Annemarie *Die Fragesatze im Rgveda* Untersuchungen zur idg Sprach und kulturwissenschaft 1, de Gruyter, Berlin/New York, 1985, xiv + 287

(English summary) a complete documentation of interrogative sentences in *RV*

Rev J S KLEIN *Kratylos* 33 79 83 S MIGRON *IJJ* 31, 220-224 G B PALSULE *ABORI* 71 370 72 G J PINAULT, *BÉI* 3 10-13, *BSL* 83 (2) 129 37, R S *ZDMG* 137 (1) 203, D WEBER *IF* 93, 295 97

13 GONDA, J *The Medium in the Rgveda*
(= *VBD* IV 39 9)

Rev T Y ELIZARENKOVA *OLZ* 78 (6) 587 92

14 GONDA, J *Ellipsis, Brachylogy, and other forms of Brevity in the Speech in the Rgveda*

15 GOTO, Toshifumi Grammatical irregularities in the Rgveda, Book IV *SP*, 7 WSC, Leiden, 1987, p 57

Book IV of *RV* includes many original hymns of the family of Vamadeva — hymns that were not composed after ready made patterns

16 HALE, Mark Pronominal clitics and Wackernagel's law in the language of the Rgveda *Paper*, Meeting of AOS, 1985.

. see 39 17 below

17 HALE, Mark Notes on Wackernagel's law and the language of the Rgveda *Congill Mem Vol* (ed. C. WATKINS), de Gruyter, Berlin/New York, 1987, 38-50

(— 39 16 above) distinguishes the process wh moves interrogative and relative pronouns and adjectives into a pre-sentence complementizer slot (COMP) from that wh fronts single (sub) constituents to the left of COMP thereby weakly topicalizing them

18 HALE, Mark Diachronic sources and analogical extensions of final-vowel lengthenings in the language of the Rgveda. *SP, 1 WSC*, Wien, 1990

lengthening of *gha ha, abhi*

19 HEJIB AGERA, Alaka The particle *gha* in the Rgveda. *Ind Taur* 13, 1985-86, 73-79

(paper, 6 WSC) *gha* is not a meaningless particle (as generally suggested) *gha* is a particle of attention and concentration, it is a particle of syntactic logic

20. HETTRICH, H Zur historischen Syntax der nomina actionis im Rgveda Der "doppelte Dativ" *MSS* 43, 1984; 55-106

21 HETTRICH, H *Untersuchungen zur Hypotax im Vedischen*. de Gruyter, Berlin, 1988, xviii + 862

undertakes to examine and codify all subordinate clauses in *RV* acc to both formal and functional criteria I-II methodological introduction Central part of the book treats all possible types of Rgvedic subordinate clauses, e.g. Konjunktionalsätze, Relativsätze Ergänzungssätze synchronic study of syntax of a corpus based lg author wishes to set up major semantic distinction bet restrictive and non restrictive (appositional) clauses discusses in the final part of the book history and development of the Vedic relative clause and of its PIE antecedent

22 HOCK, H H (Pre) Rgvedic congruence of Indo-Aryan with Dravidian? Another look at the evidence. *Studies in the Linguistic Sciences* 14 (1), Univ of Illinois, 1984, 89-108.

- 23 HOENIGSWALD, Henry M Overlong syllables in Rgvedic cadences *JAOS* 109 (4) (*Bender Fel Vol*), Oct-Dec 89, 559-563

(considers Mandala II and X 164) discusses how successful various mechanisms are in forestalling overlength in the light of examples found

- 24 HOLLAND, Gary B Definiteness and relativization in the Rigveda (in) *Sense and Syntax in Vedic* Vol IV Panels of 7 WSC (ed J P BRERETON, S W JAMISON), Brill, Leiden, 1991

- 25 HUMBACH, H Vedic *indraś ca iayo* Old Avestan *Mazdāśca Ahurānho* *MSS* 41, 1982, 95-102

see 39 28 below also see *VBD* III 41 81 IV 39 34 (Ahuras in the *Gathas* are the predecessors of the Amēsa Spēntas)

- 26 JAMISON, S W Case disharmony in Rgvedic Similes
see 36 16 above

- 27 JAMISON, S W *Function and Form in the aya-formations of the Rig Veda and Atharva Veda* *Ergänzungshefte zur KZ-31*, Vandenhoeck und Ruprecht Göttingen 1983, 232

(substantially revised version of *VBD* IV 39 25) see 39 46 below

Rev A CHRISTOL *BSL* 80 (2) 113 14 T GOTO *IJJ* 31 303-321 Martin PETERS *Die Sprache* 30 (1C 30a IV) 39-40 G PINAULT *Kratylos* 29 47 51 Elmar SELBOLD *IF* 91 358-61

- 28 JAMISON S W *Vayav Indraś ca* revisited *MSS* 49, 1988, 13-59

see *VBD* III 41 81 IV 39 34 see 39 25 above and 39 29 below all explicit and disguised *vayav in iraś ca* constructions in *RV* can be related to *d* and *as* (considers *RV* V 40 7)

- 29 JAMISON, S W A disguised 'speech act' in the Rgveda *SP*, 8 WSC, Wien, 1990

progress in the study of Vedic syntax now comes primarily from two major sources (1) large-scale statistical study of word order and word order variation to produce a better

understanding of 'normal syntax', (2) close context based study of small deviations in familiar constructions, to produce a more nuanced understanding of syntactic limits the current study is a contribution of the second type considers *RV V 40 7* (*ma mam imam tava santam atre*) suggests that this phrase is a partial condensation of a speech act — I hereby (promise) I will be yours see 39 28 above

- 30 JEŽIĆ, Mislav The transfer of divine attributes in the *Rksamhita* *SP, 7 WSC, Leiden, 1987, p 66*

not a synchronic chaos of Kathenotheism but a clear diachronic development of Vedic pantheon where identical attributes of different divinities may point to different ages in which they played partially analogous roles (e g *Dyauf* — *Parjanya* — *Savitṛ* — **Andra*)

- 31 JHA, Tulakrishna *Rgveda ke kyajanta nāmadhātu* (Hindi) *SP, 32 AIOC, Ahmedabad, 1985, 288-89*

such *nāmadhātus* are profusely used in *RV* and other Vedic texts in *RV* employed 146 times occurrence of these forms in Hittite Gk, Latin, and Gothic indicates its ancient origin see 39 32 below

- 32 JHA, Tulakrishna *Rgvedīya nāmadhātu-eka vivecana* (Hindi) *SP, 33 AIOC, Calcutta, 1986, p 477*

see 39 31 above

- 33 KIPARSKY, Paul Metrics and morphophonemics in the *Rigveda*

see 37 37 above

- 34 KLEIN, Jared S *Rigvedic tu and su* *IE Studies IV, Harvard Univ, 1981*

(= *VBD IV 39 35*)

- 35 KLEIN Jared S *Atha, adha, and a typology of Rigvedic conjunction* *IE Studies IV, Harvard Univ, 1981, 389-431*

see 39 38 below

- 36 KLEIN, Jared S Sanskrit *ca*, IE *kwa*, and the semantics of coordinate conjoined structures in the *Rigveda*. *South Asian Review* 6 (3), Univ of North Florida, Jacksonville, 1982. 65-77

(in) *Studies in South Asian Lgg and Linguistics* ed. P. J. MISTRY cf. *VBD* IV 39 33 . see 39 38 below

37 KLEIN, Jared S The origin and syntax of the Rgvedic construction *ya-() ka / i / u ca* *MSS* 44 (K. Hoffmann *Fel* Vol 1), 1985, 105-121

also *SP* VII *Convegno intern di linguistici* Milan 1984, 39-40 see 39 39 below

38 KLEIN, Jared S *Towards a Discourse Grammar of the Rgveda* I 1-2 *Idg Bibliothek*, Carl Winter, Heidelberg, 1985, Vol 1, Part 1 465, Vol 1, Part 2 274

Vol I coordinate conjunction Part I Introduction, *ca, uta* Part II *u athā atho udha ad va api* deals with the typology of Rgvedic conjunction (1) explicit conjunction with five different basic semantic values (additive alternative consecutive causal adversative) (2) non-explicit conjunction (asyndeton iterative anaphora ellipsis comitative instrumentals employment of *mant* and *vant* stems) each section dealing with a specific particle or specific particles contains introduction and a systematic survey of the various categories of its or their employment see 39 35 36 above

Rev. H. HETTRICH, *Kratylos* 33 72-79 L. ROCHER, *Lg* 64, 144-47

39 KLEIN, Jared S The origin and syntax of the construction *ya-() ka / i / u ca* in the Rgveda. (in) *Linguistica e filologia*, (Proc 7 Internat. Conf of Linguistics Milan, 1984), Paideia, Brescia, 1987, 301-308

see 39 37 above

40 KLEIN, Jared S The two senses of the term 'anaphora' and their functional unity evidence from Rgveda *Hoeningwald Fel* Vol (ed CARDONA, ZIDE), Narr, Tübingen, 1987, 192-99

41 KLEIN, Jared S Syntactic and discourse correlates of verbinitial sentences in the Rgveda *SP*, 7 WSC, Leiden, 1987

also in *Studies in Sanskrit Syntax* (ed HOCK) Mot. Ban., Delhi 1989 123-43

42 KLEIN, Jared S On verbal accentuation in the Rgveda, *SP*, IWVS, Harvard Univ., June 89.

also *SP* 8 WSC Wien 1990 the features related to verbal accentuation in antithetical clauses wh OLDENBERG (1906) termed *Spannung* is best considered an intonational peak wh functions probably as a linguistic universal in short parallel structures this intonational feature belongs to *parole*, not *langue* and as such is optional

- 43 KULIKOV, L I An approach to the syntactic classification of Rgvedic verbs *SP*, 8 WSC, Wien, 1990

three principal classes acc to their syntax (1) mainly transitive (2) mainly intransitive (3) diffuse at least one of the functions of the root extends on *H and Schwebeablaut is the changing of the syntactic type of the verb

- 44 LAZZERONI R Frase nominale e ingiuntivo nel Rīg Veda *SCO* 32, 1982 (83), 277-83

the nominal phrase in *RV* expresses the same values as the injunctive this is why the verb 'to be' has no injunctive

- 45 LAZZERONI, R *Ser eta vaca* su una forma pronominale vedica *SSL* 25, 1985 (86) 43-49

considers *RV* X 95 2—*eta* near *vaca* an endless form

- 46 LUBOTSKY, A The Vedic *aja* formations *IJJ* 32 (2), April 89, 89 113

discusses 39 27 above L gives a detailed account of the contents of 39 27 discusses several points wh were either left out of consideration by JAMISON or on wh L disagrees with her conclusions

- 47 LUBOTSKY, A Nasalization of the final *ā* in the Rgveda *SP*, 8 WSC, Wien, 1990

suggests that the nasalization is due to protraction of the final *a* in some accentological contexts

- 48 MICHELINI G Struttura testo e imperfetto rigvedico. (in) *Diacronica, sincronia e cultura* (Luigi Heilmann Fel Vol) (ed E ARCAINI), Univ Cattolica, Brescia, 1984, 115 131

- 49 MICHELINI, G Va postulata per il Rīgveda la classe modale dell' ingiuntivo? *RIL* 119, 1985 (87), 47-59.

50 MIGRON, S The R̥gvedic stanza as a syntactical unit
A study of selected trimeter passages

see 37 45 above

51. NOLDEN, Winfried The ablative case in R̥g Veda SP,
Mah. Ved Univ, 2nd week-end seminar, Mar 85

Panini is correct in establishing the notion of separateness as
the central notion of ablative R̥gvedic ablative establishes the
notion of separateness bet locatum and relatum

52 PALSULE, G B, *Verbal Forms in the R̥gveda* — (Mandala
VI)

. (= VBD IV 39 43)

Rev T Y ELIZARENKOVA OLZ 81(1) 75 78 M, W ZDMG
135 (1), 200

53 PASSI, Alessandro, ORTOLANI BARLETTA, Lucilla L-
words in the R̥g Veda quantitative approach revisited SOL 3
(L Heilmann Fel Vol), Bologna, 1986 (87), 109-130

54 PORZIG, Walter Die Hypotaxe im R̥gveda 1 Die
durch das Pronomen ja charakterisierten Sätze und syntaktischen
Gruppen in den älteren Büchern des R̥gveda IF 41, 1932,
210-303

55. RAKESH CHANDRA *R̥gveda ke nipata niscayarthaka
caudaha nipaton k̄a adhyayana* (Hindi) Delhi, 1991, xxii + 329.
study of nipatas in RV see VBD IV 39 46

56 RAM GOPAL R̥gvedic compounds formed from *is kr.*
(in) *Jagannath Agrawal Fel Vol*, Ajanta, Delhi, 1982; 1-7

57 RATH, Saraju On the use of adverbial prepositions in
R̥gveda Xth Mandala SP, 35 AIOC, Haridwar, 1990, p 140

two classes of prepositions in Veda—(1) adverbial (2)
adnominal about 14 or 15 genuine adverbial prepositions are
used with verbs independently to convey the local meaning of
cases their use is however confined to accusative, ab'ative, and
locative cases

58 SCHLERATH, B Bemerkungen zum Gebrauch von
ubhā- 'beide' im R̥gveda (in) *Ainigma* (Helmut Rahn Fel,
Vol), F R Varwig, Heidelberg, 1987, 271-279

59 SHARMA, Hriday Ranjan *A Linguistic Study of the Second Mandala of the Rgveda* DD, BHU, Varanasi, 1974

see VBD IV 39 48

59A TRIPATHI, Banarasi *Rgvedīya Subantapadon ka Vyutpatticintana* (Hindi) Rajata-Jayanti Granthamālā - 11, Samp Sk Univ, Varanasi, 1990, 15 + 394

etymological study of Rgvedic *subanta* words

60 TRIPATHI, Bhagirath Prasad *Rgvedasamhitābhasayā bhasatattvasya svarūpam* (Sk) SS 37 (4), 1984

nature of the lg and linguistic principle of the RV.

61 VAVROUSEK, Petr Zur Frage der relativen Frequenz der Laute /l/ und /r/ im Rgveda (in) *Ben Schwartz Mem Vol*, Bibliothèque des Cahiers de l'Inst de Linguistique - 42, Louvain, 1988 589-598

62 WERBA, Ch H Prakritic word forms in the Rgveda-samhitā The case of *ṛ - i, a, u* SP, 8WSC, Wien, 1990

(ref to earlier work on the subject beginning with WEBER (1853) up to DEVASTHALI (1970 VBD III 39 3) attempts a survey of MIA Lautgesetze wh have left their traces in RV considers 28 words in this connection (A) old etymologies, e g *ogana- kuma gana kṛtana-, kuru*, etc (B) new etymologies, e g *kaśāṣa pramagunda itātas nicumpunda*, (C) Further evidence, e g, *lakata kṛkata gungā-, nir(i)ṣ-, udumbalā-*, etc

40 LINGUISTIC STUDY OF OTHER VEDIC TEXTS

1 ACHARYA, K C Linguistic remarks on some words in the first *kaṇḍa* of the Paippalada Samhitā of the Atharvaveda. *Orissa Hist Res Journal* 16 (4)-22 (1), 85-90

(= VBD III 40 2) 4 more Orissa mss. of AVP

2 ANDERSON, Paul Kent On the word order typology of the Śatapathabrāhmaṇa

see 17 8 above also see VBD IV, 41 2.

3 BHARADWAJ, Sudhi Kant. *Linguistic Study of the Dharmasutras* Manthan Publications, Rohtak, 1982

see VBD IV 40 4

4 CHAUBEY, B B Principles of nomenclature of Vedic mantras with special reference to the Aitareya Brahmana.

see 13 7 above

5 DIKSHA, Saroj *Aitareya evam Taittiriya Brahmanon ke Nirvacanon ka Adhyayana* (Hindi) Indo-Vision Ghaziabad / Delhi, 1988

a study of the etymologies in *AB* and *TB*

6 HALE, Mark Some observations on intersentential pronominalization in the language of the Taittiriya Samhita (in) *Sense and Syntax in Vedic* (ed S JAMISON J BRERETON), Panel, 7 WSC, Brill, Leiden, 1990

7 JAMISON Stephanie W *Function and Form in the -aya- formations of the Rig Veda and Atharvaveda*

see 39 27 above

8 JAMISON, Stephanie W Mantra glosses in the Satapatha Brahmana more light on the development of the Vedic verbal system

see 17 22 above

9 LOWE, R K *Language of the Taittiriya Brahmana*, Indo Vision, Ghaz abad, 1987, xii + 336

10 LUBOTSKY, A On the external sandhis of the Maṭrayani Samhitā *IJJ* 25, 1983 167 179

11 LUBOTSKY, A The Vedic -aya- formations

see 39 46 above

12 MANTRINI PRASAD Linguistic study of the Maṭrayani-Samhitā *SP*, 32 AIOC, Ahmedabad, 1985, p 14

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irregular

13. NARTEN, J. Zu einem Optativ im Śatapatha Brāhmaṇa. *MSS* 41, 1982, 127-137

ŚPB 5 5 1 6 *vy u duhyāt* instead of *vyuduhyāt* also general ref to the formation and use of the precativ, also considers *ūhati, gūhati vīduh*

14. OGUIBÉNINE, B. Studies in the Vedic hybrid Sanskrit. I. The language of the Bāskala-Mantra-Upaniṣad. *SP*, 8 WSC, Wien, 1990

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15. SIL, H. C. A study of the perfect verb-forms in the prose portions of the Tittirīya Samhitā of the Black Yajurveda school. *JAS* 27 (1), Calcutta, 1985, 27-42.

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16. THITE, G. U. Language and style of the Kātyāyana-śrautasūtra. *HSJIS* 1 (1), 1986, 245-254.

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17. TSUCHIDA, Ryutaro. Some remarks on the text of the Svetāśvatara-Upaniṣad.

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18. VAVROUŠEK, Petr. Zur quantitativen Analyse der Laute des Atharvaveda. *MSS* 49, 1988, 165-172 + 4 tables

19. VERPOORTEN, J. M. *Iti* in the Jaiminīya-brāhmaṇa and Sābara-bhāṣya

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20. YAJAN VIER. *The Language of the Atharvaveda*. Inter India Publications, Delhi, 1979, xv + 198

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2. ANDERSEN, P. K. Means of expressing a comparison of equality in Old Indic. *General Linguistics* 22, 1982, 172-184

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3. ANDERSEN, P. K. Die grammatische Kategorie Passiv im Altindischen. (in) *Grammatische Kategorien Funktion und Geschichte* (ed. B. SCHLERATH), Reichert, Wiesbaden, 1985; 47-57.

4. BALASUBRAHMANYAM, M. D. Vedic accentuation and the PIE position.

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5. BAMESBERGER, A. On the formation of Vedic *īj-a*. *General Linguistics* 22 (2), 1982, 104-106

6. BAMESBERGER, A. Zur Entstehung der vedischen Imperativ auf *-(s)ī*. *KZ* 96, 1982-83: 1-5

7. BANTI, Giorgio I clitici antico-indiani (in) *Problemi di analisi linguistici* (ed. P. BERRETONI), Cadmo, Rome, 1980; 9-42.

8. BANTI, Giorgio *On the Morphology of Vedic Gender-distinguishing Pronominals* Biblioteca di Ricerche Linguistiche e Filologiche - 16, Univ. "La Sapienza", Rome, 1984, 184.

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9. BARSCHEL, Bernd. Zur Vorgeschichte der altindischen eduplizierten Verbaladjektiv auf *-ī*. *Wiss. Beiträge der Univ. Jena* 34 (1), 1985; 115-119

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- 10 BARTHAURIA, A Ch The concepts of *hrasta*, *dirgha*, and *pluta* in Vedic and Sanskrit grammar SP, 8 WSC, Wien, 1990

different authors seem to vary considerably in their approaches to these grammatical concepts but they are in agreement so far as their fundamental aspects are concerned

- 10A BENEDETTI, M Über einige altindische Verbalabstracta mit *su* Prefix MSS 50, 1989 15-29

sunirmatha nirmathatah, sunidhā nihatah

- 11 BHATTACHARYA, Narahari, Dhvani (daivī vedavāk) vijñāna SP, 35 AIOC, Haridwar, 1990, p 70

ragakṣaram prathamaja rtasya TBr 2 8 8 5

- 12 BOHL, Susanne *Ausdrucksmitel für ein Besitzverhältnis im Vedischen und Griechischen* Bibl des CILL, Louvain, 1980 iii + 108

Rev H B ROSEN BSL 77 (2) 86-87

- 13 BONFANTE, G L'intonation syllabique grecque, balte, slave et vedique BSL 81, 1986, 374-376

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- 14 BRERETON, Joel P, JAMISON, Stephanie W (ed) *Sense and Syntax in Vedic* Brill, Leiden, 1991, 106

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- 15 CAILLAT, Colette Vedic and early middle Indian. *Paper*, IWVS, Harvard Univ, June 89

it is not an easy task to determine the immediate direct links bet the late Vedic and early MIA phenomena imp changes took place in the Prakrits cir 3rd cent B C

- 16 CARDONA, G Some neglected evidence concerning the development of abhinivṛta sandhi SII 13-14, 1987. 59-68

- 17 CARDONA, G Vedic tradition and descriptions of grammarians *Paper*, IWVS, Harvard Univ, June 89.

(scholars generally proceed on the assumption tacit if not explicit that Panini dealt with whatever *Saṁhita* texts he knew as works devoid of commentatorial tradition except for *Padapatha* whose status as a separate text has been called into question) according to C not only must Śakalya's *Padapatha* to *RV* be considered an independent text but Pāṇini accepted the principle adopted in works such as *Rkpratisakhya* that the *Padapatha* serves as the basis for deriving the *Samhitapatha* (*padaprakṛtiḥ samhita*), *Padapatha* itself represents a quite detailed grammatical analysis following definite principles—giving evidence of early dialect divisions in Indo-Aryan

18 CHATTOPADHYAY, Girindranath A study on the positional value of OIA pitch accent in the formation of a certain type of *tadbhava* words 5 *PWSC*, New Delhi 1985, 121–127

19 CHATTOPADHYAY, Sukumar A comparative study of some old Indo Aryan (OIA) and English vocables SP 74 AIOC, Visakhapatnam, 1989 248–49

the morphological char of OIA is organic (non isolating), inflectional (amalgamating) external inflecting and synthetic

20 CHAUBEY, B B Abbreviations and symbols used in Vedic texts SP, 32 AIOC, Ahmedabad 1985, p 8

21 CREVATIN, Franco Vedic minor (Ital) *Linguistica* 18, Ljubljana, 1978, 51–58

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22 DEOPIK, D V, STOLJAROV, A A [Die Entwicklung des Komplexes vedischer Namen anhand altindischer Texte verschiedener Periode] (Russ) *Etničeskaja onomastika*, Nauka, Moscow, 1984 109–119

23 DESAI, B N Vedic semantics *Veda-Pradipa* 2(7), p 16, 2(10) p 10

24 DESHPANDE, Madhav M Paninian reflections on Vedic infinitives on tumartha in Panini

see 25 95 above

25 DESHPANDE, Madhav M Vedic syntax a select bibliography (in) *New Horizons of Research in Indology*, CASS, Poona Univ, 1989, 29–48,

34 ELIZARENKOVA, T Y The Vedic language problems and prospects (Russ) *Aktual'nyje problemy izertsheniya jazykov Juzhnoj Azii Materialy Konferentsii*, Moscow, 1987, 70-75

35 ELIZARENKOVA, T Y *Fonologia diacronica delle lingue indoarie* Ed ital a cura di Antonio Sorrentino Naples, 1990, VIII + 273

36 ELIZARENKOVA, T Y *Language and Style of the Vedic Rsis* (Russ) Moscow, 1991

37 GAMKRELIDZE, Th Der altindische Konsonantismus im Lichte der "Glottaltheorie" (in) *Grammatische Kategorien. Funktion und Geschichte* (ed SCHLERATH, RITTNER), Reichert, Wiesbaden, 1985, 198-201

38 GONDA, J Some notes on the position of the attributive adjective in early Indian prose *BDCRI* 20 1960 303-318

39 GOTO, Toshifumi *Die 'I Prasensklasse' im Vedischen Untersuchung der vollstufigen thematischen Wurzelprasentia* Verlag der Oster Akad der Wiss, Phil-Hist Kl, SbOAW 489, Wien, 1987, 450

(DD Erlangen Univ)

Rev Gillian R HART *JRAS* 1988 (2) 440-42 Jared S KLEIN *IJ* 33 201-205

40 GRUNENDAHL, R Vedisch und Sanskrit (in) *Hochschulschriften zu Süd und Südostasien* (1959-1979), 1981 81ff

41 GUROV, N V Dravidian elements in the early Samhitas (Russ) (in) *Literatura i Kul'tura drevnej i srodnevakovoj Indii* (ed G ZOGRAF), Nauka, Moscow, 1987, 26-42

42 HAGER Berthold *Die Entwicklung des maya-Begriffes im Indo Arischen* Mersch, Freiburg/i B 1983, xvi + 226

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43 HALE, M 'Deictic fronting in Vedic prose' *Paper, Annual Meeting of LSA*, 1987

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26 DOGRA, Shyamlal Dr Siddheshwar Varma on Vedic usage *VJ* 22 (1-2), 1984 (87), 37-50

27 DUNKEL, G E *Āmreḍita* and iteration of preverbs in Vedic and Hittite *KZ* 95 (2), 1981 (82), 214-226

28 DUTTA, Indrani On the treatment of *y* in Old Indo-Aryan *JAS* 31 (1-2), 1989, 61-67.

ref to *Śiṣṭa* vi ws (*Yajñavalkya Ś.*, *Laghu Amoghānandī Ś.*, *Padyatmika Ś* *keśav* Ś *Pratynāsutra*)

29 DUTTA, Indrani Had Sanskrit a fricative *W*? *Anvikṣā* 12, Jadavpur Univ, Mar 89, 75-84

Indian views as gleaned from *Pratīśakhyas Vyākaranas*, etc. perhaps there were two diff types of semivowel *v* in Sk which could be represented by two symbols - *v* (labiodental) and *ṃ* (labiodental fricative semivowel)

30 ELIZARENKOVA, T Y Indoarijskie jazyki (Russ.). (in) *Chapters on the IE Lg Family* (Russ) (ed N Z GADZIEVA), Nauka, Moscow, 1981, 144-169

31 ELIZARENKOVA, T Y Zur Fakultativität und ihren Besonderheiten im Altindischen (Russ) (in) *Fakultativität in Sprachen* (Russ) Moscow, 1982, 36-42

32 ELIZARENKOVA, T Y *Grammar of Vedic Language* (Russ) Nauka, Moscow, 1982, 438

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Rev P VAVROUŠEK *Slovo a slovesnost* 44, 326-29

33 ELIZARENKOVA, T Y *The Vedic Language* (Russ) Nauka (Igr of the Peoples of Asia and Africa), Moscow, 1987, 181

34 ELIZARENKOVA, T Y The Vedic language problems and prospects (Russ) *Aktual'nyje problemy izertsheniya jazykov Juzhnoj Azii Materialy Konferentsii*, Moscow, 1987, 70-75

35 ELIZARENKOVA, T Y *Fonologia diacronica delle lingue indoarie* Ed ital a cura di Antonio Sorrentino, Naples, 1990, VIII + 273

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37 GAMKRELIDZE, Th Der altindische Konsonantismus im Lichte der "Glottaltheorie" (in) *Grammatische Kategorien, Funktion und Geschichte* (ed SCHLERATH, RITTNER), Reichert, Wiesbaden, 1985, 198-201

38 GONDA, J Some notes on the position of the attributive adjective in early Indian prose *BDCRI* 20, 1960, 303-318

39 GOTÖ, Toshifumi *Die "I Prasensklasse" im Vedischen. Untersuchung der vollstufigen thematischen Wurzelprasenita* Verlag der Öster Akad der Wiss, Phil-Hist Kl, SbÖAW 489, Wien, 1987, 450

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40 GRUNENDAHL, R Vedisch und Sanskrit (in) *Hochschulschriften zu Süd- und Südostasien* (1959-1979), 1981, 81ff

41 GUROV, N V Dravidian elements in the early Samhitas (Russ) (in) *Literatura i Kul'tura drevnej i srodnevakovojs Indii* (ed G ZOGRAF), Nauka, Moscow, 1987, 26-42

42 HAGER, Berthold *Die Entwicklung des maya-Begriffes im Indo Arischen* Mersch Freiburg/i B, 1983, xvi + 226

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43 HALE, M 'Deictic fronting' in Vedic prose *Paper*, Annual Meeting of LSA, 1987

44 HALE M The pragmatic effects of syntactic rearrangement in Vedic prose *SP IWVS* Harvard Univ, June 1989

45 HALLE M MOHANAN, K P [Lexical phonology of Vedic stress against P Kiparsky's lexical phonology of Vedic accent] *L In* 16 (1), 1985, 68-72

in Segmental phonology of modern English"

46 HART, Gillian R "Class I Present" subjunctive and middle voice in Indo European *BSOAS* 53 (3) 1990, 446-468

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47 HAUDRY, Jean *L'emploi des cas en vedique*

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48 HAUDRY, Jean Enonciation, texte et reconstruction. *BSL* 80, 1985 45 55

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49 HETTRICH H *Untersuchungen zur Hypotax im Vedischen*

see 39 21 above Untersuchungen zur idg Sprach und Kulturwiss NF 4 (mit Ausblick auf die Vorgeschichte der Relativsätze) thorough treatment of subordinate clauses of *RV* (evidence of 1028 hymns)

Rev Stephanie W JAMISON *JAOS* 110 535 36, W P LEHMANN *Dachronica* 5 (1 2) 207 17 Rudiger SCRMITT *Mundus* 25 (1) 23-24

50 HOCK, H H On the non automatic relationship between Vedic ablaut and accent *Papers from the Mid America Ling Conf*, Univ of Iowa, 1973, 11-32

51 HOCK H H Clitic verbs in PIE or discourse based on verb fronting? Sanskrit *sa hovaca gīrgyah* and congeners in Avestan and Homeric Greek *Studies in the Linguistic Sciences* 12 (2), 1982, 1-38

52 HOCK, H H (Pre-) Rig Vedic convergence of Indo-Aryan with Dravidian? Another look at the evidence *Studies in the Linguistic Sciences* 14 (1), 1984, 89-108

see 41 56 below

53 HOCK, H H Aspects of absolutive syntax in Vedic prose *Paper, Meeting of AOS*, New Haven, 1986

54 HOCK, H H Reduced clause and clause union absolutes and participles in Vedic prose (in) *Select Papers from SALA 7* (ed Elena BASHIR et al), Bloomington 1987 182-198

55 HOCK, H H Causes, passive agents, or instruments? Instrumental NPs with causatives in early and later Vedic prose (in) *Studies in Sk Syntax* (ed HOCK), Mot Ban Delhi, 1989, 71-93

(paper 9th SA Lgg Analysis Roundtable Cornell Syracuse Univ, June 1987)

56 HOCK, H H On early Indo Aryan and Dravidian Syntax (in) *Studies in Sk Syntax* (ed HOCK) Mot Ban, Delhi, 1989

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57 HOCK H H A critical examination of some early Sanskrit passages alleged to indicate dialectal diversity (in) *Studies in the Historical Phonology of Asian Lgg* (ed M C SHAPIRO, W G BOLTZ), Benjamins, Amsterdam, 1989

no cogent evidence for dialectal diversification in early Sk Vedic texts being concerned mainly with the correct performance of the ritual and the proper use of lg within that ritual, the lack of any clear evidence for dialectal diversification is not surprising altho early Sk. like any natural lg no doubt exhibited some dialectal differentiation evidence for that differentiation will have to be sought in terms of other data at an early period the speech of northern (or northwestern) Inda considered especially correct (Aa 15 Br 7 6 ŚPBr 3 2 3 15, 3 2 1 23 4 *Pancavimsa* Br 17 9) (cf RENOUE CHATTERJI DESHPANDE) acc. to H the passage in *Pañcaviṃśa*

Br must be considered of dubious relevance for any dialectological arrangements — that passage and the second passage from *ŚPBr* seem to be concerned with ritual purity rather than with differences in regional dialect. H considers other Vedic passages also discusses problem of retroflexion see 41 58 below

58 HOCK, H H Dialects, diglossia, and diachronic phonology in early Indo-Aryan (in) *Studies in the Historical Phonology of Asian Lgg* (ed W BOLTZ, M SHAIRO), Benjamins, Amsterdam 1989

see 41 57 above Vedic evidence considered evidence of *Śikṣas* and *Pratisakhya*s there are two varieties of Vedic recitation whose relationship to each other is such that the dentals of one variety are articulated roughly in the same position as the post dental *r* of the other variety discusses the question of Prakritisms and diglossia in Vedic (evidence for an early Vedic coexistence of a more conservative variety of lg (= Sk) with more developed varieties (= early forms of Prakrit))

59 HOCK, H H Coordination, subordination, and the question of finiteness in early Sanskrit 1989

as early as the Vedic period Sk had some kind of constraint against multiple finite verbs however, in syntactically conjoined structures each of the conjoined clauses is treated as a sentence in its own right and thus is permitted to have its own finite verb there is good evidence that this syntactic typology is in fact inherited from PIE the similarities bet early Dravidian and IA are more likely to reflect similar typological tendencies in SOV lgg than contact and convergence

60 HOCK, H H Chronology or genre? Problems in Vedic syntax *SP*, IWVS, Harvard Univ June 1989

it is reasonable to attribute differences in word order to genre rather than chronology see 41 61 below

6 HOCK, H H Some peculiarities of Vedic prose relative clauses *SP*, 8 WSC, Wien, 1990

several aspects of Vedic prose relative clause syntax appear to differ from both the earlier *mantra* lg and (some of) the post Vedic texts while a few of these may reflect hist change most seem to reflect difference in genre see 41 60 above

62 HOFFMANN, Karl Zur Aussprache von altindoar *a* (in) *Aufsätze zur Indoiranistik* (= *VBD* IV 85 66), 1976, 552-554

63 HOFFMANN, Karl *Vedica MSS* 41, 1982 61-94

64 HOFFMANN, Karl Zu den arischen Komposita mit vorderglied *su-* *Risch Fel Vol* de Gruyter, 1986, 196-203

two types (1) possessive compounds *su kṛatu* (2) compounds of determination *su kṛta*

65 HOLLAND, G A constraint on the position of the relative in Vedic Sanskrit *Paper*, 8th SA Lgg Analysis Roundtable, Univ of Illinois, May 1986

66 HOLLAND, G Definiteness and relativization in Vedic Sanskrit *SP*, 7 WSC, Leiden, 1987

67 HOOK, Peter Edwin Coexistent analyses and participant roles in Indo Aryan *Proc Conf on Participant Roles South Asia and Adjacent Areas* (ed A R K ZIDE et al) Bloomington, 1985, 264-83

68 INSLEER, Stanley Remarks on multiple preverbs in Vedic *Paper*, 9th SA Lgg Analysis Roundtable Cornell Syracuse Univ, June 1987

69 INSLEER, Stanley The Vedic causative type *japayati* *Warren Cowgill Comm Vol*, de Gruyter, Berlin, 1987, 54-65

studies hist develop of this poorly understood category built to roots in underlying *i* concludes that the older layer of such forms corresponds to presents in *ayati* *te* whereas the younger forms correspond to presents in *iyate*

70 JAMISON, S W Two problems in the inflection of the Vedic intensive *MSS* 42, 1983, 41-73

71 JAMISON, S W The Vedic passive optative and its functional equivalents a study in the syntax of the gerundive *JAOS* 104 (4), 1984, 609-620

72 JAMISON S W Brahmanā syllable counting, Vedic *śāś* skin, and the Sanskrit expression for the canonical creature *IJ* 29 (3) July 86, 161-181

But syllable counting gives no positive evidence for other Vedic pronunciations persisting into this period

73 JAMISON S W Linguistic and philological remarks on some Vedic body parts *Warren Congell Comm Vol*, de Gruyter, Berlin, 1987 66-91

studies the terms *asāṁ* (together with *śrī*) *kukṣi dhaman* and *kakṣa*

74 JAMISON S W Mantra glosses in the Śatapatha Brahmanā more light on the development of the Vedic verbal system

see 17-22 above

75 JAMISON, S W The quantity of the outcome of vocalized laryngeals in India (in) *Die Laryngalthorie und die Rekonstruktion des idg Laut und Formensystems* (ed A. BAMMESBERGER), Idg Bibliothek, Winter, Heidelberg, 1988, 213-226

76 JAMISON, S W Notes on negatives and infinitives in Vedic *Proc 8th East Coast IE Conf*, Harvard Univ, June 89

77 JAMISON S W Formulaic elements in Vedic myth *SP, IWVS* Harvard Univ, June 89

the author examines the verbal structure of myths related in Vedic prose texts looking especially at verbal formulae showing agreement across *śakṛ* boundaries a distinction drawn between two types of myth individual myths and vehicle myths introductory formulae of each discussed the narrative structure of Vedic myth compared with that of Vedic ritual

78 JAMISON, S W The tense of the predicated past participle in Vedic and beyond *IJ* 33 (1), 1990, 1-19

most forms of the predicated past participle have present value in Vedic author examines the situation as one finds it in early Vedic and traces it through Vedic prose to the early *Up*, comparing this with the Epic and Classical situation, it is

found surprisingly that the Vedic developments rather than showing a stately progress towards the classical situation, resulted in a syntactic dead end and that the classical usage can be more easily derived from a state of the language similar to Rgvedic usage

- 79 JAMISON, S W The syntax of direct speech in Vedic
(in) *Sense and Syntax in Vedic* (= 41 14 above.)

also *SP* 7 WSC Leiden 1987 also in 42 114 below

- 80 JASANOFF, Jay H *Stative and Middle in Indo European*,
Innsbrucker Beiträge zur Spw -23, 1978, 142

considers Vedic forms (author interprets the finite future forms of Vedic as back formations from participles of the type *śafyant-*, reviewer however points out that the fact that finite forms of the future in *RV* are rare, relative to future participles reflects nothing more than the fact that the basic Rgvedic means of expressing the future was the subjunctive indeed about a quarter of Rgvedic finite futures are semantically desiderative)

Rev Jared S KLEIN *Lg* 60 131 38

- 81 JOSEPH, Brian D A phonological solution to the syntax of Vedic negative particles *Paper*, 8th SA Leg Analysis Roundtable, Univ of Illinois, Urbana, 1986

also in *Studies in Sk Syntax* (ed H H Hock) Delhi, 1989 (42 114 below)

- 82 KORTLANDT, F Archaic ablaut patterns in the Vedic verb *Hoeningwald Fel Vol*, Narr Tübingen 198 219 223

on *gura* and *vrddhi* in *s* and root aoris *s*

- 83 KRISHNALAL Samskrita gadya kā adirupa — vaidika gadya (Hindi) *Kosala* 4 (1 2), 1982 83, 129 134

Vedic prose as the primeval form of Sanskrit prose

- 84 LAZZERONI R Su una preferenza del media per la coniugazione tematica in vedico *SSL* 22 1982, 119-32

- 85 LAZZERONI, R Dall'esorcismo alla proibizione Un contributo vedico all'etimologia indoeuropea (in) *Atti del secondo Convegno Nazionale di Studi Sanscriti* (ed O BOTTO), Torino, 1982, 45-48

ved anta // a lat Inter fere

86 LAZZERONI R Il vedico come lingua letteraria (in) *La formazione delle lingue letterarie* Firenze, 1983 81-91

87 LAZZERONI R Sistema verbale sanscrito e sistema verbale indoeuropeo le desinenze del congiuntivo vedico (in) *Scritti in onore di Riccardo Ambrosini* (ed E CAMPANILE et al), Giardini Pisa, 1985

88 LAZZERONI R *Sacr eta vaca* su una forma pronomi-
nale vedica *SSL* 25 1985 (86), 43 49

RV X 95 2 *eta* neben *vaca* e ne endunglose Form see
39 45 above

89 LEI OMCEVA M I Freie Variation von Zerebralen im
Ai unter den Bedingungen von spontaner Veränderung und Inter-
ferenzen (Russ) (in) *Fakultativitat in Sprachen* (Russ) Moscow,
1982 50 62

90 MAHATO Damodar *Vaidiki Prakriya of Bhattoji
Diksita with His Commentary* Mot Ban , Delhi, 1987 ix +
270

Rev B B CLAUBEY *HSJIS* 3 (12) 355 58

91 MAHULKAR D D Vaidika bhasa ane Samskrta bhasa
(Guj) *Shadhyaya* 21 (4) 1984 345 351

Ved c lg and Sk lg

92 MANESSY GUITTON Jacqueline Recherches sur la termi-
nologie du char en vedique en mycenien et chez Homère
Etudes indo europeennes 20 1987 1-17

93 MAYRHOFER M Welches Material aus dem Indo
Arischen von Mitanni verbleibt für eine selektive Darstellung?
(in) *Investigationes philologicae et comparativae* (Kronasser Fel
Vol ed Erich NEU) OH Wiesbaden 1982 72 90

94 MAYRHOFER M Fremdwort - Vulgarsprachliche Ent-
wicklung Achaismus? Zur Problematik vedischer Etymologie
AOAW (phil hist - KI) 12, 1985 (86), 117 123

apūpa from *apu-* *Hz pa*

- 95 MEENAKSHI, K Vedic infinitive and Pāṇini
 . see 25 196 above
- 96 MEHTA, H M Astrological bases of the sounds and the script of Vedic Sanskrit *SP*, 32 AIOC, Ahmedabad, 1985, p 441
- 97 MICHELINI, G Indicative lettone e ingiuntivo vedico osservazioni tipologiche (in) *Linguistica e Filologia*, VII Convegno internat di linguistici, Milano (Sept 1980), Paideia, Brsecia, 1985, 375-383
- 98 MICHELINI, G Preverbi e preposizioni in vedico et in lituano antico identità profonde - differenze superficiali *Studi Orientali e Linguistici* 3 (Heilmann Fel Vol), Bologna, 1986 (87), 315-336
- 99 MISHRA, Pradip Kumar Accentuation of *nam* (-in) compounds *SP*, 33 AIOC, Calcutta, 1986, p 488
- 100 MISRA, Satyī Swarup *The Old Indo Aryan a historical and comparative grammar* Vol 1 Varanasi 1991, xx + 184
- 101 MORGENROTH, W Zu den ai Nominalstämmen auf -āñc *Proc 4 W SC*, Berlin, 1986, 319-323
- 102 NARTEN, J Die vedischen Präsensstämme *hr̥naya*, *hr̥nīya* und verwandtes *MSS* 41, 1982, 139-149
 (ref to av *zaranāema* *zaranīmna* ai *īṣa* ia *īṣanā-*)
- 103 NAVATHE, P D *Sanim sasanāmsam* (Pan 7 2 69) and the Vedic data
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the thought is man's privilege, the word therefore is his
natural essence linguistic theology

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analysis the phenomenon as well as the term *pluti* *pluti* from the root *pli* (=to glide) and not from the root *plu* (=to swim) *pl ta svara* is a gliding vowel the gliding tone in *pluti* shd refer to the shifting pitch

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as a pure instrumental (compound) action noun.. the Dravidian past gerund, being also indeclinable, non-adnominal and basically copredicative, has provided the alien structural-functional new model for the prehistoric OIA gerund (instrumental action noun), the historical preterital sense of which can't be a spontaneous development.. see 42 244 and 245 below..

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Panini has fused grammar and lexicon in *Taddhita* section..
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37 MACDONELL, Arthur A *The Vedic Grammar* Indological Book House, Delhi 1989 (reprint), xi + 456

see 43 36 above

38 MAHATO, Damodar *Thak thikan ki vaijñānikatā* (Hindi)

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39 MAHATO, Damodar *Vaidiki Prakriya of Bhattoji Dikṣita, with Hindi Commentary*

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41 MISRA, Satya Swarup *The Old Indo Aryan a historical and comparative grammar Vol I* Varanasi, 1991, xx + 184

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42 MORGENPOTH Wolfgang *Lehrbuch des Sanskrit* (Revised and enlarged ed of *VBD IV* 43 145) 1977

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43 MULLER, J -C Recherches sur les premières grammaires manuscrites du Sanskrit *BEI* 3, Paris, 1985 (86), 125-144

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44 OGAWA, Hideyo The concept of *nyama* in Indian grammarians (Jap) *Tetsugaku* 37, Hiroshima, 1985; 131-146

44A PALSULE G B A glimpse into a pre- Pāṇinian view about vikaranas *S D Joshi Fel Vol*, Ann Arbor, 1991; 283-288

45 PANDEYA, Vijay Bhaskar *Vaidika Dhvanivijñāna*
see 41 111 above

46 PATASKAR, Bhagyalata An ordering principle (*anavakāśa*) in Indian grammatical tradition *Sambhāsa* 12, Univ of Nagoya, 1991 1 ff

(*paratva nityatva antarangatva aparadatva*—these are some ordering principles assumed by trad. Pāṇini nowhere uses the term *anavakāśa*, he does not explicitly prescribe any ordering principle except *para*) *anavakāśa* is accommodative type of ordering principle

47 RADICCHI, Anna Per una lettura di Pāṇini al livello della *Kaśikāvṛtti*
see 25 247 above

48 RAJAN, V S *A comparative study of two ancient Indian grammatical traditions (the Tamil Tolkappiyan compared with the Sanskrit Rk Pratisakhya, Taittiriya Prātisakhya, Aṭṭhaśāli Śikṣa, and the Astadhyayi)* DD, Penn Univ, 1981; xx + 478

(typescript) study confined to the areas of phonetics, phonology and morpho phonemics the two trad share some characteristics re their method of description the study proposes a 'galaxy model' for the ancient Indian gramm trad ..

49 RAMA SARAN DAS, Sant Sūtrakramanurupena vyakaraṇādhyaṇam āvasyakam (Sk) *Suryodayah* 60 (11-12), Nov-Dec 83 25-26

see 43 50 below

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necessary to study grammar acc to the order of the *sūtras*
see 43 49 above

51 RAU, W Einige textkritisch bemerkenswerte vedische Zitate in Patañjali's Vyakarana Mahābhāṣya *MSS* 44 (K Hoffmann Fel Vol I), 1985, 161-170

suggests that there was an archetype manuscript of P's *VMB*
readings in KIELHORN's ed of *VMB* are by no means definite
see 33 58 above also see 43 14 above

52 RAU W *Die vedische Zitate im Vyakarana Mahābhāṣya* AAWL Mainz Geistes und Sozialwiss - 1985, 4, Steiner, Wiesbaden, 1985, 105

see 33 59 above see 43 51 above

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53 RAU, W Ein weiteres, bisher nicht erkanntes vedisches Zitat bei Patañjali *MSS* 48, 1987, p 195

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54 SACHDEVA, Minakshi Samskrta vyakarana men prati-padikārtha (Hindi) *SP*, 35 AIOC, Haridwar, 1990 p 100

55 SAHOO, Sukhalata Gender consideration in grammar, *SP*, 34 AIOC, Visakhapatnam, 1989, p 258

56 SARMA, Narendra Nath Kāmarupa school of grammar and Panini

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57 SARMA RISHI, Umashankar, SARMA, Vina *Snataka Vaidika Vyakarana* Gokuldas Sk Granthamala 80, Varanasi, 1989, viii + 34

- 58 SATHE, M D Samskr̥ta vyākaranātīla saptamī vibhaktīcyā arthavīsayi kahī carcā (Mar) *VSMV* 1972, 1973, 115-122

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- 61 SHUKLA, J M On grammarian Vyādi *JASBom* 54-55, 1979-80, 171-185

V, perhaps a contemporary of Pāṇini ref to in *Rk Pratisakhya* author of *Samgraha* (as noted and praised by Patanjali) Vyādi has discussed grammatical philosophical, and semantic problems from many angles

- 62 SHUKLA, Rama Yatna Vyakaranaśāstrasyādvaitaparatvam (Sk) *SS* 39 (1-4), 1984-85, 163-172

- 63 SHUKLA, Sri Prakash *Pāṇiniya vyakarana evam Agnipurana men nirūpita vyakarana* (Hindi)

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- 64 SIVAKUMARASWAMY, M (ed.) *Vedabharati and Vedic Grammar*

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72. WHITNEY, W. D. *The Root Verb-forms and Primary Derivatives of the Sanskrit Language* [Mot. Ban, Delhi, 1991; xiv + 250

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73. YAGI, Toru. *Le Mahābhāṣya ad Pāṇini 6 4. 1-19*. Publ. Inst. Civil. Ind. - 50, Collège de France, Paris, 1984; viii + 145.

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74. YAGI, Toru. *Le Mahābhāṣya ad Pāṇini 6 4. 22-57: un essai de traduction*. *Bull. of Cultural and Natural Sciences* 14 onwards, Osaka Gakuin Univ., Osaka, 1986 onwards.

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13. BRIQUEL, Dominique. Some remarks about the Greek god Hermes. *The Mankind Quarterly* 26 (1-2), Washington-DC, 1985; 75-97.

..if one considers the general idea of a "social god", Hermes, seems to be a fairly accurate counterpart to Aryaman.. (how

ever, unlike Aryaman H does not preside over marriage H does not play a central role in liturgy) Vedic god Bhaga may also well lend himself to comparison with H [DUMÉZIL's tripartition is somewhat marginal in Gk thought, therefore, the author examines another kind of comparison bet IE ideology and Gk data namely IE ideas about sovereignty] [in the hist of DUMÉZIL's thought tripartition appears first applied to the II area (1930) it appears extended out of this area only later (1938) it is systematically developed in Jupiter, Mars Quirinus]

14 BROUGH, John Mythological triads *The Times Literary Supplement*, 3 1 1975, 19-20

15 BRUNNER-TRAUT, E (ed) *Die fünf grossen Weltreligionen Hinduismus, Buddhismus, Islam, Judentum, Christentum*. Herderbucherei 488, 1981 (9th ed), 1981, 143

16 CALDAROLA, Carlo (ed) *Religions and Societies Asia and the Middle East* Mouton, Amsterdam, 1982 VIII + 688

Paul G HIEBERT India the politicization of a sacred society pp 289-331

17 CAVENDISH Richard, LING, Trevor O (ed) *Mythologie der Weltreligionen Eine illustrierte Weltgeschichte des mythischen religiösen Denkens* Rheingauer Verlagsgesellschaft, Eltville, 1985, 304 + illust

18 CHAKRABARTI C *Myth and Races of the World* New Delhi, 1985, 192

19 CHOKSY, Jamsheed K *Purity and Pollution in Zoroastrianism Triumph over Evil* Univ of Texas Press, Austin, 1989, xxix + 185

Rev W W MALANDRA *JAOS* 111 411

20 COSTA, Gabriele *Il dio d'oro in Grecia e in India lingua poetica e tradizione religiosa*

see 45 41 above

21 CREVATIN, F *Contributi sociolinguistici all storia religiosa Ricerche di storia sociale e religiosa* 15-16, Paideia, 1979, 77-94,

22. DENNY, Frederick M. ; TAYLOR, Rodney L. *The Holy Book in Comparative Perspective*. Univ of South Carolina Press, Columbia, 1986; 260.

..descriptive survey of world's major living religions.. transmission of sacred traditions among non literate peoples .

23. DERRETT, J. D. M. Gesetz und Moralität in orientalischen Religionen. (in) *Ethik der Religionen* (ed. C. H. RATCHOW), W- Kohlhammer, Stuttgart, 1980; 206-256.

24. DEXTER, Miriam Robbins. Indo-European reflection of virginity and autonomy *The Mankind Quarterly* 26 (1-2), 1985; 57 ff.

..ref to Vedic and epic mythology (the physical state of being a virgin was less imp than the concept of being in the youth of one's powers cf RV VI 49 Sarasvatī referred to as *kanyā* and 'wife of a hero') the linkage of autonomy with virginity was most imp in societies wh were not only patriarchal and warrior-centered but patrilineal as well, in these societies, *eternal* virginity represented an ingathering and inholding of energy

25. DILLMANN, F.-X Religions indo-européennes-Mélanges. *RHR* 195, 1979.

26. DONOVAN, P J. Do different religions share moral common ground? *Rel. Studies* 22 (3-4), Cambridge, 1986; 367-375.

27. DUBUISSON, D. Matériaux pour une typologie des structures trifonctionnelles. *L' Homme* 93, 1985: 101-121.

28. DUMÉZIL, G *Mariages indo-européennes* Payot, Paris, 1979; 344.

29. DUMÉZIL, G *Apollon Sonore et autres essais: 25 esquisses de mythologie*. Gallimard, Paris, 1982

30. DUMÉZIL, G *La Courtisane et les seigneurs colorés. Esquisses de mythologie*. Gallimard, Paris, 1983; 243.

31. DUMÉZIL, G. *The Stakes of the Warrior* Univ. of Calif. Press, Berkeley, 1985.

. ed with introd by Jaan Puhvel; transl by David Weeks of the first part of DUMÉZIL's *Mythe et Épopée*

32 DUMÉZIL, G *The Plight of a Sorcerer* Univ. of Calif Press, Berkeley, 1986

ed by Jaan Puhvel, transl by David Weeks sorcerers in uneasy league with demons

33 DUMÉZIL, G *The Destiny of a King*. Univ of Chicago Press, 1988, 155

English transl by Alf Hiltebeitel.

34 DWIVEDI, O P (ed) *World Religions and the Environment* Mot Ban, Delhi, 1989, viii + 462

(collection of 9 essays)

35 ELIADE, Mircea *The Myth of the Eternal Return, or Cosmos and History* Princeton Univ Press, 1954

(transl into English by Willard Trask) Rel in general is characterized by a "return to the origins" E sees this phenomenon in terms of "the sacred" (also M E s *Myth and Reality* transl by Trask, Harper Colophon Books, New York 1963)

36 ELIADE, Mircea *A History of Religious Ideas* Univ of Chicago Press, Vol I From the Stone Age to the Eleusinian Mysteries (transl by W R Trask), 1978, V + 489, Vol II From Gautama Buddha to the Triumph of Christianity (transl by W R Trask), 1982, 565, Vol III From Mohammed to the Age of Reforms (transl by Alf Hiltebeitel and Diene Apostotos - Cappadona), 1988, 352

ch entitled "Brahmanism and Hinduism" in Vol II, pp 48 ff

Rev James P McDermott (Vol. II), *JAOS* 103, 659-60, Stephen H Phillips *PEW* 36 (2) 177-84 R J Z Werblowsky (Vol I and II) *Hist Rel* 23 (2), 181-86

37 EULER, W Gab es eine indogermanische Gotterfamilie? (in) *Studien zum idg Wortschatz* (ed W. Meid), IBS 52, Innsbruck, 1987, 35-56

. (I. Die Bezeichnungen für "Sohn" und "Tochter"; II. Verwandtschaftsnamen bei Gottheiten in den idg. Sprachen) -- Old Indo-Aryan evidence..

38. FOY, Whitfield (ed.). *Man's Religious Quest: A Reader*. Croom Helm, London, 1970.

. (collection of 15 essays . deals with almost all religions of the world) . E. J. SHARPE "Religion in hist. perspective", U. SHARMA: "Theodicy and the doctrine of *karma*".. Hinduism: a basic and persistent affirmation of H has been that there are as many aspects of the truth as there are persons to perceive it.. H N C. STEVENSON "Status evolution in the Hindu caste system"..

Rev. : S. V. PANDE, *The Eastern Anthropologist* 34, 83-86

39. GINZBURG, Carlo. Mitologia germanica e nazismo : Su un vecchio libro di Georges Dumézil. *Quaderni storici* 57, 1984; 857-882.

a transl. of this article appeared in *Annales . Economies, sociétés, civilisations* 40 (1985), 695-715 with a response by DUMÉZIL in the same vol , 985-989

40. GROTTANELLI, Cristiano. Temi Duméziliani fuori mondo indoeuropeo. *Opus* 2, 1983; 365-389.

41. HASENFRATZ, Hans-Peter. *Die Seele. Einführung in ein religiöses Grundphänomen (mit ausgewählten Texte)* Theologischer Verlag, Zurich, 1986 ; 131.

42. HAUDRY, Jean . Comparative mythology and comparative philology. (in) *Homage Dumézil*, 1982; 17-23.

43. HAUDRY, Jean. Le religion cosmique des Indo-Européens. *LALIES* 6, Paris, 1984 (1988), 139-146.

..see 47.44 and 47.45 below..

44. HAUDRY, Jean. *Le religion cosmique des Indo-Européens*. Les Belles Lettres (Etudes 1-e - 2), Paris, 1987; 329.

..see 47.43 above and 47.45 below..

45. HAUDRY, Jean. The cosmic religion of the Indo Europeans. (in) *Edgar C. Polomé Fel. Vol*, Mouton - de Gruyter, Berlin, 1988, 225-233.

see 47 43 and 47 44 above

- 46 HEGDE, R D The infidel *Glory of India* 8 (1-4), 1984 (89), 25-32

the hist of the reformation movement launched by the infidel ranges from the Vedic period till the time of Śāṅkarācārya *Maṇḍūkāsūkta* (RV VII 103) provides the first indication of infidel elements (chanting of Vedic texts by priests is ridiculed) Brhaspati and Lokayatikas

- 47 HOLM, Nils G *Religious Ecstasy* Almquist and Wiksell, Stockholm, 1982, iv + 306

(based on papers read at the Symposium Abo, Finland, Aug. 26-28, 1981)

- 48 IKEDA, D, WILSON, B *L'avenir de l'humanité et le rôle de la religion* Ed du Rocher, Monaco, 1987, 359

- 49 JAKOBSON, R *Selected Writings VII Contributions to Comparative Mythology, Studies in Linguistics and Philology, 1972-1982* Mouton, Amsterdam, 1985 XXIII + 403

(ed by Stephen RUDY)

- 50 JAKOBSON, R The Slavic god Velesu and his Indo-European cognates (in) R J s *Select Writings VII*, Mouton, Amsterdam, 1985, 33-48

icf Vedic Varuna, Vala

- 51 JENSEN, Adolf E *Das religiöse Weltbild einer frühen Kultur* Stuttgart, 1948

(see VBD II 53 34) myths from many parts of the world wh contain the central idea that in primeval age a deity was slain and from its corpse then originated the edible plants deity frequently identified with the 'moon'

- 52 JETTMAR, Karl *The Religions of the Hindukush Vol 1 The Religions of the Kafirs The Pre-Islamic Heritage of Afghan Nuristan*. Aris and Phillips Ltd, Warminster, 1986. ix + 172

obvious Indo Aryan culture traits in the Hindukush

Rev. : Jürgen FREMDGEN, *IJ* 31, 329-332

53. JONES, William. *The Concept of Gods in Ancient World*. Eastern Book Linkers, Delhi, 1983; 79.

. (ed. with introd. by PUSHPENDRA KUMAR).. discussion of Hindu gods in the light of comparative rel ..

54. KELLEN, Jean. *Mazdā Ahura ou Ahura Mazda ? MSS* 43, 1984; 133-136.

55. KITAGAWA, Joseph. Religious visions of the end of the world. (in) *Gilgul* Worblowsky Fel. Vol., *Numen* 50-Suppl., 1987; 125-137.

. (K. mentions that Heinrich ZIMMER has traced the concept of the Cakravartin not only to the earliest Vedic, but also to the pre-Vedic, pre-Aryan trad. of India)..

56. KNOBLOCH, J. *Der Name der Kentauren*. (in) *Gunter Neumann Fel. Vol.*, IBS - 40, Innsbruck, 1982; 129-131.

57. KOSTER, Fritz. *Religiose Erziehung in den Weltreligionen: Hinduismus, Buddhismus, Islam* Wissenschaftliche Buchgesellschaft, Darmstadt, 1986; X + 348

58. KRAMRISCH, Stella ; OTT, J.; RUCK, D. A. P.; WASSON, R. G. *Persephone's Quest Entheogens and the Origins of Religion*. Yale Univ. Press, 1986, 257.

. (collection of already published papers).. round the theme : WASSON's identification of Soma with Fly-Agaric .

59 KREYENBROEK, G. *Sraoša in Zoroastrian Tradition*. *Orientalia Rheno-Traiectina* - 28, Brill, Leiden, 1985; xiii + 200.

. (DD-Leiden Univ, 1982) S described in the Middle Persian Sources as 'lord of this world' and vice-regent of Ahura Mazda on earth .

60. LIEBERG, Godo. The theologia tripartita as an intellectual model in antiquity. (in) *Essays in Memory of Karl Kerényi*, JIES Monograph 4.

61. LINCOLN, Bruce. *Priests, Warriors, and Cattle. A Study in the Ecology of Religions*. Univ. of Calif. Press, Berkeley, 1981; viii + 242.

"The Indo Ir priestly cycle 'The Indo Ir warrior cycle',
Indo Ir conflict of priests and warriors given features of
ecology serve to mould or shape culture, wh in turn seems to
mould or shape religion from similar generative ecological
features similar rel systems wd develop e.g religious systems
of some Nilotic tribes (Nuer Dinka, and Masai being the most
imp) and the reconstructed rel systems of the Indo Iranians
(CULIANU in his rev is sceptical about Remus vs * Yemo (twin)
Iir * Yama etc)

Rev F BADER *BSL* 79(2) 96-113, Ioan P CULIANU, *H st*
Rel 22, 196-98

62 LINCOLN, Bruce Mithra (s) as sun and savior (in)
La Soteriologia dei culti Orientali nell' Impero Romano (ed U.
BIANCHI, M J. VERMASEREN), Brill, Leiden, 1982, 505-526

63 LINCOLN, Bruce Places outside space, moments out-
side time (in) *Homage Dumézil*, 1982, 69-84

how to evade seemingly imposs ble (trick) conditions? --
examples from Veda

64 LINCOLN, Bruce Waters of memory, waters of forget-
fulness *Fabula* 23, 1982, 19-34

65 LINCOLN, Bruce Food and cosmogony an Indo-Euro-
pean theme *Paper*, 11 Internat Conf of Anthropological and
Ethnological Sciences, Vancouver, Aug 1983

66 LINCOLN, Bruce "The earth becomes flat" — a study
of apocalyptic imagery *Comparative Studies in Society and His-*
tory 25, 1983, 136-153

67 LINCOLN, Bruce *Myth, Cosmos, and Society Indo-*
European Themes of Creation and Destruction Harvard Univ
Press, Cambridge - Mass, 1986, XV + 278

how myth and society re inforce each other the individual,
society, and cosmos are linked in a single myth c system Vedic
evidence

Rev David BOUVIER *RHR* 205(2) 205-06, E COMPANILE,
BSL 82(2), 211-16, Brian K. SMITH *Hist Rel* 27, 419-23, Udo
STRUTYNSKI, *Hist Rel* 27, 414-19

68. LINCOLN, Bruce. Shaping the past and the future. *Times Literary Supplement*, 3. 10. 1986; 1107-8.

..(rev. of G. DUMÉZIL's *L'oubli de l'homme et l'honneur des dieux*, Gallimard, Paris, 1985) .

69. LINCOLN, Bruce. Kinship codes, social codes, and Indo-European myth. *Hist Rel* 26 (4), 1987; 422-426.

..rev. art. on 47.91 below..

70. LITTLETON, C. Scott. *The New Comparative Mythology. An Anthropological Assessment of the Theories of Georges Dumézil*. Univ. of Calif. Press, Berkeley, 1985.

..third ed. of VBD III. 47.79. Appendix in two parts added :
(1) Summary of major developments in the field since 1972;
(2) A revised version of "Je ne suis pas.. structuraliste" :
some fundamental differences bet. DUMÉZIL and LÉVI-STRAUSS..

71. LYLE, Emily B. Dumézil's three functions and Indo-European cosmic structure. *Hist Rel* 22 (1), 1982; 25-44.

. DUMÉZIL has explicitly disassociated his system of the three functions from any total cosmic scheme involving such basic dimensions as space and time (ELIADE, *A Hist of Rel Ideas*. The IEs were accustomed to cosmicizing space) . DUMÉZIL's claim that the concept of the three functions is exclusively IE is not valid; it is an archaic feature that has been more fully retained by IEs than any other peoples..

72. MAGGI, D. Sui teonimi Trebopala e Icoona nell'iscrizione lusitana del Cabeço das Fráguas. (in) *Problemi di lingua e di cultura nel campo indo europeo* (ed. E. CAMPANILE), Giardini, Pisa, 1983; 53-60.

..ref. Višpalā and Aśvins.

73. MALAMOU, Charles (ed.). *Lien de vie, noeud mortel : les représentations de la dette en Chine, au Japon et dans la monde indien*. Éd. de EHESS, Paris, 1988.

74. MANJESHWAR, Saguna. *Birth of the Gods*. India Book House.

Rev. : *Tol*, 8.9.74, 4; 6-7.

75 MASIH, Y. *Tulanatmaka Dharmadarśana* (Hindi) Mot. Ban, Delhi, 1985, 8 + 347 + 3

see 47 76 below

76 MASIH, Y. *A Comparative Study of Religions* Mot. Ban, Delhi, 1990, xiv + 399

(see 47 75 above) deals with living religions in India
Hinduism fourfold pillar of *karina samsara jnāna mukti*

Rev K K RAJA *ALB* 55 168-69

77. MAZUMDAR, B P Stages in the history of religious beliefs (till the sixth century A D) *BRMIC* 37 (4), April 86, 85-88

(serially) Vedic evidence

78 MERKELBACH, Reinhold *Mithras* Ham Verlag, Königstein / Ts, 1984, xvi + 412 + 168 ill

the origins of the Roman Mithras mysteries (god of the hunt, guarantor of contracts and agent of sacrifice of steer as a pre condition for the creation of world order) are probably to be sought in Old Iranian and Indian mythology see (VERMASEREN) *VBD* III 56 56

Rev Jürgen BRINKS, *Mundus* 21 (3) 216-17, Hans Georg GUNDEL *ZDMG* 137 (1) 129-31

79 MESLIN, Michel Recent French research in the history of religions *Hist Rel* 21 (3), 1982, 294-304

in Indo Ir religion work of G DUMÉZIL

80 MOMIGLIANO, Arnaldo Premesse per una discussione su Georges Dumezil *Opus* 2, 1983, 329-342

G D has responded to A M in *L'oubli de l'homme et l'honneur des dieux* Gallimard Paris 1985 pp 299-318

81 NARIMAN, Faribourz Some Indo Iranian godheads and their development (in) *Ultimate*, Bombay Univ, 1991, 143-151.

Ahura Mazda, Haoma, Mithra

82 NARTEN, J *Die Amesha Spentas im Avesta* OH, Wiesbaden, 1982, xii + 155.

Rev B SCHLERATH, *IJ* 28 152-57, SKJAERVE, *Kratylos* 28, 77-81

83 NIKOLAEV, S L STRACHOV, A B On the name of the thundergod in Indo European languages (Russ) *Balto-slavjanskije issledovanija* 1985, Moscow, 1987, 149-163

84 OBERHAMMER, Gerhard (ed) *Epiphanie des Heils Zur Heilsgegenwart in indischer und christlicher Religion* Publ of the De Nobili Res Library IX, Wien, 1982, 256

Rev R N D ABORI 69 400-01, Ed, *IJ* 27 (1) 77-78

85. O'BRIEN, Steven Dioscuric elements in Celtic and Germanic mythology *JIES* 10 (1-2), 1982, 117-136

examines the evidence for an IE transfunctional goddess and her twin offspring who appear in both hippomorphic and anthropomorphic forms in Celtic and Germanic mythology ref to Vedic *Asvinau*

86 O' FLAHERTY, Wendy Doniger *Dreams, Illusion, and other Realities* Univ of Chicago Press, 1985, 396

87 O' FLAHERTY, Wendy Doniger *Women, Androgynes, and other Mythical Beasts*

(= *VBD* IV 53 119) (rev continuation and its rel meanings and symbolic expressions as recorded in Hindu myths) develop of the author's investigations into the theme of power

Rev Holly Baker REYNOLDS *IJ* 25 (4) 281-83

88 O' FLAHERTY, Wendy Doniger *Other Peoples' Myths The Cave of Echoes* Macmillan Publ Co, New York, 1989, 196

89 OGUIBENINE, B Pratique d'une recherche semiotique en philologie et en histoire des religions *International Journal of Semiotics* 1, 1979, 305-348

90 OORT, Marianne Reflections of the divine? Female deities and females *Paper, Interdisciplinary Congress on Women*, Groningen, 1984, 1-9

deals with the position of women in Vedas, *MBh*, etc., etc

- 91 OOSTEN, J G *The War of the Gods the Social Code in Indo-European Mythology* Routledge and Kegan Paul, London, 1985, viii + 192

O rejects Dumézil's "trifunctional pattern" He stresses the preponderance of kinship terminology in the names and epithets of certain gods particularly the pattern whereby the chief deity is referred to as father (*Dyauh pitr* Jupiter), while others are defined as his siblings children spouses and consorts strife among the gods within the framework of kinship relations (O asserts that Brahmanas and Ksatryas were originally equal in status and that republics preceded and only gradually gave way to monarchies in India) see 47.69 above

- 92 PAGE, R I Dumezil revisited *Saga Book 20*, Viking Society for Northern Research, 1979

- 93 PANGBORN, Cyrus R *Zoroastrianism A Beleagured Faith* Vikas Publ House, New Delhi, 1982. xvi + 162

Rev Swami VEDARUPANANDA *BRMIC* 36 (10), 238

- 94 PANIKKAR, Raimundo *The Trinity and the Religious Experience of Man* Darton

Rev *Tol*, 5.5.74 4 2-5

- 95 PANIKKAR, Raimundo *Myth, Faith, and Hermeneutics*. Asian Trading Corporation, Bangalore, 1983. 500

discusses, among others the myths of Prajapati and Śunahśepa (it is necessary for every human being to have some kind of faith if you do not believe, you will not exist) the theory of *karma* is probably the result of a hist process of secularization from the Vedic and brahmanic conception of sacrifice to the general understanding of life itself as a kind of sacrifice

Rev V N DHAVALE *ABORI* 66 269-273

- 96 PARKHE, M S *The Universal Faith*. Pancha Sadhana Prachara Kendra, Poona, Oct 1978, 170

. (2nd rev ed, first ed in July 1978)

- 97 PARTOLA, A, HANSEN, Bent Smidt (ed) *South Asian Religion and Society* Studies in Asian Topics - 11, SIAS, Copenhagen, 1986, 262 + illust. + pl

..contains : Marjatta PARPOLA, "On the lg. of dress and personal appearance in domestic rites" (Vedic symbolism has flourished with formal elaboration in the conscious to an unusual extent, altho' deep roots in the emotional with links to physical experiences and mythical and cosmological parallels are maintained) . A. PARPOLA, "Jaiminiya texts and the first feeding of solid food".. "Evolution of ancestor ritual in post-Vedic times" ..

Rev. : Karel WERNER, *JRAS* 1988 (1), 213-14

98. PENNER, Hans; YONAN, Edward. Is a science of religion possible? *Journal of Religion* 52, 1972, 107-133.

..(recounting the hist. of definitions offered for the object does not in itself constitute a definition of that object)..

99. POLOMÉ, Edgar C. Some thoughts on the methodology of comparative religion, with special focus on Indo-European. (in) *Essays in memory of Karl Kerényi* (ed. POLOMÉ), JIES Monograph 4, 1984; 9-27.

100. PUHVEL, Jaan. *Comparative Mythology*. The Johns Hopkins Univ. Press, Baltimore, 1987, X + 302.

..study of the mythology of the IE peoples . Vedic India, Epic India, Ancient India, Epic Iran, Ancient Greece, Ancient Rome, Celtic myth, Germanic myth, Baltic and Slavic myth influence of DUMÉZIL's ideology on the treatment of Indian and Iranian mythologies treats specific themes . god and warrior, king and virgin; horse and ruler, etc. .. seeks to unravel the prehist. origins of IE mythological traditions..

Rev. : J. W. DE JONG, *IJ* 32, 206-03; Edgar C. POLOMÉ, *Hist Rel* 29 (2), 184-89.

101. RAM ANANT, L. B. *Racanātmaka sāhitya aurā mīthaka* (Hindi), *Gaganāñcala* 9 (1-2), 1986; 73-88.

..creative literature and myth.. considers Vedic evidence..

102. RAISCHOW, C. H. (ed.). *Ethik der Religionen : Ein Handbuch. Primitive, Hinduismus, Buddhismus, Islam*. Kohlhammer, Stuttgart, 1980; 511.

103. REETZ, Dankfried. Raymond Panikkar's theology of religions. *Rel. and Soc.* 15 (3), Sept. 1968; 32-54.

- 104 *Religions of India* Clarion Books, New Delhi, 1983.
308 + ill

(Foreword by KARAN SINGH)

- 105 REYNOLD, Frank Toward a history of religions in South and Southeast Asia *Religious Studies Review* 7, 1981; 228-233

contains brief interpretative summary of Paul Mus's view (Paul Mus, *Barabudur*, 2 vols, Hanoi, 1935 first vol serves as a long introduction to Buddhism in the context of Brahmanical thought)

- 106 RIES, Julien (ed) *Symbolisme dans le culte des grandes religions* Centre d'Histoire des Religions, Louvain, 1985, 380

- 107 RIES, Julien et al (ed) *L'expression du sacré dans les grandes religions* Centre d'Histoire des Religions, Louvain, 1983

- 108 RULAND, Vernon *Eight Sacred Horizons The Religious Imagination East and West* Macmillan Publ Co, New York, 1985, 240

Primal, Sino Japanese, Hindu, Buddhist, Judaic, Muslim, Christian, Humanist

- 109 SANDERS, N K The religious development of some early societies (in) *Origins of Civilization* (ed P R S) OUP, 1979, 103-127

- 110 SAYERS, William Fergus and the cosmogonic sword *Hist Rel* 25 (1), 1985, 30-56

ref to *Puruṣasūkta*, *Aśvamedha* *Puruṣameśha*

- 111 SAYERS, William The mythology of Loch Neagh *The Mankind Quarterly* 26 (1-2), 1985, 111-135

ref to Vedic *Aśvamedha* body fluid—tears, spittle, mucus, sweat, milk, blood semen, urine—are highly charged symbols. (in f n ref to DUMÉZIL's view on Muṣgala legend—RV X 102)

112. SCHLERATH, B. [Contributions on Old Iranian mythology]. (in) *Wörterbuch der Mythologie* (ed. H. W. HAUSTIG) IV, 1974-83.

..from Apam napāt (p. 272ff.) to Zurvan (p. 478)..

113. SENIOR, Michael (ed.). *Illustrated Who's Who of Mythology*. Macmillan Publ. Co., New York, 1985; 224.

. (consulting ed : Geoffrey PARRINDER).. contains more than 1100 entries..

114. SHAPIRO, Michael. Neglected evidence of dioscurism (divine twinning) in the old Slavonic pantheon. *JIES* 10 (1-2), 1982; 137-165.

..the Slavic mythological names Volos and Veles interpreted as an instantiation of the IE divine twin myth..

115. SHARMA, Arvind (ed.). *Women in World Religions*. SUNY Press, Albany, 1987; 302.

..Ch. on Hinduism by Katherine YOUNG . deals with the issue of women in relation to asceticism, meditation, and enlightenment (emphasized in the classical and medieval texts) in contrast to the role of women as wives and mothers in the ancient period, when the family was emphasized more in the Vedic period..

Rev. : Winnifred A. TOWN, *PEW* 38, 452-55

116. SHRIMALI, K. M. Religion, ideology, and society. 49 *PIHC*, Karnataka Univ., Dharwad, 1988 (89); 59-102.

..(pres. address, Ancient India section).. four phases of the methodology of "science of rel." (1) up to 1910 - pre-Durkheim-Weber phase; (2) 1910-20 - Durkheim, Weber, (3) 1920-50 - Functionalism : Radcliffe Brown and Malinowski; (4) since 1950 - structuralism (Levi-Strauss).. since 1960, significant strides in the study of prehist. period of Indian hist. .. *Hist. rel.*, Vedic rel (work still influenced by MAX MÜLLER's approach).. ecological approach to rel. and a plea for geography of rel. ..

117. SINHA, Harendra Prasad. *Dharma-darśana ki Rūpa-ṛ rekḥā* (Hindi). Mot. Ban, Delhi, 1988 (4th ed.); 23+173.

..the outline of the science of rel. ..

118 SINHA, Raghuvir *Family to Religion* National Publishing House, New Delhi, X + 222

Rev Dipali DANDA *J Anthropol Soc* 16 285-86

119 SIRIWARDENA, R (ed) *Equality and the Religious Traditions of Asia* St Martin's Press, New York, 1987, 173

120 SMITH, Brian K Myth, religion, and the real world. *The World and I*, July 1987, 558-567

121 SMITH, Brian K *Reflections on Resemblance, Ritual, and Religion* OUP, New York, 1989, xvi + 265.

1 Making connections Hinduism and Vedism, 2 Constructing Vedism 3 Ritual and reality, 4 The ritual construction of being, 5 The organization of ritual knowledge, 6 The organization of ritual practice 7 Ritual hierarchy, substitution and equivalency 8 The destiny of Vedism presents the specifics of Vedism and Hinduism overview of Vedic rel and its broader theoretical and comparative issues

Rev M BIARDEAU *IJ* 34 78-83, Peter SCHREINER, *BSOAS* 53 (2) 360-62, Karel WERNER *JAOS* 1989 (2) 346-48

122 SMITH, Huston *Harmony of Religions* *Pr Bh* 94, Aug 89, 455-459

(1) ethical similarities what we shd do four aspects of life wh if not kept under control can wreck ruin and havoc Force Possession Spoken Word Sex (2) what we should be — human virtues (positive aspect) humility charity veracity, (3) 'thou shalt not bear false witness' (4) 'thou shalt not commit adultery' (a) all religions affirm that Ultimate Reality is a unity, (b) all religions declare that Reality is 'more', (c) all religions say that God or Reality remains to the very end a mystery

123 SMITH, Jonathan Z *Imagining Religion From Babylon to Jonestown*, Chicago Univ Press, 1982

(the labor of theologians is the object of study for the historian of rel.) in the introduction there was no Hinduism before scholars so constituted it as a rel (cf 47.125 below)

124 SMITH, R Morton. Historical method in the study of religion (in) *On Method in the History of Religions* (ed James S HELFER), Washington Univ Press, Middletown, Conn, 1968

author argues that the hist approach to the study of rel necessarily excludes harboring the possibility of divine intervention in human affairs (no *apauruseyatva*)

125 SMITH Wilfred Cantwell *The Meaning and End of Religion A Revolutionary Approach to the Great Religious Traditions* Harper and Row San Francisco, 1962

cf VBD III 47 115 Hinduism is a concept wh. the Hindus certainly did not have Whether the Hindus had a concept and word homologous to our religion is also dubious (also cf VBD III 48 232) The earliest mention of Hinduism in the modern sense of the word is found in an English work published in 1829 acc to W C S there is no Hinduism apart from Hindus there was no Hinduism as such before scholars so constituted it as a rel (cf 47 123 above)

126 SPARTZ E *Das Wappenbild des Herrn und der Herrin der Tiere* DD, Munchen Univ, 1964

127 STAAL, Frits Substitutions de paradigmes et religions d'Asie *Cahiers d'Extrême Asie* 1 1985, 21-57

128 STAAL, Frits The sound of religion *Numen* 33, 1986, 33-64, 185-229

129 STRUNK, K Vater Himmel — Tradition und Wandel einer sakralsprachlichen Formel *Gunter Neumann Fel Vol*, IBS 40 Innsbruck 1982 427-438

Gk Ved c Italc

130 SUDHI Padma An encyclopaedic study on circumambulation *ABORI* 65, 205-226

131 SUTHERLAND Stewart (ed) *The World's Religions* Routledge, London, 1988 xiv + 995

132 TIWARI, Kedar Nath *Comparative Religion* Mot Ban, Delhi, 1983, xii + 225

(reprint 1990) considers Hinduism among others

Rev Madhavi KOLHATKAR *BDCRI* 46 191 92

133 TOPOROV, V N [Concerning Iranian influence on Siberian and Central Asian Mythology] (Russ) (in) *The*

Caucasus and Central Asia in Ancient Times and the Middle Ages
(Russ) Moscow, 1981 146-162

on Mithra and Ahura Mazda in these cultures

134 TRIPATHI G C Indo European elements in Greek and Indian mythologies *Vajapeya K D Bajpai Fel Vol*, Agam Kala, Delhi, 1987 297-302

135 VAN DEN BOSCH L P Representation of gods *Visible Religion* 2 1983 VII-X

136 VELIATH DOMINIC *Theological Approach and Understanding of Religions* Jean Demelon and Ramundo Panikkar *A Study in Contrasts* Bangalore, 1988 xvi + 407

137 VERMA Rajendra *Comparative Religion Concepts and Experience* Intellectual Publishing House, New Delhi, 1984, viii + 165

ref to Hinduism concepts like sin monotheism life after death karma

138 *Vie et servie dans les civilisations orientales* Acta Orientalia Belgica Ed Peeters Louvain 1983, 296

essays on life and death heaven hell the other world etc in oriental civilisations two papers deal with Indian thought (also *L'enfant dans les civilisations orientales* Acta Or Belgica 1979)

139 *Viśva ke Vividha Dharma* (Hindi) D E I Deemed Univ Dayalbag 1984 4 + 2 + 158

among 20 essays Ved c rel Hindu rel rel thought in the systems of Ind ph los

Rev R N D ABORI 70 338

140 VON STIETENCRON, H A note on Surya worship and the Iranian cult of Mithra *Bh Vid* 45-47, 1985-1987, 13-22

poss b lity of us ng Indian texts on Sun worship as a source of nformat on re the cult of Iranian god Mithra

141 WADIA Jal K Are we Zoroastrians fire worshippers ? *Pr Bh* 92, Nov, 1987, 426-431

..Zoroāstrians are truly the worshippers of Divine Fire as the Divine Spark of Ahura Mazda..

142. WHALING, Frank (ed.). *World's Religious Traditions: Current Perspectives in Religious Studies*. Clark, Edinburgh, 1984; VIII + 311.

..(Essays in honour of Wilfred Cantwell SMITH)..

48. INDIAN RELIGIONS AND MYTHOLOGY : HINDUISM

1. AALTO, Pentti. On the development of Indian religions as reflected by non-religious literature. *Stud. Or.* 64, Helsinki, 1988; 183-194.

2. ABHISHEKI, Janaki. *Religion as Knowledge. The Hindu Concept*. Bombay, 1988; 371

..popular manual on *sanātana dharma* .

3. ADILAKSHMI, S. A. F. Mother worship in India *J Soc Res* 23 (1), 1980; 17-24.

4. AGEHANANDA BHARATI. Authenticity and lineage in Indian religious transmission and transaction. *Bh Vld.* 45-47, 1985-87; 163-180.

5. AGRAWALA, P. K. *Goddesses in India*. Abhinav Publication, New Delhi, 1984; xiii + 145 + pl.

..in proto-hist. and Vedic periods..

6. AIYANGAR, Narayan. *Essays on Indo-Aryan Mythology*. New Delhi, 1987 (reprint); xv + 639.

7. ALSTER, Bendt; LINDNER, Christian (ed.). *Gads Religionshistoriske Tekster*. G. E. C. Gad, Copenhagen, 1984; 520.

..Anthology of rel. texts .India (Vedism and Brahmanism; Hinduism; Buddhism, Jainism)— by C. LINDNER, pp. 98-169..

8. AMALADASS, Anand (ed.). *Philosophy of Religion in Hindu Thought*. Sri Garib Dass Oriental Series-93, Indian Books Centre, Delhi, 1989.

9 APPASAMY, A J (ed) *Selections from Hindu Religious Literature* Mittal Publications, Delhi, 1987, xi + 148

10 AROLE Meera Kurma (tortoise) in literature and archaeology *JOIB* 36 (1-4), 1986-87, 247-255

tortoise endowed with divine qualities in the Vedic period gradually became a deity in later period identification of Kūrma with Prajapati Varuna Surya etc (*VS ŚPB TA*) imp of Kurma in various sacrifices K as *avatara* of Viṣṇu

11 ARORA, U P *Motifs in Indian Mythology Their Greek and Other Parallels*

⇒ *VBD* IV 53 3

Rev Lallanji GOPAL *JGJKSV* 36 291-93

12 BAARTMANS Frans *Āpah the Sacred Waters An analysis of a Primordial Symbol in Hindu Myths* Mot Ban, Delhi, 1990, xii + 363 + 6 pl

13 BAHADUR MAL What is Hinduism? *AH* 1 (3), 14-16, 1 (4), 14-16

14 BAILEY, G M The significance of the divine eye as a means of spiritual vision in ancient Indian religion *J Studies in Mysticism* 2 (1), 1979, 86 94

15 BAILEY G M Brahma's role as a protector *DRB Birth Centenary Vol*, Calcutta Univ, 1982, 127-136

B ref to in *Mundaka Up* I 1 1 2 also other definite references to B in *Up* and *Br* are mentioned

16 BAKHLE, S W *Hinduism Nature and Development* Mot Ban, Delhi, 1991, X + 198

concludes (1) H concerns itself essentially with man's union with the divine who lives within him and can be reached by transcending body mind and intellect (2) in H, there is no place for dogmas sects or castes

17 BAKSHI, Antar Narain *The Concept of Energy in Hinduism* Bombay, 1985, xvi + 48

18 BALAKRISHNAN, S *Worship of Deities in Hindu Religion* New Delhi, 1991, 89

19. BALAKRISHNAN, S. *Introduction to Hindu Religion*. New Delhi, 1991; 76.

20. BANDOPADHYAY, Pranab. *Hindu Faith and Religion*. Image India, Calcutta, 1987; 136.

21. BANDOPADHYAYA, Hari Benoy. *Hindu Religion and Culture : a scientific discussion*.

.. = VBD IV. 48.19..

Rev. : Ed., *Triveni* 42 (1), 92.

22. BANERJEE, S. P. Purpose of man in the tradition of Indian orthodoxy. *JICPR* 1 (2), 1984.

23. BANERJI, A. C. Vaidika evam paurāṇika sāhityamen saṁkīrtanakā mātṛīmā (Hindi). *Kalyāṇa* 60 (2), 1986; 483-484.

24. BARTH, A. *The Religions of India*. Delhi, 1990 (reprint); xxiv + 309.

25. BASHAM, A. L. Santosī Mātā : a new divinity in the Hindu pantheon ? *Proc. 28 ICO*, Wiesbaden, 1976, 89-90.

..see 48.50 below..

26. BASHAM, A. L. *The Origins and Development of Classical Hinduism*. OUP, New York and Oxford, 1989; xx + 159.

..(edited and annotated by Kenneth G. Zysk).. 1. The beginnings of rel. in South Asia . Harappan rel. . The Aryans and their religions, 2. Early speculations and the later sacrificial cults : the dawn of philosophy in South Asia . Sacrificial ritual of the later Vedas; 3 The development of philosophy and the origin of the doctrine of transmigration; *Upaniṣads*.. [some of the main points made by B. . (1) there is no evidence that the Aryans had any concept of transmigration; (2) the rel. of the Aryans was oriented towards the world and present life, (3) the hierarchical order of the four varṇas was already in existence (cf. *Puruṣasūta*), (4) it was the ascetics of the Up period (700-300 B. C.)—a period of material prosperity and growing pessimism—who conceived the idea of *karma* and *parajanana* (invented by Ṛṣiḍavalkya)]..

Rev. : V. S., *IJ* 37(4), 82-85.

27 BASSUK, Daniel E *Incarnation in Hinduism and Christianity The Myth of the God Man* Macmillan (Library of Phil and Rel), London 1987, xiii + 232

28 BASU Durgadas *Hindudharmer Saratattva* (Bengali) Calcutta 1985, X 200

the quintessence of Hinduism see 48 29 below

Rev N B CHAKRABORTY *BRMIC* 38 (3) 86

29 BASU, Durgadas *Essence of Hinduism* Prentice Hall of India, New Delhi, 1990, ix + 133

see 48 28 above H an encyclopaedia of universal principles God all pervading formless yet manifested in endless forms immortal ty and dvin ty of the Soul no set formulas diverse paths to the same goal the evolutionary concept Atman Brahman identity *kar a* and rebirth ultimate goal - *mokṣa*

Rev VSRK *BJ* 37 (12) 65-73

30 BASU, Mita Universal religion with special reference to Hinduism *Darshana International* 29 (1), Jan 89

31 BECHERT, Heinz BERGER, Hermann et al (ed) *Götter und Mythen des indischen Subkontinents* Wörterbuch der Mythology Erste Abteilung Die alten Kulturvolker, Band V, Klett Cotta, Stuttgart 1984, xv + 1040 + 65 pl + 6 maps

Volker MOELLER Die mythologie der vedischen Religion und des Hinduismus pp 1-203

Rev J W DE JONG *IJ* 30 (2) 130-32

32 BECK Guy L Religious reform in India the Brahma Samaj and the Arya Samaj *QRHS* 28 (2), 1988, 18-31

33 BHARADVAJ, Srikrishnadatta Samskrita vanmayamen devataviṣayaka vivarana (Hindi) *Kalyana* 64 (1) (Devatanka), June 90, 106 108

34 BHARATI A The Hindu renaissance and its apologetic patterns *JIS* 29 (2), Feb 70, 267 288

(cf D S SHARMA *The Renaissance of Hinduism*, BHU 1944)
acceptance of the authority of the Veda marks orthodoxy
even in modern Hindu reformational movements

35 BHARGAVA, P L *Fundamentals of Hinduism A
Rational Analysis* Mun Man New Delhi, 1982, viii + 104

(= VBD IV 48 33)

Rev Richard W LARSEN *JAOS* 104 338-39

36 BHATTACHARJI Sukumari *The Indian Theogony* Mot.
Ban, Delhi, 1989, xiv + 397

reprint of VBD III 48 27 IV 48 36

37 BHATTACHARYA, Hamsanarayan *Hindudera Deba-debi
Udbhava o Arambikasa* (Bengali) Firma KLM, Calcutta,
1982-84, Vol I 16 + 684 + 11 Vol II 15 + 441 + 14

see VBD IV 48 38

43. BIARDEAU, M *Religions de l'Inde EPHE - V - Sc. Rel. Annuaire* 90-91, Paris, 1981-1983, 90, 145-155; 91, 153-173.

44. BIARDEAU, M *Histoires de poteaux : variations védiques autour de la Déesse hindoue* Publ EFEO- 154, Paris, 1989; xii + 356 + 37 pl

worship of the Vedic Ritual Post (*stambha*) South Indian, variations (e.g. Potu Raju, godling of Andhra Pradesh, represented by a post of *famī*, cd well be a stylization of the Vedic *yūpa*) acc to B, Hinduism in its totality has structured itself starting from the Vedic sacrifice... H is one vast organic unity embracing higher and lower levels, ancient and contemporary manifestations, Brahmanical and popular trends .

Rev J FEYS, *Mini* 70 (3), 339-40, D H KILLINGSLEY, *BSOAS* 54 (2), 381-82, Ludo ROCHER, *JAOS* 111, 596-97

45. BIARDEAU, M *Hinduism The Anthropology of Civilization* French Studies in South Asian Culture and Society - III, OUP, New Delhi, 1989; vi + 189

(English transl by Richard NICE) H has often been regarded as a multifaceted and disparate faith Using the arch monuments and literary texts of the past few centuries, this book reveals the underlying unity of the Hindu faith . H intricately connected with caste-system H has been changing and diversifying over time

46. BIDERMAN, Shlomo A 'constitutive' god - an Indian suggestion. *PEIV* 32 (4), 425-437.

47. BILIMORIA, Purushottama The renaissance reaction to śruti. *ABORI* 65, 1984, 43-58.

. 19th cent witnessed a rather ambivalent judgement of *śruti*—from complete rejection (MAX MULLER) to ceremonial obsession author discusses Ram Mohan Roy (Hindu renaissance), Brahmo Samaj ('True Church of God'), Prarthana Samaj (looks for inspiration to Maharashtra saints), Arya Samaj ("Back to the Veda"), Ramakrishna-Vivekananda (Neo-Vedantism), Theosophy-Krishnamurti ("Spurious Hinduism"). also Tilak and Sri Aurobindo

48. BOGER, Anne C. ; DEOREO, Joellen K. *Sacred India : Hinduism, Buddhism, and Jainism*. Cleveland Museum of Art and Indiana Univ. Press, 1986, 60 + 36 fig.

49. BORA, Rajmal. Devatāṇ ke nāma: kucha pahalū (Hindi). *Parāmarśa* 7 (2), Mar 86, 164-172.

. names of divinities — from hist and linguistic points of view..

50. BRENDT, Michael. Santosī Mātā: a new Hindu goddess. *JASBen* 23 (1-2), 1981 (83), 41-104

..Vedic background see 48 25 above..

51. BROCKINGTON, J. L. *The Sacred Thread: Hinduism in its Continuity and Diversity*

. (= *VBD* IV 48 58) prehist of Hinduism meaning of H .. Vedic origin of H early non Vedic influences Vedic rel. is seen not as an alternative of H, but as its earliest form.. "H. is ever the same, yet different"

Rev. R. K. BARZ, *IJJ* 27 (4), 316-17, John M. KOLLER, *PEW* 34 (2), 234-36, Walter Harding MALRER, *JAOS* 105, 378-79, Stefano PIANO, *Ind Taur* 10, 305

52. BROCKINGTON, J. L. From the three Vedas to the Trimurti: some Hindu groups of three *Shadow* (The Newsletter of the Tradition Cosmology Society) 1 (1), Edinburgh, 1984; 5-16.

53. BROWN, Karry (ed). *The Essential Teachings of Hinduism*. London, 1988; xxxix + 286

54. BURGHART, Richard. *Hinduism in Great Britain: the perpetuation of religion in an alien cultural milieu*. Tavistock Publications, London and New York, 1987, 290

. (Bibliography by Helen KANITKAR) (Rev. . the problem of packaging Hindu trad. for classroom consumption is a major one . how 'plural' can Hindu pluralism be? 'How' of H is easier to tackle than 'Why' of H the question 'what is H?' seems best to be answered by 'that wh. slips bet. the fingers of social science'. it is necessary to rephrase the question as 'what are Hinduism?'..)

Rev.: Rupert SMILL, *BSOAS* 52, 176.

55. BURGHART, Richard, CANTLIE, Audrey. *Indian Religion*. Collected Papers on South Asia - 7, Curzon Press, London 1985; XI + 258.

Rev. Michael CARRITHURST, *Man* 21 (2), 360-61, K. R. NORMAN, *MAS* 20 (3), 603-10

56 CAMPS, Arnulf Some Indian theologians on revelation in Hinduism (in) *Offenbarung* (ed G OBERHAMMER), De Nobili Res Lib, Wien, 1974, 221-225

57 CHAKRAVARTI, Sitansu S *Hinduism A Way of Life*. Mot Ban, Delhi, 1991, 104

ref to many South Asian practices in Hinduism .

58 CHAKRAVARTI, Vani *Gurupranāmah* (Sk) SSPP 63, 1980-81, 25-29

59 CHANDRASEKHARENDRA SARASWATHI, Swami *Hindu dharma Tap Pras* 23 (1), Jan 85, 8-15

60 CHANNA, V C *Hinduism* National Publishing House, New Delhi, 1984, viii + 202

(based on field work at several places in Northern India) seeks to link the seemingly contradictory myths and rituals by tracing the chains of ideas associating them one with another H is not just a rel, it also imposes a life-style on its adherents

61 CHATURVEDI, Chitra *Vaidika paramparāen aura Kabiradāsa* (Hindi) *Viśvatma* 12 (2), June '86, 14-17

62 CHAUDHURI, Nirad C *Hinduism, a Religion to Live By* OUP, 1980 (paperback ed), xii + 340

Introd What is H? historical descriptive analytical

Rev J VELINKAR *Indica* 21 (1) 44-45

63 CHAWLA Jyotsna *Purusa Prajapati in icons* SP, 32 AIOC, Ahmedabad, 1985, p 267

64 CHEMPARATHY, George *God en het lyden Een Indische Theodicee* Brill, Leiden, 1986, 45

65 CHENNAKESAVAN, S *A Critical Study of Hinduism* Mot Ban, Delhi, 1980 (second ed), xvi + 159

see VBD IV 48 70 from the Vedic period to modern age H acc to author, is a loosely knit pattern of ideological faith having its roots in *dharma* and *satya* it is a sociological and ethical pattern of life

Rev ED, *Dar Int* 21 (1), 86-87

66. CHIDANANDA, Swami. Hinduism : monotheism and polytheism reconciled. *The Divine Life* 46 (12), Dec. 84; 402-405.

67. CHON, K. P. *Remedy the Frauds in Hinduism* Bombay, 1991; V + 330.

68. COBURN, Thomas B. Scripture in India : Towards a typology of the Word in Hindu life. *J Am Acad. of Rel.* 52, 1984; 435-459.

69. CONNOLLY, Peter (ed.). *Perspectives on Indian Religions*. Bibliotheca Indo-Buddhica Series - 30, Indian Books Centre, Delhi, 1986.

..Papers in honour of Karel WERNER..

70. COOMARASWAMY, Ananda K. *Time of Eternity*. Mun. Man., New Delhi, 1988 (reprint); 140.

..Hinduism · pp 8-29..

71. COURTRIGHT, Paul B. *Ganeśa Lord of Obstacles, Lord of Beginnings*. OUP, New York, 1985 (also 1990); xiv + 274.

..considers modern and Vedic manifestations of the deity..
based mainly on Purāna- evidence..

72. COWARD, Harold G. (ed.). *Language in Indian Philosophy and Religion*. Canadian Corporation for Studies in Religion - supplement 5, Wilfrid Laurier Univ. Press, Waterloo, 1978; X + 98.

Rev. : S. K. NANDI, *BRMIC* 35. 167.

73. CRAWFORD, Cromwell (ed.). *In Search of Hinduism*. Barrytown, 1986; xl + 181.

74. DAIVAJNA SOMAYAJI, K. N. *Concept of Ganesha*. Bangalore, 1983; 69 + 38 pl.

75. DANGE, Sadashiv A. Features of Tāntrism and the Veda. *JORM* 42-46, 1972-77 (1987); 78-88.

..Tantrism is an ancient creed in essence. It is not improbable that in the hey-day of Vedic practices and sacrifices, with a

predominant sexual note a mixed mystic cult got created and fostered wherein the ancient Mahanagnī changed into Śakti and Mahanagna turned into Śiva with new dimensions adding the fish to the already existing *ma karas* (*mamsa madya mudrā maithuna*) And as this one mode of worship got believed to solve all worldly and heavenly problems it came to be called *tantra*..

76 DARAN, D V *Hinduism at a Glance : Vedic Wisdom Rediscovered* Bombay, 1987, xvi + 409

77 DASS, Ayodhya Chandra The origin of Brahmanical image worship and the iconogenic properties in Rgveda *JOIB* 34 (1-2), 1-11

78 DASS, Ayodhya Chandra *Sun Worship in Indo Aryan Religion and Mythology* Indian Books Gallery, Delhi, 1984, xii + 236

79 DELAHOUTRE, M Le culte hindou et sa symbolique (in) *Le symbolisme dans le culte des grandes religions* (ed J RIES), Louvain, 1985

80 DELL, David J et al (ed) *Guide to Hindu Religion* The Asian Philosophies and Religions Resource Guides, G K Hall and Co, Boston, 1981, xxvi + 461

(= VBD IV 48 89) material arranged under 12 major categories

Rev David M KNIPE *Hist Rel* 23 (3), 269-71, Paul MUNDSS CHENK *PEW* 34 (3) 321-28, K G Z, *JAOS* 109, 173

81 DE MORA, Juan Miguel On Tantrism (in) *Sanskrita Sanskriti*, UNAM, Mexico, 1984, 59-86

Spanish original 'Acerca del Tantrismo' (RENOU "Specious knowledge is that wh stops at the literal source, real knowledge is that wh goes all the way to the implications" *Diogenes* 29 1960 37-48) author seeks to demonstrate that Tantrism including the Kaula rite has its primitive roots in the Veda the same as any other manifestation of Hindu spirituality Tantrism already existed in the 3rd cent B C altho the texts only appear in 424 A D Tantrism is far closer to the RV than to the Up and later Hinduism conciliation of *bhoga* and *mokṣa*

82 DERRETT, J D M, Hinduism (in) *The Study of Spirituality* (ed Cheslyn JONES et al), SPCK, London, 1986

83 DE SMET, R The status of the scriptures in the 'Holy History' of India *Proc Res Seminar on Non Biblical Scriptures*, Bangalore, 1974, 280-299

cf *VBD* IV 48-94 analyses the whole trajectory of India's rel. development from the Vedic sacrificial hymns to the decisive encounter with Christ of Raja Ram Mohan Roy and other pioneers of Indian Renaissance

84 DHAVALIKAR, M K Ganesa in Central Asia (in) *G S Dikshit Fel Vol* Agam Kala Prakashan, Delhi, 1987, 37-44

85 DHAVALIKAR, M K Origin of Ganeśa *ABORI* 71, 1990, 1-24

widespread worship of elephant Vedic evidence - *Paidra* (ref to in *RV* and *AV* could be elephant) perhaps precursor of later Airavata of Indra ref to elephant headed deity in *MS* - shown to be a later interpolation Vinayaka mentioned in *ManavaGS*

86 DHAVAMONY, Mariasusai *Classical Hinduism* Documenta Missionaria -15, Univ Gregoriana, Rome, 1982, vii + 525

(= *VBD* IV 48-101) discussion under categories revelation incarnation salvation worship meditation monasticism morality the beliefs and practices of Hindus differ from one period of hist to another within a given period from one region to another within a given region from one class of society to another developments of Hinduism - Vedism Brahmanism, classical Hinduism sectarian Hinduism medieval H, modern H contemporary H - shd not be considered as watertight compartments for they merge into one another H. has shown in its long hist a marked propensity to assimilate rather than exclude various rel currents wh. once used to be considered alien to its own orthodoxy H concedes some validity to all other religions

Rev Andre PADOUX, *RHR* 20 (1), 59-61, Frank PODGORSKY, *PEW* 35 (1) 105-106, Ludo ROCHER, *JAOS* 104 335-36

87. D SA, Francis X. The challenge of the Indian religious tradition *New Quest*, Mar-April 85, 69-86

88 DUMONT, L *Religion, Politics, and History in India* Paris / Hague, 1970

89 EDITOR Hindu dharmika parampara āṇi samājika parivartana (Mar) *Navabharata*, Wai

Hindu rel trad and social change serially from July 83 onwards

90 EDITOR Mother worship and Sri Ramakrishna *Pr Bh* 92, Oct 87, 362-373

mother worship early Indian evidence IV civil and Vedic

91 ENGINEER, Rustom Review article on *Hindu Ethos and Challenge of Change* (*VBD* IV 48 88) *ToI*, 25 2 73, 8 2-5

92 FALK, Harry Der Gott des Chaos, Würfelspiele in Indien *Journal fur Geschichte* 6 1984, 12-17

93 FARQUHAR, J N *An Outline of the Religious Literature of India*

see 33 17 above

94 FATAH SINGH The Veda of Viśva-Mānusa (The religion of the universal man) *Veda Savita*, E S 3 (7)-3 (9), Sept 84

serially Dharma and rel , ka (who) the Father ka as cross and tree of life

95 FRAWLEY, David *From the River of Heaven Hindu and Vedic Knowledge for the Modern Age* Mot Ban , Delhi, 1992, 180

96 FULLER, C J Hinduism and scriptural authority in modern Indian law (in) *Comparative Studies in Society and History* 30 (2-3), 1988, 225-248

97 GANGULY SHASTRI, Jaydev On the question of changeability of Hindu religion *SP*, 33 AIOC, Calcutta, 1986, 644-647.

98 GARG Vasant Vasu *Veda-Pradipa* 2 (7), Jan 88; 26, 30

99 GASHA, Bharat *Vishwa Hindu Dharma and Sanskriti*
Jammu, 1991, vi + 132

100 GELBLUM, Tuvia Traditional classification of Hindu
scriptures *SHAP Mailing*, 1984, 5-6

101 GOMBRICH, Richard Early Buddhism *JRAS* 1989 (2),
p 398

(report of a lecture) [two positions (1) Buddha's rel views hardly differed from those of the *Up* (2) Buddha knew little or nothing of Brahmanism—DE LA VALLEE POUSSIN Buddha did not know the *Up*] acc to G it is possible to show that Buddha (or texts in the Pali Canon) alluded to *BAU* and perhaps to other Brahmanic texts. Buddha preached his new message by taking over terms and expressions current in his day (mainly of Brahmanism) and investing them with new meanings. Buddha used Brahmanical terminology to formulate his own ideas. G attempted a succinct exposition of Buddha's basic message in terms wh made clear how it represented an answer to contemporary Brahmanism (that of the earliest *Up*). G discussed the term *karman*. Buddha interpreted Br *karma* (ritual action) as moral intention. allusions in Pali Canon to *BAU* the tone is humorous gently satirical they remind one of the voice of Buddha himself

102 GOMBRICH, Sanjukta and R Kings, power, and the
goddess *South Asia Research* 6 (2), London, 1986, 123-138

103 GONDA, Jan *Change and Continuity in Indian Religion*

(= *VBD* III 31 8) Hinduism is defined as a complex of socio-rel phenomena wh are based on the authority of the ancient corpora called Veda

104 GOVIND DAS *Hinduism* Delhi 1986 (reprint),
xiv + 445 + vii

105 GOYAL, S R *A Religious History of Ancient India*
(up to c 1200 A D) Kusumanjali Prakashan, Meerut

Vol I Pre-Vedic Ved c Jaina and Buddhist religions 1984,
xx+418, Vol II Smarta Ep c-Pauranika Tantrika Hinduism,
Christianity, Islam 1986 xxxii + 484

Rev Aubrey A MASCARENHAS *Indica* 27 135-36, G C PANDE
IHR 11 198-99

106 GUENON, Rene *Studies in Hinduism* New Delhi,
 1985, 87

(transl into English by Ian KESARCODI)

107 GULERI, Vidyadhar Sharma *Female Deities in Vedic
 and Epic Literature* Delhi, 1990, xv + 211

108 GUPTA, Badlu Ram *Hinduism The Gospel of Human-
 ity* New Delhi, 1986, xii + 111

109 GUPTA Ram Chandra *The Wonder that is Hindu
 Dharma* 1987, 240

Dharma is neither philosophy nor religion neither morality nor
 law yet it pervades all these

110 HARDY F India and beyond the religions of India
 in the *Encyclopedia of Religion Religious Studies* 24 (1) Cam-
 bridge, 1988 29 37

111 HARIHARAN M *Hinduism and Its Rationalism*
 Bombay, 1987, ix + 150

112 HARSHANANDA Swami *Hindu Dharma Prasnotta-
 ramalika* (Hindi) Ramakrishna Math, Allahabad, 1986 62

113 HARTEL, H Archaeological evidence on the early
 Vasudeva worship *Tucci Mem Vol 2*, IsMEO, Rome, 1987,
 573-587 + 10 pl

114 HAUSSIG, H W et al (ed) *Götter und Mythen des
 indischen Subkontinents* Klatt Cotta, Stuttgart, 1984, 15 + 1040
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Volker MOELLER *Die Mythologie der vedischen Religion und
 des Hinduismus*

Rev J W DE JONG *IJ* 30 (2) 130-32

115 HEESTERMAN, J C India and the inner conflict of
 tradition *Daedalus* 102 (1), 1973

. (= VBD IV 48 146) trad is to be understood as "the way society formulates and deals with the basic problems of human existence—in this respect it is not diff from modernity" trad is not simply a fixed inventory of pet responses that groups and individuals draw—not a set program precisely predetermining individuals' responses to the stimuli of every situation. Trad is rather processual and therefore dynamic, flexible, accommodative adaptive. But to stress its situational char is to see only a part or aspect of trad. In addition to immanent situational dimension is the transcendental dimension that gives order sense meaning and structure to the individual, situational particularities. "Trad has to be immanent in the actual situation so as to keep up with shifting reality and transcendent so as to fulfil its orientating and legitimizing function" It is this double structure or two-dimensionality of traditions that explains an abiding conflict at any tradition's core

115 A HEESTERMAN, J C *The Inner Conflict of Tradition Essays in Indian Ritual, Kingship, and Society* Univ of Chicago Press, 1985, 10 + 255

Rev Ronald INDEN *American Ethnologist* 13 (4) 762-775,
Richard W LARIVIERE, *JAOS* 106 (3) 601-02, J P PARRY,
Man 21 (2), 369-70

116 HEGDE, R D The infidel *Glory of India* 8, 1984 (89), 25-32

the hist of the reformation movement launched by the infidel ranges from the Vedic period till the time of Śamkaracarya—*Mandūkāsukta* (RV VII 103) provides the first indications of infidel elements chanting of Vedic texts by priests ridiculed Brhaspati and Lokayatikas

117 HERAS, H *The Problem of Ganapati* Indological Book House, Delhi, 1972, vi + 64

(= VBD II 51 12) Introd by Jamna Dass AKHTAR (Ganapati in RV = elephant faced Ganesa)

118 HERMAN, A L *A Brief Introduction to Hinduism Religion, Philosophy, and Ways of Liberation* Boulder, 1991, xxi + 181

119 HILTEBEITEL, Alf Folklore and Hinduism *Hist Rel*, 27 (2), 1987, 216-218,

120 HOLT, John Assisting the Dead by venerating the Living *Numen* 28 (1), 1981, 1-28

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121 IBBETSON, Denzil, MACLAGAN, Edward *Religious Life of Indian People* Mot Ban, Delhi 1991 (reprint), xvi + 985

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122 *Induizm Tradicii i sovremennost* (Russ.) Izdatel'stvo "Nauka", Moscow, 1985, 284

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123 IONS, V *Indian Mythology* Peter Bedrick Books New York, 1984, 144

124 JAGTIANI, G M *Burning Questions on Hindutva* Bombay, 1988 iv + 61

Rev R N D ABORI 71 423-24

125 JAIN, Krishan Lal *Is Hindu a Superior Real? Heritage of Indians*, Delhi, 1989, X + 200

126 JAKIMOVWICZ SHAH Marta *Metamorphosis of Indian Gods* Calcutta 1988, 187

127 JOHNSON Samuel *Indian and Oriental Religions* Deep and Deep Publications, New Delhi 1983 80?

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128 JOSHI, H M Hinduism and other religions unity in diversity *SP* 20-21 Aug 84 - Feb 85, 18-30

129 JOSHI, Ratanlal Matrupuja hi laksmipujā *Viśvātma* 14 (7), Nov 88, 10-13

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130 JYESHT VERMAN The Vedic godhead Sun and the concept of trinity *SP*, 34 AIOC, Visakhapatnam, 1989, p 33.

--concept of trinity was originally based on the characteristics of one and the same Vedic god, Sun

131. *Kalyana-Kalpataru* 35 (1), God realization number, Gorakhpur, May 89, xxxii + 352

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132. KAMIMURA, Katsuhiko *Indian Mythology* (Jap.). Tokyo Shosuki, Tokyo, 1981 286

133 KANTOWSKY, Detlaf (ed) *Recent Research on Max Weber's Studies on Hinduism* Weltforum - Verlag (Schriftenreihe Internationales Asienforum - 4), Munchen, 1986, 231

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134 KARAN SINGH Hindu religion unique in world history *AH* 1 (4), Sept 84, 3-7

135 KARAN SINGH The eternal and universal Hindu dharma *Tap Pras* 23 (4) April 85, 14-19

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136 KARAN SINGH *Hinduism* Delhi, 1987, 164
see 48 138 below

137 KARAN SINGH Hinduism and world religions *BJ* 35 (1), Aug 88, 107-119

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138 KARAN SINGH *Essays on Hinduism* Ratna Sagar, Delhi, 1990, viii + 190

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139 KARAPATRI, Swami Ganapati tattva (Hindi) *Kalyana* (*Ganeśa Anka*), 1948, 25 30

Ganapati mentioned in *RV* identified with elephant faced Ganesa

140 KARUNAKARAN, Rankorath *The Riddle of Ganesh* Bombay, 1992, ix + 79

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141. KAVIRAJ, Gopinath. *Siddhidātā Ganeśa* (Hindi). *Kalyāṇa* (*Ganeśa-Anka*), 1948; p. 47.

142 KAVIRAJ, Gopinath. Theism in ancient India (in) *Notes on Religion and Philosophy*, S S Univ , Varanasi, 1987; 80-104.

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143 KEILHAUER, Anneliese and Peter. *Die Bildsprache des Hinduismus. Die indische Gotterwelt und ihre Symbole*. Du Mont Buchverlag, Köln, 1983; 248 + illust.

144 KELLER, C A. Virtualités du mythe hindou. (in). *Le mythe, son langage et son message* (ed. H. LIMET; J. RIES), Louvain, 1983

145. KENNEDDY, Vans. *Researches into the Nature and Affinity of Ancient and Hindu Mythology*. Indolog Bk. House, Delhi, 1979 (reprint); xx + 494

146 KETKAR, S. V. *Hinduism — its Formation and Future*. Delhi, 1988 (reprint); xxxix + 177.

147. KILLINGLEY, Dermot (ed) *A Handbook of Hinduism for Teachers*. Grevalt and Grevalt, Newcastle-upon - Tyne, 1984.

148. KING, Ursula. Forschungsbericht über den Hinduismus in England. *ZMR* 3, 1983; 220-236

149. KINSLEY, David. *Hinduism — A Cultural Perspective*. Prentice Hall, Englewood Cliffs, 1982; 164 + 11.

..A guideline for orthodoxy in Hinduism is reverence for the Brahmins and the implicit acceptance of the social hierarchy known as the caste system. Here again, the Buddhists and the Jainas represent a dissenting view, declaring that Brahmins have no special rel status.. traditionally, H divides all philosophies into orthodox and non orthodox, of the latter all of wh. deny the sacredness of the Vedas, the most famous are Buddha and Jaina..

Rev. : John M. KOLLER, *PEIV* 34 (4), 464-65.

150 KINSLEY, David *Hindu Goddesses Visions of the Divine Feminine in the Hindu Religious Tradition* Univ of Calif. Press, Berkeley, 1986, viii + 281 + 14 pl

(Mot Ban Delhi 1987) 1 Goddesses in Vedic literature Usas, Pṛthivī Aditi Sarasvatī, Vak Nirṛti Ratri, Minor Vedic Goddesses Sūrya, Saranyū Indrani Appendix IV civil (pp 212-220) acc to author, no other living rel trad displays such an ancient continuous and diverse hist of goddess-worship as H author does not accept that all female deities in the Hindu trad are different manifestations of an underlying feminine principle or an overreaching great goddess he dismisses the arguments for continuities bet IV civil and later H on the grounds that they are superficial

Rev Thomas B COBURN, *Hist Rel* 27 412-14, Ellison B FINDLY, *JAOS* 108 132-33, Alf HILTEBEITEL *Pacific Affairs* 60 (2) 350-51, Vasudha NARAYANAN *JAS* 46, 185-86, Karel WERNER *JRAS* 1988 (1) 212-13

151 KLINGEIT, Hans Joachim *Der politische Hinduismus Indische Denker zwischen religiöser Reform und politischem Erwachsen* OH, Wiesbaden, 1981, 325

152 KLOSTERMAIER Klaus K *Mythologies and Philosophies of Salvation in the Theistic Traditions of India* Editions SR-5, Wilfred Laurier Univ Press, Waterloo, Ontario, 1984, xvi + 549 + 47 pl

Part One Salvation in Vedic religion, Indra as Saviour and *yajna* as means of salvation, Indra Vṛtra myth neither historical nor naturalistic but as a salvation myth Part Two Viṣṇu as Saviour Part Three Main elements and sources of Śaivism Part Four Devī as Saviour Part Five Synthesis and Conclusion (the history represented in myth is not chronological but exemplary, that is myths reflect those events in the hist of a community wh it considers its central part, its spiritual foundation: most of the gods are created for the myths and not the myths for gods)

Rev Bruce J STEWART, *PEW* 36 (2) 187-89 Karel WERNER, *JRAS* 1986 (1) 132-34

153 KLOSTERMAIER, Klaus K *A Survey of Hinduism*, SUNY Press, Albany, 1989, xv + 649

(Mun Man, New Delhi, 1990) topical treatment of H
trimarga approach

Rev R N D *ABORI* 71 423

154 KONIG, Ditte *Das Tor zur Unterwelt Mythologie und Kult des Tiamatenhügels in der Schriftlichen und mündlichen Tradition Indiens* Beiträge zur Sudasienforschung – 97, Univ Heidelberg, 1984, XII + 389 + 1 pl + 10 illust

Rev Horst NACHTIGAL *Mundus* 23 (3) 202-03

155 KRISHNA, Nanditha *The Art and Iconography of Vishnu Narayana* D B Taraporevala, Bombay, 1982, xiv + 122 + illust and line drawings

finds parallels bet V N and gods of other ancient civilizations (Sumerian god Enki and his consort Ninkī, solar origin of V – Egyptian Horus Ra, Atum, Gk god Poseidon – Babylonian deities Merodach Entl Ea)

Rev R N MISRA *IHR* 8 (1-2) 151-53

156 KRISHNAMURTHY, V *Essentials of Hinduism* Narosa Publishing House, New Delhi, 1991 xiii + 200

Rev V S, *BJ* 37 (21) 91-94

157 KSHITISH VEDALANKAR Śrī aurā Lakṣmī Viṣṇu ko donā patnīyān (Hindi) *Viśvatma* 14 (7), Nov 88, 8-9

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158 KULKARNI, Chidambara *Hindu Dharma* Bh Vid Bh, Bombay

159 KULKARNI, Shripad D *What is Hinduism?* BHISHMA, Thane, 1990, vi + 90

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Rev R N D, *ABORI* 71, 423-24

160 KUMARASWAMY, V A *Salient Features of Indian Culture and Hindu Religion* Hyderabad, 1988, iv + 38

161. LESTER, Robert C *Hinduism Veda and sacred texts*
see 34 103 above

162 LIMET, H , RIES, J (ed) *La Mythe Son Langage et Son Message* , Homo Religiosus -9, Centre d' Hist des Rel , Louvain, 1989, 471

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Rev Karl Heinz GOLZIO *Anthropos* 81 737

163 LINGAT, R. Time and the Dharma *CIS* 6, 1962

law of sacrifice is one that is proposed , not imposed

164 MAHDIHASSAN, S The patron gods of health and longevity. *Bull Ind Inst Hist Med* 19 (2), Hyderabad, July 89, 111-127

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165 *Mantras et diagrammes rituels dans l' Hindouisme* Ed CNRS, Paris, 1986, 225

166 MARGLIN, Frederique Apffel Types of oppositions in Hindu culture (in) *Purity and Auspiciousness in Indian Society* (ed John B CARMAN, F A MARGLIN), Brill, Leiden, 1985

167 MARRIOTT, Makim Hindu transactions diversity without dualism (in) *Transaction and Meaning* (ed Bruce KAPFERER), Ishi Press, Philadelphia

168 MARTIN, E Q *Gods of India History, Character, and Worship* Indological Book House, Delhi, 1988 (reprint); xiv + 330 + pl

169 MARTIN DUBOST, P , NOU, J -L Ganeça, le dieu a tête d' elephant *Archaeologia / Préhistoire et Arch* 228, 1987, 44-51 + 1 fig

170 MASIH, Y *Hindu Religious Thought* Mot Ban. Delhi, 1983, xviii + 510

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traced to non Vedic (Jaina, Bauddha, *Up*, Samkhya, Yoga) thought

- 171 MATILAL, Bimal Krishna *Logical and Ethical Issues of Religious Belief* Stephanos Nirmalendu Ghosh Lectures, 1978, Univ of Calcutta, 1982, xii + 186 + 1

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- 172 MAZUMDAR, B P Stages in the history of religious beliefs *BRMIC* 37 (5), May 86, 104-110, 37 (6), June 86, 137-141

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- 173 MAZUMDAR, Haridas T *India's Religious Heritage*. (Cultural Hist of India, Vol I), Allied Publishers, New Delhi, 1986, xxi + 223

- 174 MEERA, S Some aspects of Sakti worship *BITCM*, 1980 (1984), 13-27

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- 175 MEHTA, J L *Philosophy and Religion Essays in Interpretation* Mun Man, New Delhi, 1990, 302

- 176 MISHRA, Rajani *Brahma-Worship Tradition and Iconography* Kanishka Publishing House, Delhi, 1989, xvi + 73 + pl

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- 177 MITCHELL, J Murray *Hinduism Past and Present*. Asian Educational Services, New Delhi, 1989 (reprint), 299

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178. MORGAN, Kenneth W (ed). *The Religion of the Hindus*. Mot Ban , Delhi, 1987, xiv + 434

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179 MUKHYANANDA, Swami *The Ten Sūtras or Cardinal Principles of Hinduism* Centre for Reshaping Our World-View, Belur Math, Calcutta, 1984; 24,

180 MUKHYANANDA, Swami *The Role of Hinduism in 'One World' Ideal* Centre for Reshaping Our World-View, Belur Math, Calcutta, 1984; 40

181. MUKHYANANDA, Swami *Hinduism and Its World Mission* Centre for Reshaping Our World-View, Belur Math, Culcutta, 1984; 18.

182. MUKHYANANDA, Swami *Hinduism — What It Is*. Centre for Reshaping Our World View, Belur Math, Calcutta, 1985; 31.

183. MUKHYANANDA Swami *Hinduism A brief outline of its framework* Ramakrishna Math, Trichur, 1986, xii + 115 + charts

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Rev. • R. N D , ABORI 70, 358-59

183A MUKHYANANDA, Swami The unique space-time and historical sense of the Hindus *Pr Bh* 97, June 1992; 257-262, 275

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184. MYLIUS, Klaus. Viśvaṣṭj, viśvasṛjah, and the problem of continuity in Indian religious history *Amṛtadhārā* (R N D. Fel Vol), 1984, 285-305

185. NAGARAJA RAO, P The nature and the fundamentals of Hinduism *Dharmaprakash* 17 (3-4), 1987, 38-42.

(distorted, hideous H , essential H)

186 NAGARAJA RAO, P The fundamentals of Hinduism, *Tap Pras.* 26 (8), Aug 88; 16 20.

187 NAKAMURA, Hajime *A History of Hinduism* (Jap) Yamakawa Shuppansha, Tokyo, 1979, xiv + 332 + 23

188 NANDI, Ramendra Nath *Social Roots of Religion in Ancient India* K P Bagchi and Co , Calcutta / New Delhi, 1986, xviii + 218

189 NARAVANE, V S *A Companion to Indian Mythology (Hindu, Buddhist, and Jaina)* Thinker's Library, The Technical Publishing House Allahabad, 1987, ii + 372

190 NARAYAN AIYANGAR *Essays on Indo Aryan Mythology* Asian Educational Services, New Delhi, 1987 (reprint), xv + 639

191 NARTEN, Johanna *Die Aməša Spəntas im Avesta* OH, Wiesbaden, 1982, xii + 155

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192 NAYAK, Ketaki *Lord Jagannātha in the Vedic Literature* *Prajnanetram* 1 (1), Balasore, 1985, 90-100

193 NIDHI *Problem of identification of Harimedhas in the Nara-Nārāyanīyam* SP, 33 AIOC, Calcutta, 1986, p 662

Harimedhas = Supreme God worshipped by inhabitants of Śvetadvīpa (acc to V S AGRAWALA Śvetadvīpa = Iran Hari medhas = Ahura Mazda seven Amesha Spentas = seven Citra sikhandins) acc to NIDHI Harimedhas = Aśvamedhas of RV V 27 4-6 Dadhyan Ātharvāṇa

194 OBERHAMMER, Gerhard *Das Selbstverständnis des Hinduismus als Religion* (in) *Offenbarung* (ed G O), Wien, 1974, 13-27

195 OBERHAMMER, Gerhard *Die Überlieferungsautorität im Hinduismus* (in) *Offenbarung* (ed G O), Wien, 1974, 41-92

196 OBERHAMMER, Gerhard (ed) *Epiphanie des Heils Zur Heilsgegenwart in indischer und christlicher Religion* Publ of the De Nobili Res Library IX, Wien, 1982, 256,

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Rev. : D. H KILLINGLEY, *BSOAS* 47 (1), 163-64

197. OBERHAMMER, Gerhard (ed.). *Inklusivismus. Eine indische Denkform.* Publ. of the De Nobili Res. Library, Wien, 1983; 113.

..HACKER's original lecture on the subject and crit studies on it by HALBFASS, WEZLER, and OBERHAMMER. acc to HACKER, Inklusivismus is a central and defining characteristic of Indian thought; Inklusivismus consists in claiming for, and thus including in, one's own rel what really belongs to an alien religious ideology (Vivekananda and Radhakrishnan as examples) .

Rev. : R N D, *ABORI* 69, 401-02

198. O' FLAHERTY, Wendy Doniger The origins of heresy in Hindu mythology, *Hist Rel* 10 (4), 1971; 271-333.

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199. O' FLAHERTY, Wendy Doniger. Death as a dancer in Hindu mythology. *Ingalls Fel. Vol*, 1980, 201-216.

..fear of the dance in ancient texts - *JB* other Vedic and *Up.* evidence .

200. O' FLAHERTY, Wendy Doniger. *Sexual Metaphors and Animal Symbols in Indian Mythology* Mot. Ban, Delhi, 1981; xviii + 382.

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Rev. : Sadashiv A DANGE, *JHR* 11, 189-91.

201. O' FLAHERTY, Wendy Doniger (ed.). *Textual Sources for the Study of Hinduism.* Manchester Univ. Press, 1988; xii + 211.

selections from Sanskrit Hindi Tamil and Bengali in English transl introd deals with the original texts Sk. section includes selections from Vedas the editor's aim is to show the relationship bet what might be called mainstream Hinduism and the alternative Hinduism suggests the various ways in wh H refuses to be pigeonholed topics include *dharma* *karma* kings and Brahmins ritual human life cycle

Rev Rupert SNELL *BSOAS* 53 (2) 201

202 O' FLAHERTY Wendy Doniger *The Origins of Evil in Hindu Mythology* Delhi, 1988, ix + 411

Indian reprint of *VBD* IV 48 231

203 O MALLEY, L S S *Hinduism The Religion of the Masses* Jodhpur, 1985, viii + 246

204 OM PRAKASH *Religion and Society in Ancient India* Delhi, 1985, xii + 260

205 ORGAN, T Three into four in Hinduism *Ohio Journal of Rel Studies* 1, 1973, 7-13

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206 OUSERAMPIL, J Feminity in God grammarian's view *CASS Stud* 6 (8), 1982, 57-64

cf *VBD* IV 42.132 intimate experience of motherhood in God is the primary cause of attributing feminity to God

207 PADOUX, Andre *L'image divine — Culte et méditation dans l'hindouisme* C N R S UPR 249, Paris, 1990, 179 + photographs

Rev BRUNO DAGENS *BEI* 7 8, 357-62

208 PAI, D A. *Religious Sects of the Hindus* Cosmo Publications, Delhi, 1983, vi + 104

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209 PANDE, G C The Hindu World *Quest* 61, April-June 69, 23-32

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210. PANDE, G. C. *Śramana Tradition*. L. D. Inst. of Indology, Ahmedabad, 1978; 73.

..(= VBD IV. 82 386) .

Rev. : A. C. DASS, *PJ* 22-23, 205-06.

211. PANDE, Susmita *Birth of Bhakti in Indian Religions and Art*. Books and Books, New Delhi, 1982, 12 + 224.

..from Vedas to *Rāmāyana* . ch. 2 elements of *bhakti* in Vedas and *Up* . Varuna, concepts of 'grace', *ātmanikṣepa*, *kārpanya* seen in Vedic hymns .

Rev : P. S , *ZDMG* 136 (3), 656-57, H. D. SANKALIA, *BDCRI* 45, 163-66; B. N. S. YADAV, *IHR* 8 (1-2), 132-33.

212. PANDIT, M. P. *Studies in the Tantras and the Veda*. (Ganesh and Co., Madras) Delhi, 1988 (reprint); 168.

Rev . ED , *Trivem* 41 (2), 113-14

213. PANKAJ, N G *State and Religion in Ancient India*. Allahabad, 1983.

214. PARIKH, Purushottam J. *God Revealed*. Baroda, xii + 66.

Rev. : M. M. PATHAK, *JOIB* 36, 322-23

215. PARPOLA, Asko. *The Sky-Garment . A study of the Harappan religion and its relation to the Mesopotamian and later Indian religions* Stud. Or. 57, Finnish Oriental Soc., Helsinki, 1985; 216 + 25 pl.

..see *Harappan Bibliography* (R. N. D.) 6. 164 .

Rev. : William C. BRICE, *JRAS* 1989 (1), 165-66, Harry Falk, *ZDMG* 138 (1), 160-63.

216. PARRINDER, Geoffrey. *Avatar and Incarnation : A Comparison of Indian and Christian Beliefs* OUP, New York, 1982; 296.

..“Avatars in Hinduism” : beginning with the Vedas and continuing right up to modern thinkers like Ramakrishna and Gandhi.. 12 characteristics of Hindu Avatars : (1) In Hindu belief A. is real; (2) human A.s take worldly birth, (3) the lives of A.s mingle human and divine; (4) the A.s finally die;

(5) there may be historicity in some A s (6) A s are repeated (7) the example and char. of A s are important, (8) A comes with work to do (9) A s show some reality in the world, (10) A is guarantee of divine revelation, (11) A s reveal a personal God (12) A s reveal a God of grace the Hindu A -concept cannot be dismissed as a version of docetism the author describes the Hindu scriptures as 'general revelation' and the A as 'special revelation' (Rev. revelation of Veda is *Śrī* and therefore the primary or 'special revelation', the A comes as *Smṛti* or a representation of the original Vedic revelation in the age of heaven or *Karman*)

Rev. Harold COWARD *PEW* 36 (2) 189-90

217 PATHAK, V. S. *Smarta Religious Tradition* New Delhi, 1987, 143

218 PEREIRA Jose *Hindu Theology A Reader* Doubleday, 1976 558

see 48 219 below

Rev. ED. *Indica* 15 (2) 145-48

219 PEREIRA, Jose *Hindu Theology — Themes, Texts, and Structures* Mot Ban, Delhi, 1991, 608

see 48 218 above introd. overview of Hindu theology (classical and medieval) English transl. of select texts of 26 schools (three categories: Theologies of Difference Theologies of Identity or Non-Difference Theologies of Difference in Identity)

Rev. Aubrey A. MASCARENHAS *Indica* 79 (1), 72-73

220 PHILLIPS Maurice *The Evolution of Hinduism* New Delhi, 1987, V + 129

221 PODGORSKI Frank R. *Hinduism A Beautiful Mosaic* Foundation Press of Notre Dame, Notre Dame, 1983, 41

222 PRAJAPATI Manibhai E. *Devī Brahmanī kī svarupa vīkasa Vaidika evam paurāṇika sahitāya ke paripreksya men* (Hindi) SP 34 AIOC Visakhapatnam, 1989, p. 335

Vedic Prajapati = Paurāṇika Brahmin Vedic Devī Vak (wife of Prajapati) = Brahmarī (wife of Brahman) Brahmarī (Sarasvatī Śāstrī Gāyatrī) is goddess of *jñāna* or *varā* (like Vedic Vak) Brahman worship has almost disappeared but Brahmanī-worship is still in vogue, particularly in Gujarat

223 PRECIADO-SOLIS, Benjamin *Kṛṣṇa as the eighth child*
SP, Symp Intern de la langue Sk, Mexico, 1982, p 30

K as the last of 8 brothers author traces a line of transmission of the motif from the *RV* down to the *Puranas*, thro' the *Brahmanas* and the *MBh* the motif has a cosmological origin which has been obscured by mythological colouring

224 PRECIADO SOLIS, Benjamin *The Kṛṣṇa Cycle in the Puranas Themes and Motifs in a Heroic Age* Mot Ban, Delhi, 1984, 151 + 75 pl

Ch 1 Vedic Indra has served as a model for Kṛṣṇa Ch 2 Early hist evidence on Kṛṣṇa

Rev Adalbert G GAIL *IJ* 30 (2) 121-23 Gauri P LAD *BDCRI* 45, 157-59

225 RADHAKRISHNA, K *True History of Gods and Goddesses of Ancient India* Penukonda, 1985, 96

226 RAJGOPALACHARI, C *Hinduism Doctrine and Way of Life* Bombay, 1989 (reprint), 161
(= *VBD* III 48 222)

232. RANJIT SINGH *Dharma ki Hindu Avadharana* (Hindi)
Central Bk Depot, Allahabad, 1977, xvi + 314

development of the concept of *dharma* sources of *dharma*
imp of ethical values *varna* and *jati* *asrama* and *samskaras*
raja dharma (*gunadharma*) *dharma* and *purushartha*

Rev Raghavendra VAJPEYI *IHR* 10 147-48

233. RAYCHAUDHURI Hemchandra *Material for the Study
of the Early History of the Vaishnava Sect* Indolog Bk House,
Delhi 1989 (reprint) xxxii + 206

234. REGE M P What is Hinduism? a review article
New Quest 22 July Aug 80, 241 249

235. *Religions of India* *Hinduism, Jainism, Buddhism*
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280 SINGH, Lalan Prasad *Tantra and Veda in Hindu cultural context Samskrita Samskr̥ti*, UNAM, Mexico, 1984, 359 366

Tantric and Vedic scriptures are two different manifestations of the cultural trad of the Hindus however both are essentially non dualistic

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four articles on religio philosophical topics *ChUp* III 11 2 *AV* II 13 4, *Bhagavata* and Mahadeva *Bhagavata* and idol worship

. Mes gods are always represented as human, and the mixture of human and animal is almost always demonic. the Sumerian king retained or acquired rel duties wh are handed down to the end, the Indian king lost his to the Brahmin.. the personalities of the Vedic gods are not sharply defined, and their mythologies not highly organized or complicated.. lack of temple and image the Babylonian grovelled to his god, but the IE argued urbanization collapsed before the Aryans, and their city does not have the significance of the Mesopotamian. while the Babylonian culture cd be absorbed and pass thro' subsequent cultures unrecognized, the Indian higher culture with its intellectual and humanist cast was not similarly adaptable, but cd cohabit with that of the unthinking classes—this has survived to be the dominant feature of modern Hinduism..

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(Heidelberg Univ South Asian Studies-24).. STIETENKORN ("H on the proper use of a deceptive term") the rel called H does not exist, that classificatory term shd rather be applied to the sects of wh H is composed SHULMAN three possible modes of integrating the diversity of H — 1 the Brahmin as culture-specialist (an authorial model), 2. the 'levels' of H. as interrelating discreet varieties (a structural model), 3 "history" itself, incorporating not only our understanding of H, but the Indians' own (a developmental model) FERRO-LUZZI: "family resemblance" model SONTHEIMER H is, much more traditionally, a collection of "themes".. Peter VAN DER VIER, "The concept of the ideal Brahmin as an Indological construct"—

- 293 SRINIVASACHAR, S Worship of the Mother Goddess
Pr Bh 95, Sept. 90, 381-390

evidence from archaeology and early lit

- 294 SRINIVASACHARYA, K Avataraṭhāsyavimarsaḥ, *V R. Comm Vol*, Chowkhamba Varanasi, 1983, 109-112

on incarnations

- 295 SRI RAM, N Hinduism *Theosophist* 87 (5), Feb 66, 284-289

- 296 SRIRAMAMURTI, P Levels of religious consciousness—Upanisads, Gita, and religion of saints, *Bh Vid* 45-47, 1987; 144-155

Māṇḍūkya Up — a veritable manual on levels of consciousness ref to *Turiyāṅga-Up*

- 297 SRIVASTAVA, V C Indian sun priests *Pur* 31 (2), July 89, 142-158

Indian sun priests were known by various designations Maga Bhojaka Yajaka, Śakadvīpa Brahmana etc they come from Śakadvīpa (wh may be located in the Helmand Sistan region of Afghanistan formerly in Eastern Iran) they came in three waves Achaemenid invasion (5th-4th cent B.C.) Śaka Kuṣāṇa period (1st-2nd cent A.D.) and lastly in 6th-7th cent. as a reaction to Islamic invasion of Afghanistan

- 298 SRIVASTAVA, V C Continuity and change in the Puranic Sun worship *SP*, 8 WSC, Wien, 1990

identifies three aspects of the continuity of Vedic trad., e.g. concept of a solar godhead wh. combined atmospheric and metaphysical aspects, rituals like *gajatrī arghya acanana japa* and five elements of change

- 299 SRIVIPINACHANDRANANDA SARASVATI, Swami Hindu devatāon ka rahasya (Hindi) *Kalyana* 64 (1), 1990, 65-67

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strictly speaking, there are no books in Hinduism Hindu bias against writing actually does not belong to the earliest period of the Vedas for, when the Vedas were composed, writing was unknown to the community to wh. the composers belonged writing was regarded as an unfit receptacle for the Vedas because it was seen as alien

301 STAAL, Frits The sound of religion II *Numen* 33 (2), 1986, 185-224

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[H — a way of life that is "all things to all men"]

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304. SWAHANANDA, Swami *Hindu Symbology and Other Essays* Sanskrit Scripture Series, Madras, 1983, 266

305 SWALI, Haridas Jyesthā — the ambivalent goddess *JAS Bom* 55-59, 1981-84 (1986), 326-334

BaudhGS (SAMASASTRI's ed pp 294-96) prescribes a ritual for J-worship J called *alakṣmī* in *Śrīśukta* *BaudhGS* associates Nirṛti with J-ritual

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.. background of the faith, philosophy of H; concept of human being; concept of rel, cardinal virtues of H, ideals of spirituality — renunciation and service; saints — real teachers in H. ..

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K in the Veda is represented as a weansome lady with effulgent visage her colour is red and blue

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Hinduism is not one rel split up into *sects like Vishnuism, Shaivism etc, but rather a group of clearly distinct religions

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335 ZIMMER, Heinrich *Maya, ou le rêve cosmique dans la mythologie hindoue* Fayard, Paris, 1987, 332

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9. BHARADWAJ, Ganesh Datta. Yāska tathā uttaravartī vidvānon kī dṛṣṭi men vaidika devatā (Hindi).

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.Vedic Aryans visualised the king gods as the guiding spirits of their rapidly changing social and material needs. in the later phase, these king gods became the culminating points of a complex conglomeration of beliefs, rituals, and ceremonies of the greater Vedic people. for the Vedic people, the 'king' himself might not have been actually divine while his kingship was believed to be essentially transmundane, divine in the later Vedic period, the human king was accepted as a representative of the god head on earth.. the Vedic king gods had to give way to the frankly Brahmanic gods and goddesses who absorbed many a trait from the Little Tradition and consequently appealed directly to the popular imagination.. the destruction of the IV civil by the ruthless barbarism of a group of iron-wielding Vedic Aryans is not only the watershed of the hist. of ancient India, it also marks the final departure of the Vedic

people from the r Iran an connect on the steady decline of M tra Varuṇa Yama (who represent the older group of kṇg gods) and the rise of bell gerent warr or leader Indra

- 11 BHATTACHARYA A K *The Biological and Historical Significance of Vedic Mythology* Sanskrit Pustak Bhandar Calcutta 1988 xvi + 162

the evolution of P trs took place n the continent of Antarc t ca during the W sconsn glac at on around 100 000 yrs ago Vedic tribes like Yadu Turvaṣa etc spread all over the world and forgot the r or g ns

Rev R N D ABORI 71 421-22

- 12 BIARDEAU M *Histoires de poteux variations vediques autour de la Deesse hindoue*

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- 13 BORA Maitreyee *The nature of theriomorphism in the Rgveda* SP 34 AIOC Visakhapatnam 1989 p 6

considers three epithets of gods viz *r̥ṣal ha asva s pa a*

- 14 CHAKRABARTI Samiranchandra *Fundamental similarities between the Vedas and the Tantras* (in) *Ultimate* Bombay Univ 1991 153-163

secretary *gu dīkṣa a t a* plurality of gods n ode of worship ul mate cal ty nen al nfluence

- 15 CHAKRABORTY Chhanda *Magical miracle and superstition in the Veda* SP 33 AIOC Calcutta 1986 8 9

res n *AV*—explained by *Ka kasu a*

- 16 CHANDRAKANTA DEVI *Rgveda men devata ki avadhāna* (Hindi) SP 32 AIOC Ahmedabad 1985 5-6

from natu e- vorsh p a worsh p of d v n t es

- 17 CHATURVEDI Mahashveta *Sarvabhauma vaidika dharma ka svarupa* (Hindi) *Vedapradīpa* 3 (11) June 89 p 27

universal y of Vedic e b on

- 18 CHAWLA Jyotsna *The Rgvedic Deities and their Iconic Forms* Indo Vision Delhi 1988 248 + 20 illust

19. CHOUDHURY, Uma. *Vedic Mythopoeia (An approach to Vedic religion, myth, and poetry)*. Nag Publishers, Delhi, 1983; 174.

20. CREVATIN, F. Ancora sulla regalità vedica. (in) *Studi indoeuropei* (ed. E. COMPANILE), Pisa, 1985, 97-99.

21. DANDEKAR, R. N. *Vedic Mythological Tracts*
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23. DANDEKAR, R. N. Reflections on Vedic mythology. *ABORI* 70, 1989; 1-15.

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25. DANGE, Sadashiv A. Mother Goddess on Vedic Scene. *Vaṇijyotī* 2, Utkal Univ, Bhubaneswar, 1987.

26. DANGE, Sadashiv A. Vedic symbolism (in) *New Horizons of Research in Indology*, CASS, Univ. of Poona, 1989; 10-16.

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(the author's paper Reconstruction of the ancient hist of India and its culture based on Rgveda 33 AIOC, Calcutta 1986 dealt with the Prajapatya age or *prathama yuga*) A M was Madhu Ka tabha *Chandamsi* — Gathas in praise of Mazda or Madhu and so were ignored

29 DEGLURKAR Dhunda Maharaj Vaidika parampara ani varakari sampradaya (Mar) (in) *Maharastraci Sathia dhara* (Mar) (ed G M KULKARNI V T SHETE) R C Dhare Fel Vol Poona 1981 115 123

Veda — foundation stone of Bhagavatadharma how Marathi saints reacted to *veda prama ya* condemnation of Veda *karma kanda* glory of Veda sung by Ekanatha Tukarama's faith in the Veda

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34 DVIVEDI Kapil Dev *The Essence of the Vedas* Varanasi 1990 xvi + 335

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35 FATAH SINGH *Vaidika Ekesvaravada evam Omkara* (Hindi) Veda Samsthana Ajmer, 1988 40

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..Bhagavān in Veda

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..Vedic passages containing the word *asura* and its derivations are examined (some are quoted and translated) studies why and how the shift from *asura* as epithet of gods to *asura* as a class of demons occurred earlier views discussed in the earliest occurrence in *RV*, *asura* = something like "lord", an enemy lord was also called *asura* considers *ahura* in *Avesta*.. also *rakṣas*, *dasyu* .

Rev. : Jagannath AGARWAL, *PURB* (Arts) 22 (1), 249-50, O. P. BHARADWAJ, *HSJIS* 3 (1-2), 364-66

44. HAUSSIG, H. W. (ed) *Götter und Mythen des indischen Subkontinents*

..see 48.114 above . Volker MOELLER. Die Mythologie der vedischen Religion und des Hinduismus..

- 45 HEESTERMAN, J C Veda and Dharma (in) *VBD* IV 61 35.

the catchword is vision — the supranormal vision of the *ṛṣi*, *vīpra* or *havi* who attains his vision thro' his own efforts, especially thro *tapas*

- 46 HILLEBRANDT, A *Vedic Mythology* Mot. Ban, Delhi, Vol I, 1980, xv + 476, Vol II, 1981, viii + 488

English transl of H s *Vedische Mythologie* (2nd rev ed, 1927, 1929) by Sreeramula Rajeswara SARMA

Rev O P BHARADWAJ, *HSAJIS* 1, 308-10 Govindagopal MUKHERJEE *BRMIC* 35 166-67

- 47 JAGANNATH, Vedalankar Vedon men samkīrtana kā svarūpa aura usakī mahimā (Hindi) *Kalyana* 60 (1), 1986, 81-84

48. JEŽIĆ, Mislav The transfer of divine attributes in the *Rksamhitā*

see 39 30 above

- 49 JOSHI, M C Rise of meditation (*upāsana*) in Vedic religion *J Rel Stud* 6 (2), Punjabi Univ, Patiala, 1978, 61-69

in *Br* and *Up*, there are to be seen new dimensions of faith and reflection concept of Prajapati glorified in *Br* in *Up*, centre of worship or *upasanā* is transferred to *brahman* in *Br*, sacrifice (= symbol of creation) was also an act of *upāsana*. *yoga* and *dhyaṇa* are non Vedic and pre Aryan in origin sacrifice as symbolic of creation construction of altar and *agmāyana* reflect the form of *upāsana* in *Br* period also meditating on *om hara* etc

- 50 KAELBER, Walter O *Tapta Marga Asceticism and Initiation in Vedic India* SUNY Press, Albany, 1989, X :04

Vedic rel contains five basic and interrelated elements — *tapas* (heat) initiation *yajña vidyā jñāna* (knowledge) *nidāna-bandhu* (homology) wh. if properly explored, will reveal a rel trad that is internally consistent and unitary within Vedic rel, continuity far outstrips change four basic and interdependent concepts (*karma māyā nirvāṇa yoga*) bring us directly to the core of Indian spirituality. chh 1-4 most archaic aspects of

tapas..bifurcation bet. ritual rel. (*karma*) and that centered on mystical knowledge (*jñāna*).. discusses four *āśramas*..

Rev. : Patrick OLIVELLE, *JAOS* 111, 414-16.

51. KAPUR, Karmanarayana. Vaidika deva aura devatā (Hindi). *Vedavāṇī* 43 (7), May 91; 14-16.

51A. KARANDIKAR, A. J. *Vedic Astronomy and Mythology*. Gokul Masik Prakashau, Poona.

..(cf. *VBD* III. 52. 14).. see 49. 2 above..

Rev. : *Organiser* 31 (6), 11.

52. KEITH, A. Berriedale. *The Religion and Philosophy of the Veda and the Upanishads*. HOS (Indian ed.), Mot. Ban., Delhi, 1989; Part I : xvi + 312, Part II : vii + 314.

53. KOTGIRKAR, Naganath Sastri. Vaidika dharma. *Veda-prabhā*; 216-223.

54. KRISHNALAL. Pandit Madhusūdana Ojha ke anusāra vaidika dharma (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 9.

..all kinds of *dharma*s culminate, acc. to Veda, in the highest entity - God..

55. KUIPER, F. B. J. *Trudy po vedijskoj mifologii* (Russ.). Nauka, Moscow, 1986; 196.

..Essays on Vedic mythology — transl. into Russian by T. Y. ELIZARENKOVA, A. M. DUBJANSKII, V. S. SEMENOV.. introd. by T. Y. E..

56. KUMAR, K. Idolatry in the Rgvedic age. Some literary and archaeological evidence. *Arch Or* 56 (2), 1988; 110-113 + 4 pl.

..lit. evidence : *RV* IV. 24. 10; VIII. 1. 5; X. 69. 15-16; also *TS* IV. 17. 4.. arch. evidence : Copper Hoard / OCP Culture was one of the earliest proto-hist. cultures in Northern India — the Rgvedic Aryans were authors of this culture; various objects of worship identified in this culture.. sun-discs or sun-symbols for worship by *RV*-Aryans..

57. KUNDU, Sambhunath *Decline of Vedicism in early Bengal* SP, 33 AIOC, Calcutta, 1986, p 651

58 LAHIRI, Ajoy Kumar *Vedic Vrtra* Mot Ban, Delhi, 1984; xx + 266.

(= VBD IV 50 53) survey of earlier views, Vrtra—a semantic study, vegetation significance of V, racial significance of Indra-Vrtra saga, V in later Vedic lit, V—a suggested interpretation, appendices: *samudra*, Sudas Vrtra, *daśarājna*, Soma and moon, V in *AV* demronisation of V is clearly the creation of *RV*-Aryans

59 LAL, S K *Female Divinities in Hindu Mythology and Ritual*

(VBD IV 52 31)

Rev Krishna SAINI *VIJ* 24, 160-61

60 LEELA DEVI *Vedic Gods and Some Hymns* Sri Garib Dass Or Series – 88, Indian Books Centre, Delhi, 1989

61. MACDONELL, A A *Vedic Mythology* Mot Ban Delhi, 1981 (second reprint), 190

Rev, C G KASHIKAR, *ABORI* 66 294-95

62 MACDONELL, A A *Vaidika Pura āthaśāstra* (Hindi) Chowkhamba Vidyabhavan Rashtrabhasha Granthamala – 40, Varanasi, 1984, *ñā* + iv + 354.

Hindi transl of M's *Vedic Mythology* by Ramkumar RAY.

63 MADHU RANI *Vaidika devaśāstra para hue śodha kārya kā sarveksana* (Hindi) *MUSRJ* 10 (1-2), 1985, 15-20

survey of work done on Vedic mythology

64. MALAMOUD, Charles. *La theologie de la datta dans le brāhmanisme* *Purusārtha*, 4, 1980, 39-62

65 MALAMOUD, Charles *The contractual body of the gods* (in) *Oxford Univ Papers on India* 2 (1), OUP

66 MILLER, Jeanine *The Vision of Cosmic Order in the Vedas*. Routledge and Kegan Paul, Boston, 1985, xix + 358,

. (Foreword by R. PANTAKAR). Ch I : "Visioning and revelation" : the Zodiac as the visible image of *ṛta*; unities achieved *ṛta* in evil and active creation, Ch II : world of gods; dynamics of *ṛta*; Ch III : man's place in the universe, *anṛta*, *nurṛti*, human sin; Ch. IV : reconciliation bet gods and humans; *ṛta* as sacrifice; Ch. V : *ṛta* as world power, cosmic harmony..

Rev. : Antonio T. DE NICOLAS, *PEW* 38 (1), 89-91.

67. MISHRA, Bina. *R̥gveda men bhāvātmaka deva : eka vihaṅgama dṛṣṭi* (Hindi). *JGJKSV* 41 (1-4), 1985 (1989) : HS 31-39.

..abstract divinities in *RV* : Manu, Śraddhā, Vāk, Aditi, Prajāpati, Hiraṇyagarbha..

68. MISHRA, Jayamant. *Vaidika mantron men devatākā parijñāna* (Hindi). *Kalyāṇa* 64 (1), 1990 : 104-105.

69. MISHRA, Lal Bihari. *Vedon men saṁkīrtana* (Hindi). *Kalyāṇa* 1986; 60 (1), 78-80; 60 (2), 476-481.

70. MISHRA, Raghuraj. *Vedesu devadevatātattvaṃ or vimarśah* (Sk.). *S. N. M. Tripathi Fel. Vol.*, Varanasi, 1965; Sk. 15-25.

71. MOELLER, V. *Die Mythologie der vedischen Religion und des Hinduismus*. *Wörterbuch der Mythologie, Erste Abteilung*, Band V, Klett Cotta, Stuttgart, 1984; 203.

..(= *VBD* IV. 49-47) , see 49-44 above..

72. MUKHOPADHYAY, Biswanath. On the absence of Kāla (Time) as a deity in the *R̥gveda*. *SP*, AIOC, Ahmedabad, 1985; p. 16.

..Kāla has not been considered to be a particular deity in *RV* because (1) almost all divisions of a year have been referred to either in association with gods or with sacrifice; (2) the cosmogonic speculations of *R̥gvedic* poets leave no room for establishing any further identity of Transcendental Time..

73. MUKHOPADHYAY, T. Concept of Bhāvavyūha in the *R̥gveda* as an abstract deity. *SP*, 32 AIOC, Ahmedabad, 1985; p. 16.

. consideration of such minor abstract deities helps one to understand the development of *Up* ideas from the *RV* .

74. MURTI, Srimannarayana M. The thunder and the lightning. *ALB* 53, 1989, 54-76

the precepts of Dharmaśāstra have a direct bearing on the characteristic features of Vedic gods who are representatives of natural phenomena ref to *ĀpDS*, *Yajñavalkya smṛti* .

75. NANDANANDANANANDA SARASVATI, Swami. Vedon ke ekeśvaravāda aura bahudevavāda men samanvaya (Hindi) *Kalyāna* 64 (1), June 1990, 43-45.

harmony bet monotheism and polytheism in Veda..

76 NATH, Jyotish. Ahi as Vṛtra *SP*, 34 AIOC, Visakhapatnam, 1989; p 30

. Ahi = ruler of embankments

77. NAYAK, Ketaki Lord Jagannātha in the Vedic literature. *SP*, 34 AIOC, Visakhapatnam, 1989, p 11.

. Lord Jagannatha is a Vedic deity, tho' he has been worshipped even in pre-Vedic age

78. NIRANJANA DEVA, Swami Srīganapatipūjana ki prācīnatā aura vaidīkatā (Hindi) *Kalyāna* (Ganeśa-Anka), 1948; 18-19.

79 O' FLAHERTY, Wendy Doniger *The Critical Study of Sacred Texts* Graduate Theological Union, Berkeley, 1979.

80 OGUIBÉNINE, B Cosmic tree in Vedic and Tamil mythology : contrastive analysis. *JIES* 12 (3-4), 1984; 367-374.

81. OLDENBERG, Hermann *The Religion of the Veda* Mot Ban, Delhi, 1988, xiii + 359

English transl of O's *Die Religion des Veda* by Shridhar B SHROTRI

Rev. R N D, *ABORI* 70, 362-63

82 PALSHIKAR, S M Relevance of Sanskrit in the study of ancient Indian history. *SP*, National Seminar on the "Relevance of Sanskrit in India today", CASS, Univ Poona, 1989.

see 42, 183 above hist significance of Vedic mythology

83 PANCHOLI, Badriprasad. *Vaidika jivanādarsa* (Hindi). *Veda-Savita* 5 (12) onwards, 1985.

serially

84 PANDA, Ganesh Prasad. The concept of Ardhanārīśvara the metaphysical interpretation (with modern scientific analysis) *SP*, 34 AIOC, Visakhapatnam, 1989, p 324

the worship can be traced back to *RV* (every male possesses half female qualities and vice versa), idea strengthened in *AV*

85 PANDEY, Shailaja. *Vāstudevatā* *SP*, 34 AIOC, Visakhapatnam, 1989, p 411

referred to in *Samhita* and *GS*

86 PANDIT, M. P. *Aditi and Other Deities in the Veda*. Dipti Publications, Pondicherry, 1970 (reprint), 129

87 PATYAL, H C. Pigeon in the Vedic mythology and ritual *ABORI* 71, 1990, 310-317

also *SP*, 34 AIOC Visakhapatnam 1989 p 3 in Vedic mythology, pigeon or dove is primarily an ominous bird, the bird is inviolable hence it is not to be eaten pigeon is connected with bad omens and portents

88 POLOME, Edgar C. Vedic religion and its Indo-European background *Proc 1st International Symposium on Sanskrit Language*, UNAM, Mexico, 1984, 295-307, also (in) *Dajanarda Comm Vol*, Ajmer, 1983, 103-116

Indo-Ir migration in various waves reconstruction of IE rel ideas celestial and atmospheric phenomena constituted some of the basic manifestations of the holy, imp part played by the Sun, and by Wind, the nature symbolism is still predominant in the Veda the tripartite ideology based on the division of society into three functional levels determines the matrix of the organization of the pantheon char of Varuṇa, Indra as human hero — unwarranted 'cosmization' of the mythologeme of the dragon-slaying hero each IE people, acc to its own char and spirit has emphasized some aspects of the inherited trad the Indians seem to have been greatly concerned with the trend to 'cosmize' the IE panoralists who

invaded the South Asian subcontinent brought with them a culture characterised by the prevalence of cattle as well as a rel in wh the focus was both on natural phenomena and on social institutions tho' the Veda is essentially the reflex of a hieratic theology, the impact of the prevailing warrior class in the migration and conquest period is pervasive in the mythology..

- 89 POLOME, Edgar C Etymology and function of Vedic gods (in) *Studi Linguistici e Filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985, 376-380

discusses various etymologies for the name Varuṇa etymology can be a help in the interpretation of divine names, but it shd never be the source of this interpretation, the text must prevail

- 90 PRABHAKAR, C L The religion and philosophy of the Veda in Rāmāyana *QJMS* 70 (1-2), 1979; 1-11

- 91 PRASAD, Sudama The essence of Vedic religion *AH* 7, No 74, July 90, 18-22

- 92 PRATIBHA, Sushri Veda kā mukhya pratipādyā Isvara (Hindi) *Vedavani* 39 (5), Mar 87; 5-7.

- 93 RAGHAVAN, V The Vedas and bhakti *Ved Kes* 67 (7), July 80, 232-236

- 94 RAMANATHAN, P S *Rg-, Yajur-, Sama-vedīya Samdhyā-vandanam* Educational Supplies Depot, Palghat, 1985.
with Sayana's comm

- 95 RIHANI, Vasundhara Vaidikaikēśvaravāda : aura Svāmī Dayānanda (Hindi) *Vedavani* 39 (6), April 87, 22-23.
Vedic monotheism and Swami Dayananda .

- 96 SAHOO, P C Kimīdin 31 *PAIOC*, Poona, 1984; 225-229

Kimīd ns form a separate class of demons under the general term *yatudhana* or *rakṣas*, they were most fickle minded, they exercised their magical powers at their own will .

97. SANGORAM, K. D. Pathway to God in the Vedas *BJ*, 1984-1985.

intermittently topics functions of a spiritual teacher, meditation, yogic element in meditation, self-effort and grace, emotional and mystical element, internal gifts, etc

98 SARMAH, Thaneswar Vaidik devatār svarup (Assam). *Srsti* 7 (12), 1985

99. SARMAH, Thaneswar Vaidik paramparat devipujā (Assam) *Dainik Asam* (Puja Special No), 1989, 1-3

100 SCHETELICH, M Sheep and goat in the religious beliefs of Rgvedic people (in) *Jahrbuch des Museums für Volkerkunde*, Dresden, 1989

101 SHARMA, Usha Veda men bhakti samiketa (Hindi). *Lakshmanadatta Chaturveda Comm Vol*, Delhi 1986, 53-59

indications of bhakti in the Veda

102 SHENDE, N J *The Religion and Philosophy of the Atharvaveda* BORI, Poona, 1985, 251

reprint of VBD II 49 50

103 SHUKLA, Kapil Dev Vedon evam upanisadon men samkirtana ke sutra (Hindi) *Kalyana* 60 (1) 1986, 84-86

104 SIMHA, Kamala Prasad *Vaidika Devata Ekā Atihasika Vivecana* (Hindi) Sanskrit Prakashan, Varanasi, 118

Vedic divinities — a historical consideration

105 SINGH, S P Rgvedic base of the Paśupati seal of Mohenjodaro *SP*, 7 WSC, Leiden, 1987, p 174

the base is found in a section of a hymn in *RV* addressed to Maruts, the seal is a plastic representation of the motif enshrined in these *mantras*

106 SINHA, Rekha Treatment of gods in the Vedas (A psychological study of the notion of devata) (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 483-489

ref to earlier scholars and their approach Yaska Sāyaṇa, Dayananda, Sri Aurobindo Saratama Sastri Roth Mac Muller exoteric and esoteric significance of Vedic hymns...

Vedic gods represent the nature of man, different tendencies of human heart, leading to a higher and sacred level RV I 104 explained from the psychological pt of view

107 SMITH, Brian K Exorcising the Transcendent Strategies for defining Hinduism and religion

see 48 284 above

108 SMITH, Brian K *Reflections on Resemblance, Ritual, and Religion.*

see 47 121 and 48 286 above Vedism, imp features (1) tendency to make epistemological connections across the board in all spheres of reality (2) overriding preoccupations with ritual both in practice and ideology, (3) its concern with the hierarchical principle wh is incorporated in the rituals and reflected also in society *Kalpasutras* represent a unified and multidimensional body of knowledge of Vedic ritual the highest possible sacrificial victim wd be man (*puruṣa*) followed by horse cow, ram Vedic ritual is not dead, it has a continued importance in India providing for Hinduism, explanatory power traditional legitimacy and canonical authority the work of religion (and its students) is to domesticate the chaos of the unknown by categorizing it, classifying it, and making it conform to the familiar that is *making sense of it*

Rev Karel WERNER JAOS 1989 (2) 346-48

109 SMITH, R Morton Impotent gods *Amṛtadhara* (R N D Fel Vol), 1984, 395-398

why do we have such very different attitudes to gods in Vedic India from those in the Western world particularly its ancestral culture of the ancient Near East? The Babylonian or the Assyrian saw his religious duty in terms not of a moral law but the arbitrary and usually unpredictable will of a pantheon of gods in Greece we have humanization and ethicization of gods so that men stil have to pray and they can't compel but they can trust in India when the religious revolution comes there is no god to take advantage of it in the higher thought where gods have lost significance and power and personality in India as in Rome the personality gods are an imposition on the earlier religion

110 SMITH, R Morton India and Mesopotamia Gods, temples, and why?

..see 48.287 above

111. SRIVASTAVA, Sant Kumari. Pūrva-vaidika evaṃ vaidika yuga men mātṛśakti kī upāsanā (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p 90.

112. THITE, G. U. Religion, philosophy, and medicine in the later Vedic literature. *HSAJIS* 2 (1-2), 1987; 8-21.

..causes of diseases, ways of curing; curing and prophylactic substances, medicinal mythology. Vedic medicine was a magico-rel phenomenon in ancient India nothing was completely secular..

113. TIWARI, Arya Ramachandra. Evolution of the Brahmanical pantheon. *A N. Jani Fel Vol.*, Baroda, 1983; 9-21.

.. (1) early Rgvedic gods were in due course of time relegated into back seats, (2) Rudra, the fierce deity, got completely transformed into a meditative, calm, and benevolent deity, (3) Viṣṇu, once a mere associate of Indra, shot up in prominence; (4) the Pañcavṛtra cult is an amalgam of some foreign and some native elements, (5) the convention of portraying Sūrya in *audityavṛṣa* is borrowed from some foreign land; (6) Gaṇapati has no perceptible Vedic roots, Skanda is a brahmanical version of Dravidian Murugan, (7) the large no. of goddesses, who loom large on the later Vedic, epic, and purāṇic horizons (both Vaiṣṇava and Śaiva) are the progeny of non-Aryan female deities first witnessed in pre-Vedic IV seals..

114. TIWARI, Kailash Nath. Atharvaveda men bhakti (Hindi).

..see 7.29 above

115. TOPOROV, V. N. Vedic mythology (1-2); Vedic gods and realia (about 40 articles) (Russ.) (in) *Myths of the Peoples of the World* (Russ.), 2nd ed.

116. TRIPATHI, Gaya Charan. *Vaidika Devatā · Udbhava aurā Vikāsa* (Hindi).

. (= *VBD* IV. 52.50) .

Rev : S. G. KANTAWALA, *JOIB* 34, 274-76, S. K. LAL, *ABORI* 65, 284-88, K. V. SARMA, *ALB* 49, 229-30, Baladeva UPADHYAYA, *JGJKSV* 42, 316

- 117 TRIPATHI, Gaya Charan Hayagrīva as demon and god in Indian mythology *Rtam* 11-15, 1979-1983, 493-503

Dadhyan Āiharvana preached *madhuvīdya* to Asvins with the head of horse (RV I 116 12, 117 22, 119 9 X 48 2) also in *ŚPB* and *BAU* Hayagrīva in epics and Puranas he is a god who unites Buddhism with Hinduism concept of H shows how ritualistic notions and speculations gave rise to significant legends and sometimes even culminated in the concept of a divinity who gradually acquired a distinct personality

- 118 TRIPATHI Mithila Prasad Vaidikavānmaye bhaktih (Sk) *Sagarika* 26 (4), 1989, 97-114

bhakti in Vedic lit the word *bhakti* occurs first in *Śveta Svātara Up* but the idea is reflected in many Vedic passages

- 119 UPADHYAYA, Baladeva Vaidikadharmasya vaiśistyaṃ (Sk) (in) *Vimarśa Cintamani*, Sharada Samśihana, Varanasi, 1985, 169-175

- 120 VAN DEN LOEUW, C W J *The Concept of Deva in the Vedic Age* Utrecht Univ Press, 954

- 121 VARMA, Satyakam Vaidika Devavada (Hindi) *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986 18-39

puruṣa kalpana various classes of Vedic gods one god in different forms

- 122 VARMA, Vishnukant Mula tattva Mitra Varuna Aryama ki samagra satta ka pratika - Aditi *SP*, 34 AIOC, Visakhapatnam, 1989, 11-12

scientific interpretation of these divinities forms of energy (electron, neutron etc)

- 123 Vision and Brahmanism *MRDTB* 39, Toyo Bunko, Tokyo, 1981, 85-124

- 124 VIDYANANDA SARASVATI, Swami *Vedic Concept of God Deva* Vedic Prakashan, Bombay, 1984 174

(Foreword by Swami SATYAPRAKASH SARASVATI) God Matter Souls — three Eternals and scussion centres round the fundamental problem of the unity of these three see *VBD* IV 49 S5,

REV. : V KAMESWARI, *ALB* 48, 177, P NAGARAJA RAO, *Dharma-prakash* 16 (8), M P PANDIT, *Pr Bh* (Jan. 85), 79, Jayashree SATHE, *BDCRI* 47-48, 389-90, SATYAKAM VIDYALANKAR, *The Vedic Path* 47 (2), 52-53, VIPASH, *Vedavāni* 36 (7), 24.

125. WERNER, Karel Man, gods, and powers in the Vedic outlook. *JRAS* 1982, 14-24.

126. WILKINS, W J. *Hindu Mythology, Vedic and Puranic.*
.. see 48 331 above..

127. WILLIAMS, Monier *Religious Life in Ancient India : Vedism, Brahmanism, and Hinduism.*
..see 48 332 above

128. WITZEL, M Sur le chemin du ciel. *BEI* 2, 1984; 213-279.
..zur ved und avest Himmelsmythologie

129. YOUNGER, Paul *Introduction to Indian Religious Thought.*
..see 48 334 above .

50 MAJOR DIVINITIES OF THE VEDA

(in the alphabetical order of their names)

(1) Agni .

1. AGRAWALA, V. S Fire in the Rigveda *Eastern World* 11, 1960; 28-32.

2, BHATTACHARYA, Dipak. *Mythology and Ritual Symbolism. A Study with reference to the Vedic and Tantric Agni.* Sanskrit Pustak Bhandar, Calcutta, 1984; X + 243

. (symbolism = presentation of imp ideas of Vedic Weltanschauung thro' words denoting real or imaginary, animate or inanimate, beings or functions of those beings) . study with special ref to the birth of Agni (in *Agnyaḍhāna* and *Tantric agnyajana*).. author attempts to trace the philosophy of later Rgvedic period to the old period.. considers *RV* IV. 1 (myth of Agni's birth).. discusses the *Agnyaḍhāna* (*ĪpŚS*) and correlates the rite with the myth in *RV*. IV. 1, 2..

Rev S G KANTAWALA *JOIB* 30 (1-2) 155-56 C. G KASHI
 KAR *ABORI* 70 322 25 S SANKARANARAYANAN *ALB* 50 653-54

3 DASS Ayodhya Charan The primary meaning of Agni
JGJKSV 38-39, 1982 83 (1986), E 1-11

Agni (*ag*) primarily conveyed the sense of 'an agency that
 helps in growing prosperity

4 DHARMADHIKARI T N Epithets of Agni as considered
 in rituals *SP* 32 AIOC Ahmedabad, 1985, p 38

attempts to reveal the relation between rituals and the relevant
 Hotṛ formulas (embodying Agni's epithets)

5 GUPTA Sudhir Kumar Vaiśvanara Agni (Hindi)
Bharatavidyavaibhava, Sept 84, p 1

6 KAPIL DEVA SASTRI Rsi Dayananda ke Yajurveda
 bhāṣya men Agni ka svarupa (Hindi) *Vedavani* 36 (46), Feb
 -April 84

(in three instalments) discusses derivation of *yajus agni*
 Agni's mundane and spiritual forms

7 KAPIL DEVA SASTRI Rgveda men Angira Agnideva ke
 visesana ke rupa men (Hindi)

see 32.36 above author studies *ia* *ti* as in wh Angira denotes
 Agni

8 KNIPE David M *In the Image of Fire Vedic Experi-*
ences of Heat Mot Ban, Delhi, 1975 iv + 187

cf *VBD* IV 50 12 13 Vedic man's real experience of fire
 and heat Brahmanical interiorization of Fire a new being from
 the dialectics of heating and cooking

9 MAHULIKAR, Gauri P Vedic Agni in the Puranas —
 some aspects *SP*, 35 AIOC, Haridwar, 1990, p 155

10 PANDEYA, D N Various aspects of Agni *The Vedic*
Path 53 (1), June 90

11 PATIL, N B Angirasa ani agni (Mar) *VSMV* 1983,
 1984, 24-28

Vedic and MBh evidence

12 PRABHAKAR, C L Agni in Śukla Yajurveda *Triveni* 45 (4), Jan-Mar 77, 65-69

13. RATH, Prativa Manjari Rudra and Agni in Vedic mythology *Vanījyotih* 1, S K Das Fel Vol, 1986, 49-54

fundamental conception of Vedic rel is the worship of nature
Rudra related to or sometimes completely identified with Agni

14 SATYANARAYANA RAO, G, GOPALA REDDY, Y Agni - some interesting images *Journal of Itihasa* 8 (1), State Archives, Andhra Pradesh, Hyderabad, 1981, 77-85

ref to Vedic Agni

15 SMITH, Frederick M Names of Agni in the Vedic ritual *ABORI* 66, 1985, 219-226

lists 84 names of Agni

16 SMITH, Frederick M Agni's body *ALB* 51, 1987, 80-103

as represented in Vedic ritual texts

17 SRIVASTAVA, R P Rgveda men Agni Rsiyon kā vaijñānika cintana (Hindi) *Veda Pradīpa* 3 (1), July 88, p 22

18 SUNDAR RAJ, M Panis and Agni's two worlds in the Rgveda *SP*, 33 AIOC, Calcutta, 1986, 68-69

in *RV* Agni presents two mutually opposed characters — Fair Agni vs Dark Agni — two different worlds of Agni — Panis belong to the world of Dark Agni — Agni having a foot in both the worlds, bridges the chasm that separates 'good' from 'evil'.

19 Vedon men pradhāna devatā - Agnideva (Hindi). *Kalyana* 64 (1), June 1990, 242-243

20 VENKATASUBBIAH, A Agni Angiras *VIJ* 3 (1), Mar. 65, 5-12

(u) Aditi, Adityas

21 BRERETON, Joel Peter *The Rgvedic Adityas* AOS, Vol 63, 1981, xiv + 356

(= VBD IV 50 32)

Rev St ZIMMER OLZ 81 (1) 69-75

22 Devataon ki mata Aditi (Hindi) *Kalyana* 64 (7),
Oct 90, 641-642

serially Vedic evidence RV I 136 1 VIII 90 SYV 21 5
25 23 AV VII 6 2 Nir 1 16 2 II 13 1

22A GUPTA, Manoharlal Aditi ka asva rupa aur usaka
medha (Hindi) *Veda Savita* 10 (5) - 10 (10), Dec 89 -
May 90

(serially) *asvamedha* its scientific explanation

23 KHAN, M I The concept of the Rgvedic Aditi SP,
8 WSC, Wien 1990

Aditi resembles almost all objects of nature and due to the
development of the ethical char of the goddess she assumes the
status of mother of gods Aditi also represents liberty

24 NARTEN Johanne *Die Amesha Spentas im Avesta*.
OH, Wiesbaden, 1982, XII + 155

Rev P O SKJAERVO *Kratylos* 28 77-81 M BOYCE *BSOAS*
47 (1) 158-161

25 SINGH, Sheo Bahadur Aditya (Surya) and his rare
images *VIJ* 19 (1 2) 1981, 220-225

h st of Aditya traced from Vedas onwards

25A VARMA, Vishnukant Mula tattva Mitra Varuna
Aryama ki samagra satta ka pratika - Aditi (Hindi)

see 49 122 above

26 VARMA, V K Aditi rahasya (Hindi) *Kausala*, Indian
Res Soc, Awadh

(iii) *Arjaman*

27 BRIQUAL, Dominique Some remarks about the Greek
god Hermes *The Mankin Quarterly* 26 (1-2) Washington,
D C, 1965, 75-97

. see 47.13 above if one considers the general idea of a "social god", *Hermes seems to be a fairly accurate counterpart to Aryaman*. (however, unlike Aryaman, H does not preside over marriage H does not play a central role in liturgy).. Vedic god Bhaga may also well lend himself to comparison with H. . .

28. PINAULT, Georges Figure et nom du dieu védique Aryaman. *AÉPHE* - V section 90, 1981-82, 163-164

28A. VARMA, Vishnukant Mūla tattva Mitra Varuna Aryamā ... (Hindi).

.. see 49 122 above .

(iv) *Aśvinau* :

29. BANERJEE, Santi. The divine twins - *Aśvinau* : their identification in the Rgveda SP, 34 AIOC, Visakhapatnam, 1989; p. 25.

30. BEDI, Sadhana. *Aśvinau Devatā* (Hindi) Vivek (Agency Publ,), Aligarh, 1986

31. BEDI, Sadhana Cikitsaka deva Aśvinau kā svarūpa evam svabhāvagata viśesatāen (Hindi) SP, 34 AIOC, Visakhapatnam, 1989; 405-406.

..ref. to Vedic *Aśv ns* A as *cikitsaka deva* (medicine gods), legends of three types (1) general treatment, (2) surgery, (3) rejuvenation..

32. CHAKRAVARTY, Uma The Aśvins an incarnation of the universal twinship motif. *ABORI* 70, 1989; 137-143

(also SP 34 AIOC, Visakhapatnam 1989 , 6-7) belief in divine twins is a universal phenomenon of mythology , their solar char also is universal IE trad of divine twins

33. CHAKRAVARTY, Uma The divine doctors Aśvins and the Soma-drink. *JAS* 31 (1-2), 1989, 30-38

. Aśvins deprived of Soma libation and excluded from the circle of gods—in this we observe the reflections of cult-conflict, namely, bet the cults of Indra and Aśvins.

34 FATAH SINGH Asvinau (Hindi) *Veda Savita*, serially from 8 (10) onwards

35 GOTO, Toshifumi Aśvin and nāsatya (Jap) *JIBS* 39 (2), Mar 91 982-977

36 LEHMANN, W P "The divine twins" or "the twins divine" ? *E C Polome Fel Vol*, Mouton de Gruyter, 1988, 373-380

37 MAJUMDAR, Rani Rgveda men Asvinon kā svarūpa (Hindi) *Pracya Prajñā* 11, Aligarh, 1979, 10-17

A = divinities of morning twilight

38 MITRA, Jyotiṣ Ashvins, the twin celestial physicians and their medical skill 45 *PIHC*, Annamalai Univ, 1984, 220-228

Vedic and ep ic evidence

(v) *Indra*

39 ABHAYADEVA Indra (Hindi) *Veda Savita* 12 (2), Sept 91, 37-38

RV I 55 1

40 AMARA SIMHA Indra kā svarupa evam Svami Dayānanda (Hindi) *SP*, 33 AIOC, Calcutta, 1986, 74-76

D has interpreted the word Indra differently to suit different contexts (e.g. *surja vidyut paramesvara, senapati, paramahansa agni*)

41 ARAVINDAKUMAR Pulivanmaye indrasvarūpam *SP*, 34 AIOC, Visakhapatnam, 1989, 180-181

comparative study of Indra in the Veda and Pāli lit

42 BHARADWAJ, Sudhi Kant Myth of war between Indra and Vritra — a speech symbolism *HSJIS* 3 (1-2), 1988 (1990), 8-18

(also *SP* 33 AIOC Calcutta 1986 p 39) Indra rescues *rauh* (= speech) Vedic poets regarded evolution of cosmos and evolution of speech as simultaneous Indra as the creator

of the universe , Vṛtra = articulatory obstruction , *gauh* = articulatory speech Brhaspati (= god of speech) – his association with the myth confirms speech symbolism

43 BHARGAVA, P L The comparative antiquity of Indra and Varuna (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 435–437

greatest god of *RV* (Indra) rather than that of *Avesta* (Varuna) is likely to have been the greatest god of Indo-Ir period therefore Indra is earlier than Varuna

44 BODEWITZ, H W What did Indra do with the *yatis*? *Amṛtadhara* (R N D Fel Vol), 1984, 65–72

(a propos of DANGE *VBD* IV 80 87) B does not agree with D's interpretation B specially considers the Indra *yati* topic as treated in *JB* 1 185 and its parallels in *PB* 13 4 16 and 8 1 4 *JB* 1 185 salvat on by Indra of three *yatis* who are connected with three *kakubhs* Indra killed the *yatis* he spared or helped some of them the authority of Indra and orthodox Vedic rel are at stake Indra and Uttaravedi two symbols of orthodox Vedic rel do not kill the *yatis* they only deliver them to the powers of destruction (= South and the wolves) B quotes the text of *JB* and gives its translation

44A BOGOLUBOV, M I [The feast "Vṛtra's annihilation" in old Khwarezm]

see 47 8 above

45 DUBE, Karuna Shankar Indra kā janma (Hindi). *Veda Pradīpa* 3 (10), May 89, 26–27

46. FATAH SINGH Indra ke virya (Hindi) *Veda-Savita*, serially from 11 (3)

47 GONDA, J *The Indra Hymns of the Rgveda*

see 3 55 above (does not deal with the contents of Indra-myths, Indra myth is 'demiurgic') considers initial stanzas, last stanzas, main topics dealt with, dramatic element metres

Rev Karel WERNER *JRAS* III 1 (2) 410–11

48 HAZRA R C The historical backgrounds of the Maruts' (or Rudras') association with Indra and Rudra and of

the Purāṇic story of their origin (in) *Hazra Comm Vol*,
Kashiraj Trust, Varanasi, 372-418

49 KASHYAP, Rajendraprasad Vaidika Indra evam
paurāṇika Viṣṇu (Hindi) *Viṣṇambhara* 20 (3) 1988, 1-6

Viṣṇu took Indra's place as the result of the consolidation of
caste system of the Aryans (also 50 below)

50 KHAN, Khalid bin Yusuph Indra-Vṛtra war — a
psychological interpretation *VIJ* 25 (1-2), 1987 (1992),
20-29

related to the archetypes of collective consciousness experi-
ences of millions of yrs of struggle for adaptation and being
see 50 50 A below

50A KHAN, Khalid bin Yusuph Indra Vṛtra yuddha kā
manovaijñānika viślesana (Hindi) *SP*, 34 AIOC, Visakha-
patnam, 1989, 40-41

Indra Vṛtra war explained in the light of Jungian psychology
see 50 50 above

51 KRISHNAPAL SIMHA Indra Vṛtrāsura kathāmīmāṃsā
(Hindi) *Vedavani* 36 (5), Mar 84, 4-8
naturalistic interpretation

52 LAKHRA, M P Indra and vāk *JGJKSV* 36 (1-4),
1980 (1984), 13-23

. TS IV 4 7 3 Sayana interprets this as showing that Indra
was the first to analyse *ig* (*vāk*) grammatically author
compares this passage with parallel passages in *KYV Sam* and
the *Brahmanas* of other *Samhitas* and concludes these passages,
instead of referring to the grammatical activity of Indra pre-
sent a mythological interpretation of the physiological process
of the articulation of human speech (the originator of the
Aindra school of Sk grammar is not Indra but more probably
Indradatta who acc to *Brhatkathamajari* was class fellow of
Kātyāyana)

53. LAHIRI, Ajoy Kumar *Vedic Vṛtra*

(= *VBD* IV 50 53) see 49 58 above demonisation of V,
is clearly the creation of *RV* Aryans

54. LAZZERONI, Romano. La mère de Vṛtra. (in) *Studi Indo-Europei*, Pisa, 1985; 101-107.

..ref. *RV* I. 32.9, *AV* II. 32.4..

55. MAGGI, Daniele. I buoi rossi di Indra e l'indovinello di mago Salomone. (in) *Problemi di sostrato nelle lingue indo-europee*. (ed. ENRICO CAMPANILE), Giardini, Pisa, 1983; 112-147.

..interpret of *RV* VI 27.7 . meaning of *ai khulá-khulyá*..

56. MAHDIHASSAN, S. Ārya and Indra as names and their significance. *VIJ* 22 (1-2), 1984 (1987); 21-24.

ārya = protégé of red sky god (*Ar*, in Scythian, wh. is an Aryan lg., means 'fire-red') . Indra (from root *indh* = kindle fire) = fire-red god of the sky .

57. NATH, Jyotish. Ahi as Vṛtra.

..see 49.76 above

58. O' FLAHERTY, Wendy Doniger The case of the stallion's wife : Indra and Vṛṣanāśva in the Ṛgveda and Brāhmaṇas. *JAOS* 105 (3), 1985, 485-498.

. Indra as the wife of the stallion (mystery?) . Mena (male) and Vṛṣanāśva Indra's castration and restoration the implications of Indra's transformation into an animal, or a human-or another gender, are supplementary rather than contradictory. The god undergoes all these transformations at once when he becomes the wife of the stallion Vṛṣanāśva .

59. PALIHAWADANA, Mahinda. The Indra cult as ideology : a clue to power struggle in an ancient society. *Vidyodaya Journal of Arts, Science, and Letters* 9 (1-2).

60. PANDE, Gangadhar. Prākṛtavānmaye Indrasvarūpam. *SP*, 33 AIOC, Calcutta, 1986; p. 380.

. Indra in Prakrit lit. ..

61. RIHANI, Vasundhara. Indra dvārā Dadhyaṇ kī asthi-
yon se Vṛtravadha (Hindi). *Vedavāṇī* 43 (4), Feb. 91; 12-18.

..Indra Dadhyaṇ-Vṛtra myth.. ref to various interpretations..
no human hist..

62 SCHETELICH, M Zum Indra Vrtra Mythos ZDMG

63 SOHNEN, Renate Rise and decline of the Indra religion in the Veda Paper, IWVS, Harvard Univ, June 1989

Indra as a personal god—and primarily a *person* not an ethical concept or a natural phenomenon—is in later Vedic times exposed to a degradation wh becomes clearly visible in *Brahma* ritual texts

64 SOHNEN, Renate Indra and women BSOAS 54(1), 1991, 68-74

(also SP 32 ICANAS Hamburg 1986 p 296) RV evidence (1) Indra makes women attractive and desirable to prospective husbands (2) promotes conjugal bliss bet them and their husbands (3) makes them able to bear sons by their husbands (also considers epic and Buddhist Jataka evidence)

65 UTPRETI, Jaydatta Indrasya vedapratipaditam svarupam Naimisiyam 1 (2), Feb 1981

Indra as represented in the Veda see 50 66 below

66 UTPRETI, Jaydatta Veda men Indra eka samalo canatmaka vivecana (Hindi) Bharatiya Vidya Prakashan, Delhi, 1985, xii + 376

see 50 65 above

Rev VIPASH Vedava 1 37 (11) 17 18

67 VARMA, V K Is there cosmology in the metaphorical episode of Indra Vrtra in Rgveda? 31 PAIOC, Poona, 1984, 243-249

Vrtra posed great deadlock to the creation wh has been described as the withholding of the flow of *apah* the active fundamental principle whose growth was arrested Indra restored that flow

(vi) Pusan

68 DASS A C Vedavarnitasya Pusadevasya praktikam svarupam Ajasra 2 (1), Lucknow, 1978

sun only at the time of rising and of setting at a particular pt when the solar orb looked half red and half bright is called Pusan

69 GONDA, J *Pusan and Sarasvati* VKNOW Lett - NR 127, North Holland Publ Co., Amsterdam, 1985. 175

how Sarasvati a river came to be goddess of speech G examines the problem with a detailed study of Vedic and ritual texts [From MAHONY's rev — acc to G S was originally a local mother goddess for the Vedic families reclaiming the lands along northwest India's rivers. As the river she was source of life and sustenance and therefore of prosperity. As such she was the local object of propitiation hymns (*Īpiti*) later S together with Iḍa and Bharatī came to be associated with the three most imp aspects of Vedic ritual — Iḍa (sacral offerings) Bharatī (priestly actions) and Sarasvatī (spoken word *vak matra*) Pusan represents to his Vedic worshippers

all well being that depends on successful agriculture and cattle breeding P as deity of local Aryan tribes, particularly Bharadvajas] [From BURROW's rev — the answer to the question how S came to be goddess of speech is to be sought (as against G's view) in the trad (*Manusmṛiti* 2.17) that the region bet Sarasvati and Dṛśadvati known as Brahṁavarta is the most sacred region it was the home of the Veda and the Vedic lg Vedic lg both in *mantras* and in its later form is remarkably uniform there is hardly any evidence of dialectal differences this lg was prevalent in Brahṁavarta and therefore it is understandable that the river Sarasvatī in the vicinity of wh the purest lg was spoken shd be regarded as the goddess of speech and of the sacred lore the same is the case with goddess Bharatī also connected with speech wh was the lg of the Bharatas who settled in the country of Sarasvatī word *puṣan* derived from *puṣ* to thrive long *u* causes difficulty but there are examples of alternation bet long and short *u* in roots e.g. *'uṣayati duṣṭa guhya guhayati* the theory re connection of Pusan with Greek Pan is to be abandoned]

Rev T BURROW *BSOAS* 60(2) 385 B B CHALBY *VJ* 24 153-56 H F ZDMG 137 (1), 208 William K MAHONY *Hist Rel* 26 437-38 Klaus MÜLLER *IJ* 30 301-03 LUGO ROCHER, *JAOS* 107 (4) 778 Karl WERNER *JRAS* 1986 (1), 120-21

(vii) Prajapati

70 BHATTACHARJI, Sukumari Rise of Prajapati in the Brahmanas

see 18 I above (the creator's role of P was taken over by Brahmā and his metaphysical dimension was completely overshadowed by the rising monistic principle — Brahman)

- 71 DANGE, Sadashiv A The eye of Prajāpati *JASBom* 54-55, 1979-80 (1983), 27-30

(1) the eye is the Sun, (2) the Sun spreads the eye acc to *Maitrayani Sam* the left eye of Prajapati got swollen, the drops that fell down from it turned into rain the pupil from the eye of P fell down, from it was produced barley similar myths from Egypt Assyria, Babylon

- 72 GONDA, J The popular Prajāpati *Hist Rel* 22 (2), Nov 1982, 129-149

[generally held view (1) P is comparatively 'young' deity (2) he is the product of ritualistic or theistic speculation] acc to GONDA P not infrequently appears in domestic ritual and functions as the parochial god presiding over the processes of sexual life conception and birth of human beings P's relations with cattle (meeting the first biological and economic demands of his worshippers) discusses the name Prajapati P often closely associated with Vayu as receiving an offering together P, who in the course of Vedic period was unmistakably increasing in importance at a comparatively early moment extended his interests influence and activities to a wider circle than his original province (when he may be supposed to have been only or mainly a lord of offspring or creatures) assuming control of phenomena that so far had more exclusively belonged to the field of action and influence of Vayu with whom he had some common interests in a comparatively early period of Indian hist P was a popular deity worshipped by the common man sacrificial lore and practice credited him with new qualities and functions P was made a subject of ritualistic theological and philosophical speculations see 50 77 below

- 73 GONDA, J Prajāpati and *prayaścitta* *JRAS* 1983 (1), 32-54

the most usual and probably the oldest or original *kṛcchra* (*prayaścitta*) consisting in bodily mortification, was in course of time given another name viz *prajapatya* new light upon atonement and expiation as Prajapati's concern evidence from *Brahmanas* and *Sutra* lit

- 74 GONDA, J The creator and his spirit (Manas and Prajāpati) *WZASA* 27, 1983, 5-42

manas defies any attempt at literal transl in *RV* *manas* is a definite *Daseinsmacht* — a vital principle of gods and men,

essentially appearing to be a creative *elan* (and a source or bearer of energy) wh manifests itself in the physical, conceptual, and emotive spheres *manas* in post-RV lit . *manas* as a product of Prajapati's creative activity just as sacrifice is one of his creations elsewhere *manas* and Prajapati are explicitly identified (homologized) development of P's personality and char (functions) as visualised by DIUSSIN in Veda as in other religious mind, consciousness or the seat of thought, will, and desire, is made to play a part in accounts of creation *manas* is not only an imp attribute of a Supreme Being or First Cause but is also believed to be a substitute for its personal bearer or 'substratum'

75. GONDA, J *Prajapati and the Year* VKNAW-Lett. N. R 123, North Holland Publ Co, Amsterdam, 1984, 99

ancient Indian thinkers tend to identify the Creator God with the phenomenal time or consider the year to have come into existence together with Prajapati or with his creative activity

Rev B B CHAUBEY *VIJ* 24, 153-56, H F ZDMG 135 (2), 432, Richard W LARIVIERE, *JAOS* 107, 837 Klaus MYLIUS, *IJJ* 29 (4) 313-15, K K RAJA, *ALB* 49, 242

76 GONDA, J Some notes on *prajāpatir anuruktah* MSS 44 (Karl Hoffmann Fel Vol 1), 1985, 59-75

. 'P whose name is not pronounced' — in Vedic lit

77. GONDA, J. *Prajapati's Rise to Higher Power* Orient. Rheno Traiectina 29, Brill, Leiden, 1986, X + 208

P not a product of ritualistic and theological speculation and consequently comparatively 'young' already in the early period of rel hist, P must have been a popular deity meeting various wishes of a common man GONDA deals with the widening of that god's horizon and interests and his rise to higher rank and power Part I P's position and gradual rise in the Veda, Part II P in Śrauta ritual see 50 72 above

Rev Joel P BRIRETON *JAOS* 108, 336-37, M A MEHENDALE, *ABORI* 69 361-62, Klaus MYLIUS *IJJ* 31 (2), 139-41, K. K. RAJA, *ALB* 52, 274-75, Renate SCHNEN, *ZDMG* 138, 410-14

78 GONDA, J. *Prajāpati's numbers* *Tucci Commi Vol - Serie Orientale Roma - 56*, 2, ISMEO, Rome, 1987, 539-560

P associated with a comparatively large no of numerical symbols, each of these numbers has a functional and symbolical

value of its own these numbers (e g 21 16 1/16 17 34 1000) indicate or suggest or symbolize diff aspects of that god's nature, char activities and significance for his worshippers

79 GONDA, J *Prajapati's Relations with Brahman, Brhaspati, and Brahma* VKNAW Lett N R 138, North Holland Publishing Co, Amsterdam, 1989, 78

Rev Karel WERNER *JRAS* 1990 (1) 177-78

80 PRASADYA MITRA, Sastri *Prajāpati ki solaha kalāen* (Hindi) *Vedavani* 37 (3), Jan 85, 8-10

YV 8 36

81 SMITH B K Sacrifice and being *Prajāpati's* cosmic emission and its consequences *Numen* 32, 1985, 71-87

82 TRIPATHI, Ramabhilash *Prajāpati Dakṣa* (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 305

ref to Vedic *Prajapati*

(viii) *Brhaspati*

83 BHAGAVADDATTA *Brhaspati Devata* (Hindi) Sri Sarasvati Sadan, New Delhi, 1984, 24 + 292

part I *Samhita* part II *Brahmana* *Brhaspati* as lord of *brahmasakti* the origin of the Brahmanas the preceptor and brother of gods see 50 84 below

84 CHAUDHARI, Vina *Brhaspati kā svarupa* (Hindi). *Veda Savita* 5 (11), June 85, 382-384

rev article on 50 83 above

85 MISHRA, Nirmal Sundar The philosophical traits of Vedic *Brhaspati* *KURJ* 22 1988

(ix) *Mitra*

86 DUMEZIL Georges Vedic *Mitra* a resume of theses and references *Journal of Mithraic Society* 1 (1), London, 1984, 26-35

English transl of D's article by Susan CAPRON and R. L. GORDON

87 FATAH SINGH Prajñāna agni kā mitra rūpa (Hindi)
Veda Savita 10 (9), April 90 275-277, 281

RV III 59.1

87A LINCOLN, Bruce Mithra (s) as sun and savior
see 47 62 above

88 MERKELBACH, Reinhold *Mithras* Hain, Königstein
im Taunus, 1984, xvi + 412 + 169 pl

deals with all facets of Mithras cult and mystery mainly
about Hellenistic and Roman aspects originally a god of hunt-
ing of covenant and of sacrifice M became an integral part
of the rel of Old Persia 'the Indo-Ir common possession';
Mitra in India

Rev Hans Dieter BATZ, *Hist Rel* 26 87-89

89 TOPOROV, V. N. The Veda and Avesta sub specie of
reconstruction of the Indo-Iranian proto-text

see 38 15 and 45-245 above see 50 90 below

90 TOPOROV, V. N. Notes on reconstruction of texts-III
To the reconstruction of the structure of the I-Ir "thetic"
proto-text and some mythological fragments 1 To the recons-
truction of fragments of the I-Ir proto-text about Mitra 2 To
the reconstruction of the scheme of the I-Ir *ka and *dha proto-
text (Russ.) *Issledovaniya po strukture teksta*, 1987, 111-121

see 38 15 45 245 and 50 89 above

the Vedic and post-Vedic worship of the Sun (Sūrya) as light yielding power imp tho it was did not at all by itself produce the powerful sectarian Sun cult, it needed a fresh impetus from Iran for this transformation the merging of Mithra (Mihr) into Surya

(x) *Yama*

93 GERSHEVITCH, Ilya Yima's beef plea *Tucci Mem Vol* II, IsMEO, Rome, 1985 487-499

94 JENA, S A study of Yama Yamī legend in the Vedas and Narasimha Purana *A G Swain Fel Vol*, Utkal Univ, Bhubaneswar 1985, 143-147

95 KELLENS, J Yima, magicien entre les dieux et les hommes (in) *J Duchesne-Guillemain Fel Vol*, Brill, Leiden, 1984

attempts to throw some light on the self contradictory char of Avestan Yima the picture of Yima as the first king is false being based on later trad nor does Yima seem entitled to be called the first man and ancestor of mankind Iranian Yima differs from Indian Yama in being located on the level of the third (Dumézilan) function and by being endowed with magic powers enabling him to reinstate immortality whereas Yama became the first king of the realm of the dead

96 KELLENS, J Yima et la mort (in) *E C Polome Fel Vol*, Mouton de Gruyter, Berlin, 1988 329-334

97 PANIKKAR R Yama a myth of the primordial man (in) *Essays in memory of Karl Kerényi* (ed E C POLOME), JIES Monograph 4, 1984 28-38

considers Yama Yamī legend (RVX 10) how do humans come to be without incest?—author suggests that here at the wellspring of humankind we find a miracle

98 SAGRAMOSO ROSSELLA, D Nota sulla figura di Yama *ASGM* 23, 1981-82 (1983), 44-54

99 SARKAR, Amal The cult of Yama *MR* 134 (6), June 1974, 642 665

- 100 VAN DEN BOSCH, L P Yama – the god on the black buffalo *Visible Religion* 1, 1982, 21–64

analyses successive layers (Indo Ir period, funeral ceremonies described in Vedic literature, King of Law and Bearer of the Rod) which together constitute the image of Yama also deals with iconographical features of Yama place of buffalo in Indian tradition

(xi) Rudra (Śiva)

- 101 AGRAWALA, V S *Śiva Mahadeva, the Great God An Exposition of the Symbolism of Śiva* Prithivi Prakashan, Varanasi, 1984 (2nd ed), vi + 66 + xxxii pl

from Veda to Puranas and Śaiva Āgamas

- 102 BHATTA Bhalchandra Rudra tathā tena be nāmārupa (Guj) *Śādhya* 26 (3–4) 1989, 141–146

two names and forms of Rudra

- 103 BHATTACHARJI Sukumari Rudra, Rudras the Maruts *Anviksa* 3 (1), J of Sk Dept, Jadavpur Univ, Calcutta, 1968

- 104 BHATTACHARJI Sukumari Intruders into the pantheon Śiva and Dionysos *ABORI* 69, 1988, 93–110

[Rudra-Śiva was Rudra in the earliest part of his career and became Śiva in a later period] similarities in the manner of the entrance of D and Ś in a hostile pantheon and society parallel from a medieval Bengal myth

- 105 BRUNNER H Les membres de Śiva *Asiatische Studien* 40 (2) 1986, 89–132

- 106 CHAKRAVARTI Mahadev *Concept of Rudra Śiva through the Ages* Mot Ban, Delhi 1986, xiii + 219 + 12 pl

from Harappan civilisation onwards RŚ in his animal phallic, and human forms Śiva—composite Aryan–non Aryan divinity Śaivism in art

Rev Ashwini AGRAWAL, *HSAJIS* 2 (1–2) 254–56.

- 107 CHAWLA, Jyoti Iconography of Pasupati Rudra. SP, 33 AIOC, Calcutta, 1986, 438–439

Paśupati of MD seal conforms to Vedic descriptions

- 108 CLOTHEY, Fred W , LONG, J Bruce *Experiencing Siva Encounters with a Hindu Deity* Delhi, 1983, x + 218

see 50 127 below

- 109 DAS, Syam Sundar , BHAGAVADDATTA *Rudra Devata pralayamkara Rudra bhagavan le raudra rupa ka vivecana* (Hindi) Haridwar, 1985, ra + 296

R as destroyer

- 110 GANGESHWARANANDA, Swami *Veda men bhagavan Samkara* (Hindi) *Vedapradipa* 2 (12), May 88, 22-24

- 111 GONDA, J *The Śatarudriya* (in) *Ingalls Fel Vol*, 1980, 75-91

see 11 25 above

- 112 GUPTA, Manohar Lal *Vaidika rudra kā svarupa (bhautika vijñāna ki dṛṣṭi men)* (Hindi) *Veda Savita* 9 (1), Aug 88, 9-16

Rudra in the light of physical science

- 113 GUPTA, Sudhir Kumar *Tryambaka Bharatnidyavibhavam*, Sept 84, 3-4

- 114 HAZARIKA, B N *Rudra and Śiva - their Vedic concept* SP, 34 AIOC, Visakhapatnam, 1989, 7 8

- 115 HAZRA R C *Rgvedic Rudra, an extremely unsocial and non cooperating God* (in) *Hazra Comm Vol*, Kashiraj Trust, Varanasi, 335-347

reprint of VBD IV 50 136

- 116 HAZRA, R C *An overlooked aspect of Rgvedic Rudra* (in) *Hazra Comm Vol*, Kashiraj Trust, Varanasi, 348-371

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- 117 HAZRA, R C *The historical backgrounds of Maruts' (or Rudras') association with Indra and Rudra and of the Purāṇic story of their origin*

..see 50 48 above .

118. HOFSTETTER, E *Der Herr der Tiere im alten Indien.*

. (= VBD IV 50 138).. Śiva Paśupati can't fulfil comprehensive conception of protector of animals, he acts more as a wild hunter, threatening, chasing and killing the animals instead of taking care of their welfare.. (actually Paśupati = absolute sovereign over animals who must be asked to avoid cruel actions against them) . author also discusses other defenders of animal life who are mainly to be found in *Jātakas* and other Buddhist sources Aranyaṇī (RV X. 141) can be regarded as "Herr der Tiere" in Vedic times .

Rev : Adalbert J GAIL, *IJJ* 25 (4), 284-85, F LÁSZLÓ, *OLZ* (1984) 79 (3), 292-93

119. JANAKI, S S Śiva and Śiva worship *BITCM* 1981 (1985); 117-125

120. KAMAT, A P Śivopāsanā āṇi Marāṭhi santasāhitya (Mar). *Prasāda* 43 (3), Oct 89

. ref. to Vedic Rudra

121. KHAN, M. I The concept of Rgvedic Rudra *SP*, 34 AIOC, Visakhapatnam, 1989, p 32

. Rudra - the god of atmosphere, but prevails everywhere due to his mighty and diversified personality

122. KRAMRISCH, Stella. *The Presence of Śiva*

(= VBD IV 50, 146) author examines the metaphysics, ontology, and myth of Śiva from *RV* to Purāṇas touches upon the great plastic expressions from the Har seals to medieval sculpture reveals the tensions of Rudra Brahman and Rudra Śiva wh, in essence, is the tension of life and negation of life..

Rev : M. M PATHAK, *JOIB* 37, 367-69, D SAINIVASAN, *Asi Orientalis* 14, 139-40, Kapila VATSYAYANA, *JIOS* 103, 431-33.

123 KRAMRISCH, Stella. Symbolism of Śiva's linga.

. (= VBD IV 50 145)

124. KRISHAN, Y The family of Śiva, evolution of Śiva and his hosts. *JOIB* 39 (1-2), Sept-Dec. 89, 45-49.

Rudraganas became the principal attendants of Śiva, they also later included Bhūtas and Pramathas. Vedic Bhūtas and Pramathas were nominally retained but within the omnibus body of Ganas who acquired exclusively malevolent char. Gaṇapati is leader of Ganas.

- 125 KRISHNA LAL Rudras (dual and plural) in the Rgveda SP, 8 WSC, Wien, 1990

rudrav mostly qualify Asvinau, only at one place (V 70.2.3) they qualify Mitravarunau. Rudrah — (1) denotes Marutah (2) qualifies Marutah (3) denote an independent god group. Ādityas Rudras Vasus represent respectively the celestial middle and terrestrial divinities.

- 126 LEWIS, James R. The lord who is master of yoga. *Indica* 25 (1) Mar 88, 1-10

ref. to proto Śiva of IV civil

- 127 LONG, J. Bruce Rudra as an embodiment of divine ambivalence in the Śatarudriya (in) *Śiva Myths, Rites and Attitudes* (ed. Fred CLOTHEY, J. Bruce LONG)

see 50 108 above

- 128 LARENZEN, David N. Sivaismo heterodoxia y orthodoxia. *Estudios de el Colegio de Mexico* 21 (2), April-June 86, 258-272.

- 129 MEISTER, M. W. (ed.) *Discourses on Śiva. Proceedings of a Symposium on the Nature of Religious Imagery*. Penn. Univ. Press, Philadelphia, 1984, xxiv + 362 + fig and pl.

(Indian ed. Vakils Fester and Simons Bombay 1984) GRITH V. MITTERWALLNER discusses the development of *linga* in five stages (50 159 below). C. SIVARAMAMURTI Vedic and medieval texts relating to trad. of Śiva.

Rev. Charles D. COLLINS, *JAOS* 107 (2) 365-67

- 130 MUKHIYANANDA Swami Symbolism of Śiva and the Śivalinga. *Ved Kes* 73 (3), 86-90

- 131 PANDIT Motilal Santism 1 *Religio-Philosophical History*. New Delhi, 1987, 218

132 PARIMAL, Prakash Rudra — the first formative principle of the cosmos *JIDVP* 2 (2), Aug 89, 199-204

ŚYV 16 54, *TS* I 8 6 1 (In the IV seals Rudra has been depicted as a *vr̥ṣabha* and as child procured from *kunda* [well] therefore he is invariably described as a god with a waterpot — FATAH SINGH) in post Vedic lit Rudra is described as born prior to gods and even prior to time

133 RATH, Pratīva Manjari The concept of Rudras in the light of its etymological interpretations *SP*, 32 AIOC Ahmedabad, 1985, p 21,

134 RATH, Pratīva Manjari Rudra and Agni in Vedic mythology *Vaniṣṭyotih* 1 Utkal Univ Bhubaneswar, 1986; E 49-54

see 50 12 above

135 RATH, Pratīva Manjari The theory of incarnation and Rudra Śiva *SP*, 33 AIOC Calcutta, 1986, p 670

Vṛṣa is an incarnation of Śiva in the form of an Ox, in *RV* II 33 6 Rudra is called *Vṛṣabha* also numismatic evidence to show Rudra = *Vṛṣa* other incarnations of Śiva include *Durvasas*, *Śakti* (son of *Vasiṣṭha*) *Varuna* (*MBh Anuśaṅgaparvan*) *Kṛta*, wandering mendicant (approaching *Valakhilyas*), *Kṣetrapala*

136 RATH, Pratīva Manjari Rudra in the *Satarudriya* with special reference to the commentary of *Viṣṇusūri* *VJ* 25 (1-2), 1987 (1992), 38-41

also *SP*, 34 AIOC Visakhapatnam 1989 p 20

137 SAHADEVA, Manjula Rudra eka vilaksana deva kyon? (Hindi) *SP*, 35 AIOC, Haridwar, 1990 p 64

138 SAHASRABUDDHI, Madhukar The Rudra, the Veda and its salvaging effect on humanity *Proc 30 ICHSANA - South Asia* 3, Mexico, 1982, 76-82

see *VBD* IV 50 165

139 SCHULMAN, D Terror of symbols and symbols of terror notes on the myth of Śiva as *Sthana* *Hist Rel* 26 (2-3), 1986, 101-124

140 SEN Mohn The place of Rudra in the Trayambaka Homa CR, NS 1 (4) 1976, 138-140

141 SHARMA, R M The Śiva cult SP, 32 AIOC, Ahmedabad, 1985, 406-407

concept of Śiva is quite old and Vedic

142 SINHA, K P Is Śiva a non Vedic god? SP, 7 WSC, Leiden, 1987, p 176

Śiva is identical with Vedic Rudra and is a Vedic and Aryan god

143 Siva - and his decline IWI 96 (10), 9 3 1975, 6-15

144 SONTHEIMER, G D Rudra and Khandobā continuity in folk religion (in) *Rel and Soc in Maharashtra* (ed M ISRAEL , N K WAGLE), Toronto, 1987, 1-31

145 SRINIVASAN, Doris The so called Proto Śiva seal from Mohenjo daro an iconological assessment *Archives of Asian Art* 29, 1975-76 47-58

see 50 147 below

146 SRINIVASAN Doris Vedic Rudra Śiva JAOS 103, 1983 543-556

Rudra not an outsider reluctantly brought into the Vedic fold Rudra's ways not at variance with the representative aspects of Vedism the *Samhitas* conceptualization of a high being and the sacrifice Rudra's so-called non Vedic characteristics actually knit Rudra into the Vedic fabric Rudra as insider may help search for the thrust towards *Śaiva bhakti* (as developed in *Śvetasvatara Up*) the *linga* icon disavows Śiva's non Vedic affinities and indicates instead his Vedic background

147 SRINIVASAN, Doris Unhinging Śiva from the Indus civilization JRAS 1984 (1), 77-89

see 50 145 above Śiva's origin in Indus civil has always rested mainly on the interpretation of the MD seal and of the stones — both the cones and the ring stones author suggests that the argument shd be dropped

148. SRI RAMA RAO, D. Siva worship through the ages. *Tap Pras* 25 (2), Feb 87, 6-11, 60-61

149 THAPLYAL, Kiran Kumar The so-called 'Paśupati' on a Mohenjo Daro seal — re-interpretation *Rtam* 16-18 (G C. Sinha Comm Vol), 1984-86, 407-411

see *VBD* III 86 100 the figure is a prototype of Śiva, but the representation of Śiva on the seal belongs to that phase (of the legend) when he had not yet become Paśupati

150 THOMAS, Donaldson Ekapāda Śiva images in Orissan art *Arts Orientalis* 13, Univ of Michigan, Ann Arbor, 1982, 155-168

. Aja Ekapada = Śiva?

151 TIWARI, Shridhar Śaiva Dharma kā Vikāsa (Hindi) Classical Publishing Co, New Delhi, 1988 15 + 134 + photos

development of Śaivism from the beginnings up to 1200 A. D
Vedic basis of the doctrines of Śaivism

152 TRIPATHI, Dipti Sharma Synonyms of Śiva morphological and semantic analysis *Proc 5 IVSC*, New Delhi, 1985; 388-396

153 TRIPATHI, Gaya Charan Śiva ki astamūrtiyān aur usaki vaidika prsthabhumi (Hindi) *Kosal* 4 (1-2), Faizabad, 198 -83, 75-81.

..Vedic background of Śiva's eight forms

154 TYAGI, Ishwar Chandra. *Shaivism in Ancient India* (from the earliest times to c. A. D 300) Meenakshi Prakashan, Meerut, 1982, xi + 176

traces embryonic stages of Śiva worship among the IV people (Paśupati seal does not represent Śiva). Vedic evidence re Rudra (Aryans borrowed the mal- god of the Indus valley, also adopted the Mother Goddess) Rudra Śiva in Vedic lit from *Saṃhitās* to *Sūtras*

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155 TYAGI, Ishwar Chandra Origin of Śaivism *VJ* 22 (1-2), 1984 (1987), 195-207

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Śaivism is not non Vedic it is also non Dravidian in origin as a rel it was derived from the hoary primitive past in the beginning the concept of Śiva as Supreme God was adopted by the ancient inhabitants of India viz Dravidians this god s found on the Indus seal altho the name is not clear so far later on the Aryans who came to India adopted this god in the form of Rudra

156 UPRETI, Jayadatta Rudrasya vedapratipāditam svaru
pam *Naumsiyam* 5 (1), Aug 84, 29-31

157 VHATKAR, Ashok Prācīna vaidika Rudra praśnace
sampurna utara (Mar) *Pailatira*, Divali Annual 1986,
Kolhapur, 127-144

complete answer to Rudra problem Rudra = Kailasa moun
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see 50 158 below

158 VHATKAR, Ashok The Vedic Rudra the deity of
the mountain? *SP*, 34 AIOC, Visakhapatnam, 1989, p 4
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159 VON MITTERWALLNER, Gritti Evolution of linga
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see 50 129 above stylistic analysis of the development of
the linga form

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160 BAROT, Gopal P "Varuna" - the mighty marine
deity our heritage from ancient Indian lore *Indian Shipping*
34 (6), 1982, 17-20

161 BHARGAVA, P L The comparative antiquity of Indra
and Varuna

see 50 43 above

162 DOMBROWSKI, B W W Mazdā Ahura = Ahura
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Gent, 1983, 199-220

163 FATAH SINGH Varuna *Veda-Savita* 10 (10), 306-
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164 JAKOBSON, R The Slavic god Velesu and his Indo-European cognates

see 47 50 above ref to Vedic Varuṇa

165 KUIPER, F B J *Varuna and Vidusaka*

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examines the original functions of the Irish god Gaulish Ogmios, comparing him with Varuna to show that magic is a fundamental and authentic varunan aspect of Ogmios, and proposes an etymology from *de2eg m / * d2gem 'to seize'

167 MALANDRA, W W Rasnu and the office of divine judge Comparative reconstruction and the Varuna problem *ALB* 51 (*Ludo Rocher Fel Vol*), 1987, 348-391

168 POLOVÉ, E C Etymology and function of Vedic gods

see 49 89 above discusses various etymologies for the name Varuṇa.

168A VARMA, Vishnukant Mula tattva Mitra Varuna Aryama . (Hindi)

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169 Bhagavān Vrsākapi (Hindi) *Kalyana* June 90, 456-459

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170 BHALLA, K L The significance of *yajño vai visnuh*
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171 BHARADWAJ, K *A Philosophical Study of the Concept of Visnu in the Puranas* Pitambar Publishing Co, New Delhi, 1981, 404

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175 DWIVEDI, Prabhu Nath The three foot steps of
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180A GUPTA, Ramesh Chandra Bhagavān Visnu (Hindi).
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183 KASHYAP Rajendraprasad Va dika Indra evam
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184 MISHRA Nirmal Sundar Philosophical traits of Rg-
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with Prajapati concept of *yajnapuruṣa* and *yajnavaraha* in
mythology *yajna* identified with Viṣṇu and not Śiva

188 VEDAPAL Vidyabhaskar Śrautasutravarnita visnu-
kramana vivecana (Hindi) *MUSRJ* 8 (1-2), 1983, 109-113

- 189 | VYAS, D T Visnu in the Vedic literature *JOIB* 33 (3-4), 1984, 209-221, (also in) *Vaisnavism in Indian Arts and Culture* (ed Ratan PARIMOO), Books and Books, New Delhi, 1987; 9-24

V = *puruṣa* of the *Puruṣasukta*, concept of V's three steps gave rise to the philosophical concept of the soul's three states

V's rise to supreme position is the result of a continuous evolution of rel and philos thought always inspired by the highest spiritual objective during Vedic, post-Vedic, and epic periods

(xiv) *Savitr*

- 190 DASS, Ayodhya Chandra Basic concept of Sūrya and Savitr in the Rgveda *SVUOJ* 24 (1-2), 1981 (1986).

- 191 FALK, Harry. Savitr und die Sāvitrī *WZKSA* 32, 1988, 5-33

. (nature of a Vedic god can't be determined by referring exclusively either to his association with certain natural phenomena or ethical concepts) Savitr of the *RV* had a natural aspect Asura Savitr belongs to the night sky, he is also the milky way touching the northern horizon at night fall around the summer solstice at the end of 2nd mill B C His ethical aspect was closely connected with this time of the year, he fostered the fecundity of nature with the coming rains, and, as a god of night, it was he who prompted humans to have offspring Under his reign, the students assembled year after year at the house of their teachers who made them recite the *savitri* (*gāyatrī*) The *savitri*, given to the Brahmacārins each year anew, must be interpreted as a germ ripening to the form of the Veda

- 192 HAUDRY, J Les trois cieux *EIE* 1, 1982, 23-48

. Savitar entre jour et nuit..

- 193 TRIPATHI, Karunapati Vedapurāṇayoh savitṛtattva-cintanam *Naimiṣyam* 8 (1), 1987.

. Savitr in the Veda and the Purāṇas .

(xv) *Soma* :

194. BHAGWAN SINGH. Identification of Soma *Pir* 12, 1980-81, 154-157.

Soma is no other plant but sugarcane wh like a luminous object lost its identity and became a myth , Soma was not a wild p'ant it was grown in cultivated fields all Ved c descriptions of Soma admirably suit sugarcane

- 195 CHAKRAVARTY, Banka Behari Soma rasa was never a human drink *Folklore* 28 (1), Jan 87, 1-5

Vedic evidence Soma and moon Soma is not a particular plant — it is a collective name of plants

- 196 CHANDRANANDINI Kavyabhāva kā paricāyaka — Soma rasa (Hindi) *SP*, 35 AIOC, Calcutta, 1900, p 97

three aspects of Soma physical divine and aesthetic

- 197 CREVATIN, Franco Per incertum lunam sub luce maligna (in) *Problemi di sostraso nelle lingue indoeuropee* (ed. E CAMPANILE), Giardini, Pisa, 1983

re Soma = *Amanita muscaria*

- 198 DVIVEDI, Kailash Nath Rgvaidikasomasya pratyabhijñānavimarśah *Sagarika* 25 (2), 1986 113-118

identification of Rgvedic Soma

- 199 EDELBERG, Lennart Nuristanske Solvpokaler *Kumi*, 1965, 153 201

Soma = grapevine

- 200 ELIZARENKOVA T Y The problem of Soma in the Rgveda in the light of the expressive function on the language (Russ) *T V Gamkrelidze Fel Vol*, Moscow, 1991

(see *VBD* IV 50 229 inclined to accept WASSON s v ew)

- 201 EMMERICK, R E Ein Mannlein steht im Walde *Acta Iranica* 24 1985, 179 184

Soma Wasson s error see 50 209 below

- 202 FALK Harry Soma — the plant and its connotations *SP*, 7 WSC, Leiden 1987, p 48

Soma = *ephedra* (identical with Soma in outer shape hol ness, effects) see 50 203 below

- 203 FALK, Harry Soma I and II *BSOAS* 52 (1), 1989, 77-90

(see 50 202 above) identification of Soma plant, three groups of theories (1) hallucinogenic, (2) needing fermentation to become alcoholic, (3) stimulants Soma prevents sleep (*jagrit*), Soma inspires composition of hymns (*ṛṣikṛt*) identification of Soma with ephedra favoured by the author *Ephedra pachycladae* *maior*, *intermedia*, *gerardiana* are native in the mountainous regions of northern India, Iran and the mountains in between five arguments against ephedra—these are not convincing sets forth twelve points which support Soma = ephedra evidence in favour of this identification is manifold outer shape, holiness of the plant in antiquity and today, aphrodisiac properties

- 204 FLATTERY, David Stophlet *Haoma* DD, Univ Calif, Berkeley, 1978

see 50 205 below

- 205 FLATTERY, David Stophlet, SCHWARTZ, Martin *Haoma and Harmaline. The Botanical Identity of the Indo-Iranian Sacred Hallucinogen 'Soma' and Its Legacy in Religion, Language, and Middle Eastern Folklore* Near Eastern Studies-21, Univ Calif Press, 1989, viii + 211.

(see 50 204 above) 2 Parts D S F (1-102) botanical. M W (103-152) philological and linguistic *Peganum Harmala* used as *Haoma* in Zoroastrian circles some time before A. D. 900 it was a common weed of the Central Asian Steppes, the Iranian Plateau and adjacent area vestiges of the distinction of *Harmal* as a sacred plant exist among all Iranian peoples (but *Harmala* is used for fumigation not pounded, therefore, no identification possible) see 50 209 below

Rev. Gerardo GNOLI *EIV* 39, 320-24

- 206 GHAI, Ved Kumari *Avestan Haoma—a comparison with Vedic Soma* R C *Agrawala Fel Vol*, New Delhi, 1989, 15-19

accepts identification of Soma with *Fly agaric* ancient works of Iranians and Indians have preserved memories of *Soma-Haoma* in a plant possessed of medicinal properties and as a deity of eternal principles

207 GONDA, J Soma, Amṛta, and the moon (in) *Change and Continuity in Indian Religion*, Disputationes Rheno-Trajectinae -9, The Hague, 1965, 38-70

207A GONDA, J *The Havirajñah Somah The interrelations of Vedic solemn sacrifices*

(= VBD IV 24 103) see 54 167 below

208 GONDA, J *Soma's Metamorphoses* (the identifications in the oblatory rites of the *Śatapatha Brahmana* 12 6 1) MKNAW - Lett -NR 46 (2), Amsterdam, 1983, 26

see 17 19 above

209 Haoma (Soma) Several discussions (in) *Papers in honour of Professor Mary Boyce* (Acta Iranica 24-25) (ed A D H BIVAR; J A HINNELL) Brill, Leiden, 1985 Vol I, xxvi + 363, Vol II, viii + 364-745

From the Rev (see 50 250A below) R E EMMERICK (see 50 201 above) convincingly proves that the original answer to the popular German riddle 'Ein Mannlein steht im Walde' (enlisted by R G WASSON among the evidence for the hypothesis that Ir *sauma was *Amanita muscaria*) was not fly agaric but the rose hip the identification of Haoma with *Peganum harmala* i e Persian *espanā sipand hazarispand*, going back to OIr *spenta* sacred (a derivation approved by W B HENNING A grain of mustard) remains doubtful, the use of *harmala* is widely attested in Central Asia among Iranian peoples but mostly for fumigation (see 50 205 above)

G L WINDFUHR (see 50 259 below) Soma = ginseng plant (this identification fits only the description of god Haoma not that of plant itself) attempts to find an equivalent not for the plant producing the stimulant but for its deification resembling a human figure have already been made (e g mandrake - *Mandragora Turcomania* by I N KHLOPIN *Orientalia Lovaniensia Periodica* 11 1980 223 231 see 50 217 below) but the effects are more imp and the plant fitting fairly well as to its effects remains Ephedra it seems the Ephedra was (and still is altho' the exact rules of treatment are lost) the haoma plant of at least the ancient Iranians as can be proved by one purely linguistic argument the denominations of Ephedra in various Iranan lgg go back to OIr *haoma* in full accordance with hist phonology of each g there is no need for a new pretender to the role of Ir Haoma at least

Rev I STEBLIN KAMENSKII *BSOAS* 50 (2) 376-78

210 HEESTERMAN, J C La reception du "Roi Soma"
(in) Colloque du Centenaire EPHE

211 HEESTERMAM, J C Somakuh und Danaergabe
ZDMG

212 KASHIKAR, C G Antecedents of the Vedic Soma
Hamdard Medicus 23 (1-2), 1980

213 KASHIKAR, C G Identification of the Vedic plant
Ushana *Studies in Hist of Medicine* 4, 1980, 190-193

refutes R S SINGH's view *uṣana uṣana* (from *vas*) 'shining',
'shining Soma'

213A KASHIKAR, C G The Vedic metaphor in the
"Churning of Ocean"

see 36 19 above (acc. to K Soma was not 'intoxicating',
but 'exhilarating' Soma is not *Fly Agaric* the *Brahmanas*
[800 B C or so] did know the original Soma plant and even
used it in Soma sacrifice)

214 KASHIKAR, C G Soma drink vis à vis the ruling class
ABORI 67, 1986, 247-250

(also *SP VSM Seminar on Sacrifice Vedic and Avestan Aug.*
85) persons belonging to the first three *varnas* were entitled
to perform Vedic sacrifices (1) *Rājanya* or *Vaiśya* sacrificer
did not consume Soma drink or any other substitute as sacri-
ficer's portion in a Soma sacrifice in any period in the hist of
Vedic ritualistic rel (2) *AtB* (ch 35) in its later portion
has prescribed for a *Rājanya* sacrificer the juice of the offshoots
of *Ficus Indica* (*nyagrodha*) and of the berries of *nyagrodha*
asvattha and *plakṣa* as the sacrificer's portion, (3) *Āp- Sat*
Vaikh ŚS wh represent the junior *Taitt* trad optionally
adopted the prescription from *AtB* provided the *Rājanya* or
Vaiśya sacrificer desired to consume a substitute as the sacri-
ficer's portion in a Soma sacrifice

215 KASHIKAR, C G *Identification of Soma* S B SL
Mahavidyalaya Res Series, TMV, Poona, 1990, xi + 50

discusses earlier views concludes that *Ephedra* was the
original Soma *Haoma*

216. KHATRI, Vina Rani. Vaidika Soma (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 19-21

217. KHLOPIN, Igor N. Mandragora turcomania in der Geschichte der Orientalvolker *Orientalia Lovaniensia Periodica* 11, 1980; 223-231.

. see 50 209 above the effect of 'mandrake' is 'narkotisch und betäubend', suggests its identification with Soma.. (but it can't be identified with Soma) .

218. KRAMRISCH, Stella, OTT, J , RUCK, C A. P , WASSON, R. G *Persophone's Quest Entheogens and the Origins of Religion* Yale Univ Press, 1986, 257

..(collection of already published papers).. essays round the theme WASSON's identification of Soma with Fly-Agarc— see 47 58 above

219. KUIPER, F B J Was the Putikā a mushroom? (in) *Amrtadhara* (R N. D Fel Vol.), Delhi, 1984, 219-227.

220 MAHDIHASSAN, S Identifying Soma as ephedra. *Pal. Journal of Forestry* 13 (4), 1963, 370-373 + 4 fig.

221. MAHDIHASSAN, S Alchemy as descending from herbalism or kimiya versus Soma *Scientia* 56, June 64.

222 MAHDIHASSAN, S Soma of the Aryans and the Chah of the Chinese. *May and Baker Pharmaceutical Bull.* 21 (3), 1972.

(see 50 238 below) .

223. MAHDIHASSAN, S. The Vedic words *Soma* and *Surā* traced to Chinese *Hamdard-Medicus* 21 (7-12), 1978; 75-79.

224. MAHDIHASSAN, S Unwala's article on Soma. *Hamdard-Medicus* 23 (3-4), 1979; 133-137

225. MAHDIHASSAN, S. The biography of Soma. *Hamdard-Medicus* 23, 1980.

226. MAHDIHASSAN, S. Hum or ephedra as mentioned by Al-biruni. *Hamdard-Medicus* 24 (3-4), 1981.

227. MAHDIHASSAN, S The precise nature of the Vedic drinks, Soma, Surā, and Parisrut *Stud Hist Med* 6 (4), 1982, 255-267

228 MAHDIHASSAN, S Soma juice as administered to a newly born child being mentioned in Rigveda *American Journal of Chinese Medicine* 11 (4), 1983

229 MAHDIHASSAN, S Etymology of names ephedra and cannabis *Stud Hist Med* 7 (1), 1983

230 MAHDIHASSAN S The epithet red in Rigveda as connoting immortality A study of Soma, Part I *Stud Hist Med* 7 (3-4), 1983

231 MAHDIHASSAN, S Identifying the Soma plant as ephedra from Rigveda and Avesta *Hamdard Medicus* 26 (3), 1983, 51-68

232 MAHDIHASSAN, S Soma as energizer cum-euphoriant versus surā as intoxicant *Ancient Science of Life* 3 (3), 1984, 161-168

233 MAHDIHASSAN, S A Persian painting illustrating ephedra, leading to its identity as Soma *Journal of Central Asia* 8 (1), June 85, 171-177

Soma extolled in RV as the plant growing on hill tops composed mainly of long thin stalks like arrows, the stalks are jointed, the plant wd be green but was also partly yellow this description tallies with ephedra painted in a Persian painting (plate 913 in POPE's *A Survey of Persian Art*, OUP, 1938)

234 MAHDIHASSAN, S The ancient man and his few concepts pertaining to drugs and cosmology *Ancient Science of Life* 5 (2), Oct 85, 98-103

. considers Soma being the one medicinal plant with the longest literary references to its credit, Soma = ephedra with its active principle ephedrine . discusses the epithets 'sweet' and 'red' of Soma

235 MAHDIHASSAN, S The origin of alchemy and of the Tantric cult in India—an etymological approach *Hamdard-Medicus* 29 (1-2), 1986, 7-21.

during Rgvedic times Aryans as hunters needed an energizer to make them fatigue proof Ephedra or Soma was the herb whose juice served as an energizing and euphoriant drink Soma later became panacea a drug of rejuvenation the plant was used to resurrect the dead and was finally deified as God Soma When the Aryans came to India and took to agriculture they did not need an anti fatigue drug but the ascetics did require one In India ephedra was not available so that the ascetics substituted ephedra by other herbal drugs These were called *rasajana*

236 MAHDIHASSAN S A history of early alcoholic distillation and of the beverages, *Parisrut* (Indian) and arrack (Mongolian) *Proc Pakistan Acad of Sciences* 24 (1), Islamabad, 1987, 25-48

considers *RV* - evidence two drinks, Soma (antifatigue drink) and *sura* (assembly drink) *parisrut* (domestic alcoholic drink) *madhuka*

237 MAHDIHASSAN, S *The History and Natural History of Ephedra as Soma* Pakistan Science Foundation, Islamabad, 1987, xii + 172 + 18 fig

identity of Soma as ephedra plant may be confirmed through findings study of trad usage of ephedra as a medical herb and a crit study of *RV* references to the forms and other properties of Soma as plant energizing and euphoric properties of Soma the Aryan hunter consumed Soma juice thrice daily in particular when he was exiled from his tribe in his old age

Rev Harry FALK *BSOAS* 53 (2) 159-60

238 MAHDIHASSAN, S Soma of the Aryans and Ash of the Romans *ABORI* 68, 1987, 639 644

(see 50 222 above) in *RV* ephedra has been called Soma, its stagewise development has been indicated its juice as anti fatigue drink was used by Aryan hunters as drink of longevity and immortality the Romans used Ash, ephedra = ash

239 MAHDIHASSAN, S Fresh light on the Rgvedic Soma-plant *AJOS* 5 (1-2), 1988, 77-82

Soma juice—an anti fatigue drink Soma plant can be identified with *Ephedra sinica* profusely available in Central Asia

240 MAHDIHASSAN, S The patron gods of health and longevity *Bull Ind Inst Hist Med* 19 (2), Hyderabad, July 89, 111-127

(see 48 164 above) Soma as the god of herbalism, and Śiva as the god of alchemy

241 MAHDIHASSAN, S , ITAAT ALI S A comparative study of *figus religiosa*, of ephedra as Soma, and of its two substitute plants *Hamdard* 29 (1-2), 1986, 130-144

hardy plants resistant inclement influences became perennial plants whence hardness = longevity, plants like ephedra and *figus religiosa* could be found on elevated sites as tho they were super terrestrial life forms (coming from heaven) they then became sacred plants

242 MUKHOPADHYAY, B *Boinik Bhabney Soma* (Bengali) Burdwan Univ, 1979

243 PANDA, Nirmal Chandra Interpretation of Soma from a new angle *Vamjyotih* 1, Utkal Univ, Bhubaneshwar, 1986, E 91-96

Somas = atmospheric waters *gavasirah somah* and *dadhya tsirah somah* are the atmospheric waters which in combination with the rays (heat) of the sun and the nourishing element make the plants grow and thrive

244 PATHAK, Matikanta Same somah (Sk) *SP*, 33 AIOC, Calcutta, 1986, 25-26

245 RAMASARUP RASIKESH Soma rasa kā mahattva tatha khoja (Hindi) *Veda Pradipa* 3 (7), Feb 89, 31-32

246 RAY, Kalindi Soma deva kā vaijñānika svarupa (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 67.

Soma represents *ośadhis*

247 SANKARANARAYANA, S A scene of the Soma's redemption on an Indus seal *JOIB* 33 (3-4), 1984, 331-342

Vedic poets and Indus artists derived their themes from common source Gayatrī's carrying off the Soma to the earth (TS VI 1 6 Kāthaka 23 10 etc) depicted on an Indus seal

- 248 SCHLERATH, Bernfried The slaying of the god Soma
ABORI 68, 1987, 345-348

H LOMMEL, *Das religiöse Weltbild einer frühen Kultur* (VBD II 50 129) 1948 89-92, refers to some Vedic passages where pressing (*su*) of Soma is mentioned as killing (*han*) of Soma, e.g. TS 6 4 4 4 KāthS 27 3 MS 4 5 8 ŚPB 3 4 3 15 idea of killing Soma—was it a real ancient myth or only theological speculation of a later period? Acc to S the pressing of the Soma plant was, indeed understood from the beginning as *krura*—tabooing of the murder of Soma (RV X 94 10a X 85 4) LOMMEL is right in taking the killing of god Soma as a myth inherited from Indo-Ir times

- 249 SHASTRI, Roop Kishor The concept of Soma in the Brahmanas SP, 7 WSC, Leiden, 1987, p 156

Soma is not liquor in Vedic lit—it is the supreme substance of life—an object of realization and not a thing for sensual taste

- 250 Soma kā pāna (Hindi) Veda Savita 8 (10), May 88, 309, 312

RV IX 10, SV 1368

- 250A STEBLIN KAMENSKII, J Review of *Papers in honour of Professor Mary Boyce* (Acta Iranica 24-25) BSOAS 50 (2), 376-378

see 50 209 above reviewer refers to several discussions on Soma in the volume under review

- 251 STUHRMANN, Reiner Worum handelt es sich beim Soma? IJJ 28 (2), April 85, 85-93

solution of the Soma problem can't be found in the physical description of the plant but in the hitherto neglected type of intoxication it produces Vedic poets furnish evidence of the alkaloid nature of the active substance of Soma because it produces especially optical and acoustical delusions with changes in the dimensions of the objects perceived (considers the views of Wasson his critics and supporters Wasson's claim

unwarranted the mushroom hypothesis can't be excluded absolutely

- 252 SUNITH, Vedapal *Somavimarśa* (Hindi) Śrīmad Dayananda Vaidika Samsthana, Raurkela, 1985, 4 + 86

discusses various meanings of the word *soma*

Rev VIPASH *Vedavani* 38 (4) 18 19

- 253 THAKUR, Jayantilal J *Rgvedaman Somadarśana* (Guj) Shri Dwarakadhish Sk Acad, Dwarka, 1984

see 50 254 below

Rev K K SHASTRI *ŚPP* 19-20 95-96

- 254 THAKUR Jayantilal J *Kuśasthaliman vaidika somamun rasadarśana* (Guj) Shri Dwarakadhish Sk Acad, Dwarka, 1984, 64

discusses *Somavallī* its origin, process of extracting Soma-juice Soma vessels medicinal properties of Soma (earlier paper of the author Evidence of RV in Kushasthali see 53 253 above

Rev K K SHASTRI *ŚPP* 19-20 95 96

- 255 TOPOROV, V N On the semiotics of mythological conceptions about mushrooms *Semiotica* 53 (4), 1988, 289-358

(preface by W O FLAHERTY pp 289-294) the Soma mushroom hypothesis from a mythological pt of view pp 322-327 (afterword by R JAKOBSON)

- 256 TSUCHIYAMA, Yasuhiro *Soma to Vrtra* (Jap) *JIBS* 32, 1984, 29-34

- 257 VARMA, Vishnu Kant *Rgvaidika soma vikirana urjā* (Hindi) *JGJSV* 43, 1987 (92), 273-279

Soma = all pervasive flow of radiation

- 258 VIKRAMADITYA 'VASANTA' *Somapāna se amarālī* (Hindi) *Veda Savita* 8 (10), May 88, 310-312

immortality thro drinking of Soma

- 259 WINDGELER, Gernot L *Haoma/Soma . the plant* *Acta Iranica* 24-25, 1985, 699-726

(see 50 209 above) Soma was neither hallucinogenic nor intoxicant Soma = stimulant Ginseng

51. MINOR DIVINITIES OF THE VEDA

(in the alphabetical order of the names of the divinities, also see Sections 48 and 49 above, particularly for the entries relating to Ganeśa)

1. CREVATIN, Franco *Riflessioni su problemi vedici : aja ekapāda orality e scrittura InL 11, 1986 (88), 59-69*

2. DHAL, U N *Aja Ekapāda in retrospect Pur 30 (1), Jan 88, 17-21*

(also, *SP, 33 AIOC Calcutta 1986 p 86*) A E a deity of the atmospheric region along with Rudra is in course of time, fused with Rudra-Śiva and formed one of his manifestations A E accepted as one of the 1008 names of Śiva, in sculptural representation also he is recognised as a form of Śiva

2 A. PATHAK, P V *On the nature of the deity trio : Apām Napāt, Ahirbudhnya, and Aja Ekapād JIDVP 4 (3), Oct 91, 39-52.*

the three deities representing diff stages of the same natural phenomenon of tornado occasionally accompanied by water spout (an introd note on the subject by Swami SATYAPRAKASH, pp 39-42)

3. GURU, Avatara Krishna *Vaidika Usā ke svarupa kā vajñānika vivecana (Hindi) SP, 35 AIOC, Haridwar, 1990, p. 51*

phenomena seen at dawn scientifically studied

4. OGUIBÉNINE, B *Le deesse Usas Recherches sur la sacrifice de la parole dans le Rgveda Bibl de l'Ecole des Hautes Etudes Sc Rel 89, Peeters, Louvain 1988, 231*

5. SASTRI, Jnanaprakash *Vaidika Usā kā svarupa ācārya Yāska ki dṛṣṭi men (Hindi) SP, 35 AIOC, Haridwar, 1990, p 70*

. Usas acc to Yaska

6 SHARMA, Sudarshan Kumar Usah symbolising the spectrum of light SP, 32 AIOC, Ahmedabad, 1985, p 21

7 TOLA, Fernando La diosa vedica Aurora *Papeles de la India* 14 (3-4), 1985, 9-30

7A VIVEKANANDA, Swami (ed) *Vaidika Usa ka Svarupa* (Hindi) *Pavamani* 5/4 Sampurnananda Vaidika Shodh Sansthana, Meerut, 1991, 8 + 90 + 6
proceedings of a Seminar

8 CHAKRAVARTY Uma The Rbhus *ABORI* 71, 1990, 139-154

Rbhu Vibhvan Vaja — they were mortal beings, their skilled craftsmanship altruistic instinct deification of the human Rbhus, earned the same status as Tvastri (*sukrtyaya*), right to Soma drink, became solar deities

9 HAUDRY, Jean Les Rbhus et les Alfes *BEI* 5, 1987, 159-219

9A MINKOWSKI, Christopher The Rathakāra's eligibility to sacrifice *IJJ* 32 (3), 1989, 176-194

ref to Rbhus as *devatās* of Rathakara at Agnyadhana see 54 280 below

10 NEVE, Felix *Essay on the Myth of the Rbhus* Ajanta Publ, Delhi, 1985, xxix + 370 + app

transl of N's French original by G V DAVANE Foreword by R N D

10A SARMAH, Thaneswar 'Gunāh gunavatah santi' (an account of the Rbhus) (Assam) *Sruti* 7 (5), 1986

11 GHOSH, Abhijit The early stage in the mythology of the god "ka" *JAS* 25 (1-4), Calcutta, 1983, 82-105

proposes a case for the non Aryan char of the original deity of RV X 121 OIA *ka* derived from Dravidian *ka* was conceptually an antecedent of Prajāpati royalty majesty and authority of Dravidian *ka* were passed on to *ka*—and the noun owing to its resemblance with pronoun came to be inflected like a pronoun

11A TRIPATHY, Padmini Kṛtyā – a malevolent divinity in Hinduism

see 48 317 above

12 AWASTHI, Sivasankara Vedon men Ganapati (Hindi), *Kalyana* (Ganesa Anka), 1948, 123-127

(for several entries on G see Sections 48 and 49 above)

13 CHAUDHARI DEVA SHARMA Neeraja Kant. Vaidika devata jyestharaja Ganeśa (Hindi) : *Kalyana* (Ganeśa Anka), 1948, 64-70

14 GANGESVARANANDA, Swami Vedon men Ganapati. *Kalyana* (Ganesa Anka), 1948, 38-41

15 KRISHAN, Y Is Ganesa a Vedic god? *ABORI* 71, 1990, 61-70

Ganapati in Vedic lit commentaries on Vedic passages containing the word *gaṇapati* G not a Vedic deity (evidence of Vedic mythology and ritual)

16 SHARMA, B R. Ganapati worshipped as Vighneśa. *JIH* 61 (1-3), 1983, 41-45

Vedic people were quite conversant with the *vighneśvara* aspect of Gaṇapati (RV X 155 2 112 9 II 23 5 19 24 16, YV 34 58 also AV VI 140 1 VIII 6 19) Baudh GS (*Vinayakakalpa*) Manava GS with the passage of time the *vighneśa* aspect gained greater popularity — especially in *Purāṇa*-period —

17 SHARMA, Venirama Sri Ganesa – Vedic devata. *Kalyana* (Ganesa Anka), 1948, 353-355

18 UPADHYAYA, Baladeva Ganapati rahasya *Kalyana* (Ganeśa Anka), 1948, 87-90

(reproduced in the author's *Puranavimarsa* Varanasi 1965, 480-481) basic forms of almost all Puranic divinities are to be found in Vedas

19 FINDLY, Ellison Banks Jatavedas in the Rgveda The god of generations *ZDMG* 131 (2) 340-373

20 MUKHOPADHYAY, Biswanath Tvastṛ the god of fervour and lustre *VIJ* 22 (1-2), 1984 (1987), 25-28

21 VAN DEN BOSCH, L. P. Tvaṣṭar. Some reflections on the history of an ancient Indian god. (in) *Struggles of Gods* (ed. H. G. KIPPENBERG), Religion and Reason 31, Berlin / New York, 1984, 13-64.

22 STRUNK, Klaus. "Vater Himmel" - Tradition und Wandel einer sakralsprachlichen Form. (in) *Serta Indogermanica* (Neumann Fel. Vol.), IBS 40, Innsbruck, 1982; 427-438.

(*dyaus pitar*)

23. MODHEY, S. G. Concept of the god Dhātṛ in the Vedas and the epics. *JOIB* 32 (3-4), 1983; 193-202.

. concept of Dhātṛ is one of those concepts of abstract creator gods and creative principles.. seeds in the *RV*.. traces the development in later Vedic lit .

24. PANDEYA, Sailaja. Nirṭirdevatā. *SS* 42 (1-2), 1987; 61-64.

25. PIRART, Eric. *RV Pathyā Svasti*. *BEI* 5, 1957; 237-304

26. BAILEY, Greg. *The Mythology of Brahmā*. OUP, Delhi, 1983; xvi + 256

..see 50.48 and 117 above..

30. GUPTA, Manoharlal. Maruton kā vajñānika svarūpa (Hindi). *Veda-Savitā* 11 (11) onwards, June 1991.

..serially..

31. NARANG, Sudesh. Yajurvediya 'Videha' vyākhyā men Maruta (Hindi). *Veda-Savitā* 12 (4), Nov. 91; 102-108

32. RASTOGI, Urmila (ed.). *Vaidika Vānmaya men Maruta* (Hindi). Nag Publishers, Delhi.

..collection of 23 essays..

33. MISHRA, P. K. The Vedic night and the night of Sri Aurobindo. *Samāmnāya* 1 (1), Ahmedabad, 1992; 6-14.

..Vedic Rātri reveals some mystic characters of the night with blinding darkness.. well adopted by Sri Aurobindo in his poetry..

34. VEDIA, D. G. Vāstospati in the Vedas *SP*, 33 AIOC, Calcutta, 1986; p. 82.

..Vastospati = lord of homestead; Ksetrapati = lord of farming land.. *Vāstospatiyāni* in *AV* building construction, *vāstu-śānti*, ritual of entering newly constructed house..

35. BHATT, Basant Ballabh. Viśvedevagana aura unakī mahimā (Hindi). *Kalyāṇa* (Devatā-anka); 264-268; 415-417.

36. KASHIKAR, Mandakini C. The attributes of Viśve Devas. *SP*, 33 AIOC, Calcutta, 1986; 17-18.

..25 attributes found in *RV* and *AV*—10 exclusively used for Viśve Devāḥ.. conception of Viśve Devāḥ may be looked upon as the precursor of the conception of Supreme Reality..

37. NARANG, Sudesh. Veda ke 'Viśva Deva'. *Veda-Savitā* 10 (11), June 90; 332-334.

..(report of proceedings of a Seminar)..

37A. CHAUDHARI, Vijayalakshmi. *The Development of Mother Goddess Worship*. Vishva-Bharati Res. Publications, Santiniketan, 1987.

Rev. : Shubhangana ATRI, *BDCRI* 47-48, 343.

Har, Vedic, Buddhist, Śākta traditions

- 37B MEERA, S Some aspects of Śakti worship
see 48 174 above

- 37C SHARMA, Nilakamal *Pracina Bharata men Śakti puja* (Hindi)
see 48 274 above

- 38 SINHA, K P Vedic origin of Śakti, the Mother-Goddess (in) *Gopikamohan Bhattacharya Comm Vol*, Kurukshetra, 1991, 8-14

IV civil is later than Vedic period, Śakti or Kālī is not pre-Vedic and non Aryan Vedic Usas Vak Aditi Sarasvatī, Ratri—diff aspects of these goddesses have contributed to the formation of the concept of the Mother these aspects are super personal *madhura bhayankara*

- 38 A SRINIVASACHAR, S Worship of Mother Goddess
see 48 293 above

- 39 CHATTOPADHYAYA, Shrimanta The deity Śraddhā an analysis SP, 32 AIOC, Ahmedabad, 1985, 7-8
RV X 151 and other references to Śraddhā

- 40 BHISE, Usha R Śrī Devatā in Vedic mythology *Samannaya* 1 (1), Ahmedabad, 1992, 1-5
Śrī and Lakṣmī—initially two separate entities their negative forms

- 41 BHARADWAJ, O P The Vedic Sarasvatī (in) *Gopikamohan Bhattacharya Comm Vol*, Kurukshetra, 1991

- 42 BHATTACHARYA, Kanailal *Sarasvatī A Study of Her Concept and Iconography* Sarasvatī Library, Calcutta, 1983, xvi + 169 + pl

S in Vedic mythology hist account of the concept S symbolizes refinement and the finer elements of Indian life
Rev P BANERJEE, *IHR* 10, 154-55

43. CHAKRAVARTI, Lokanath *Sarasvatī devasvarūpam*
see 3.33 above

44. CHATTOPADHYAYA, K. *R̥gvedic River Sarasvatī*. Northern Book Centre, New Delhi, 1986; vi + 66.

45. DEODHAR, S. K. Devī Sarasvatī – Vaidika darśana (Mar.). *Prasāda* 42 (1), Aug. 88; 9-22.

45A. GONDA, J. *Pūsan and Sarasvatī*.

..see 50 69 above .

46. KHAN, Mohammad Israil. *Samskrtasāhityāmen Sarasvatī kī katipaya jhāmkiyān* (Hindi). Crescent Publishing House, Ghaziabad, 1985; 15 + 128 + 16 art pl.

..S. = Deity of Speech ; wife of Brahmā , sacred river..

Rev. . P. G LALYE *ABORI* 70, 347-48

47. NENE, M. P. Devī Sarasvatī (Mar.). *Prasāda* 44 (6), Jan. 91; 30-32.

..in *RV* (particularly I 3 10-12)—S. as sacred river.. S in Avestan lit. .. S as goddess of learning in Veda..

48. PAMAR, Virendra Singh. Veda men Sarasvatī devatā (Hindi). *Vedavāṇī* 39 (10), Aug. 87; 9-11

49. YASODADEVI, V. Sarasvatī (the goddess of learning) through the ages. *JIH* 41 (3), Dec. 63; 681-697.

..(see *VBD* III 84.47), for S., also see Secuon 84..

50. BHATTI, Devadatta. *Sinīālī*. Agra, 1987; 128.

51. BANDYOPADHYAY, Gaurī Sankar. Sītā — the personification of fertility. *SP*, 35 AIOC, Haridwar, 1990; p. 119.

..in *RV*, Sītā is the goddess presiding over agriculture ; in *AV*, she is ref. to as *parjanya*apatni..

52. LAL, S. K. Sūnṛtā. *Samāmnāya* 1 (1), 1992; 41-45.

..evolution of Sūnṛtā from a mere word to a divine being..

53. BABU RAM. Evolution of the sun. *JIDVP* 2 (2), Aug 89; 209-222.

. primordial sun ; sound waves and the sun ; spotted bull ; solar car , *Mārīcika* ; the receding sun ; the powers behind the

expansion (Indra Mitra Varuna Angira rays) the sun and its
fuel sun's structure

54 BHATT, J K Surya in the Vedas *SP*, 33 AIOC,
Calcutta, 1986, 41-42

see 51 55 below

55 BHATT, J K Vedomān Surya (Guj) *Śiadhaya*
26 (1-2), 7-11

see 51 54 above

56 CHOPRA, S N The Surya in art and practice in ancient
Panjab *Panjab Univ Res Bull (Arts)* 19 (2), 1988, 179-190
IV civil Vedic age

57 DANGE, Sadashiv A Two wives of the sun god *Riam*
(11-15) B R Saksena Fel Vol, 1979 83, 109-118

ref to the myth of Vivasvat and Saranyu (*RV* X 17 2)
the myth is not restricted to Vedic or Hindu trad this myth
represents the sun god and the two phases of the earth it is
the myth of the horse taming Aryan people for whom the earth
was symbolized as the mare

58 DASS, Ayodhya Prasad The changing phase of sun-
worship in the *Yajurvedasamhitā*

see 12 5 above

59 DASS, Ayodhya Prasad *Sun worship in Indo Aryan
Religion and Mythology*

see 48 78 above

60 DESHPANDE, Indu Sun worship in the *Āranyakas*
JAS Bom 60-61, 1985-86 (1991), 37-43

61 GROVER, Usha Justification of divinization of the sun
in the Taittiriya *Āranyaka*

see 19 14 above

62 GUPTA, Manoharlal Surya janma ki prakriya (Hindi)
Veda-Savitā 11 (9) April 91, 263-266

Viṣṇu deposits his *tejas* in the Mandākinī leṇdra and energy
in the sky

63 JYESHT, Verman The Vedic godhead sun and the concept of trinity

see 48 130 above

64 LAD, Gauri Suryapratimā ani purānakathā (Mar). *VSMV* 1988, 1989, 123-132.

Vedic period *amūrta suryopasana*

65 MISHRA, Yagal Kishor The multi dimensional feature of the Vedic sun god *SP* 34 AIOC, Visakhapatnam 1989, p 37

66 PARADKAR, M D Sun worship in Indian and other cultures *JAS Bom* 54-55, 1979-80 (1983), 103-117.

Vedic evidence considered

67 PATANJALI, V Sun worship in India *Indian and For Rev* 17 (10), Mar 80, p 21

68 SHARMA, Vinod Vaidika atmatattva 'Surya' (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 29

surya atma jagatas tisthuṣaś ca yac cakṣuṣā na paśyati yena cakṣuṣi paśyati jyotiḥ adabhyam vishvadarśana jyotiḥ-kṛt

68A SRIVASTAVA, V C Continuity and change in the Purānic sun-worship *Pur* 34 (1), 1992, 14-25

see 48 298 above

69 MISHRA, Bina Vaidika bhāvadeva - Skambha (Hindi). *SP*, 35 AIOC, Haridwar, 1990, p 57

Skambha — an abstract divinity

52 VEDIC DIVINITIES IN GENERAL

1 BANERJI, Sanat K The secret of the Veda The Vedic gods and goddesses *Advent* 32 (3), Aug 75, 33-41.

2. CHATTOPADHYAYA, Shrimanta On some female deities having less reference in the Rksamhitā *SP*, 33 AIOC, Calcutta, 1986, p 49

„ 68

3 CHAWLA, Jyotsna *The Rigvedic Deities and Their Iconic Forms* Mun Man, New Delhi, 1990, 248 + 40 half-tone illust

4 GHOSH, Ekendranath *Studies on Rigvedic Deities Astronomical and Meteorological* Cosmo Publications, New Delhi, 1983 (reprint), 122

see VBD I 116 10

5 GONDA, J Some remarkable combinations of deities in the Atharvaveda *Gopikamohan Bhattacharya Comm 101*, Kurukshetra

6 GULERI, Vidyadhar Sharma *Female Deities in Vedic and Epic Literature*

see 48 130 above

7 JEŽIĆ, Mislav The transfer of divine attributes in the *Rksamhita*

see 4 24 above

8 KAPUR, Karma Narayana Vaidika deva aura devatā (Hindi) *Vedavani* 39 (2), Dec 86, 6-8

9 KAPUR, Karma Narayana Devatā, devapatniyān, tathā devīyan (Hindi) *Vedavani* 39 (4), Feb 87, p 23 + title page 2

10 KARANDIKAR, A J *Vedic Astronomy and Mythology* Gokul Masik Prakashan, Poona

(cf VBD III 52 14)

Rev *Organiser* 31 (6) 11

11 KINSLEY, David R *Hindu Goddesses Visions of the Divine Feminine in the Hindu Religious Tradition*

see 48 150 above

12 KRISHNAMOORTHY, K Female deities in the Rigveda *J Dharma* 5 (2), Apr June 80, 131-140

(cf VBD IV 52 27)

13. 'MANOHAR. Veda kī devatāen (Hindi). *Veda-Savitā* 7 (9), Jan. 87; 192-195.

14. MISHRA, Jayamant. Vaidika mantromen devatākā parijñāna (Hindi). *Kalyāṇa* 64 (2), Devatānka, 1990; 104-105.

15. PATHAK, P. V. On the nature of the deity trio : Apām Napāt, Ahirbudhnya, and Aja Ekapāda

..see 51.2A above..

16. POLOMÉ, E. C. Etymology and function of Vedic gods. (in) *Studi linguistici e filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985; 375-385.

..(Varuṇa, Mitra, Indra)..

17. PRABHAKAR, C. L. Deities figuring in the Praśna I of the Taittirīya Āranyaka.

..see 19.16 above..

18. PUROHIT, M. L. Vedon men prayukta devatāvācī samkhyāparaka śabda (Hindi). *SP*, 33 AIOC, Calcutta, 1986; 67-68.

. numerical words denoting (1) individual divinities and (2) collective divinities..

19. PUROHIT, M. L. Vaidika devon kā paśurūpa men parivartana — eka dṛṣṭi (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; p. 35.

. (e.g. Virāṭ Purusa ref to as *paśu*, Indra as horse or bull; Agni as horse..

20. TRIPATHI, Gaya Charan. *Vaidika Devatā : udbhava āura vikāsa* (Hindi).

..see 49.116 above..

21. YAJAN VEER. Vedic deities in Pāṇini.

..see 25.355 above..

53. LEGENDS, MYTHS, SYMBOLS

1. ACHARYA, Mrityunjay. Traces of the origin of Garuḍa in Vedic literature. *SP*, 35 AIOC, Haridwar, 1990; p. 122.

2 AGRAWALA, P K *Mithuna The male female symbol in Indian art and thought* Varanasi, 1983, 185 + pl

3 ANAND, Subhash Savitri and Satyavat a contemporary reading *ABORI* 69, 1988, 1-28

Savitṛ and *savitṛī* *savitṛī* and the Dvija (*savitṛī* was originally inspired by the experience of the sun at sun rise therefore *savitrī* became an essential element of *sandhya*) *savitṛī* is symbolic of wisdom *savitrī* and *brahmacarya* *savitṛī* and *dharma* (both symbolically and really *savitṛī* is linked with *rita*) *savitṛī* and *amṛta* (there are similarities bet Savitṛ: Satyavat story and Naciketas story)

4 ANAND, Subhash *Amṛtamanthana . life beyond life* *ALB* 53, 1989, 121-162

[DANGE Legends in the MBh the roots of this legend in Vedic lit especially in the sacrificial ritual of Soma pressing R PARROT *ABORI* 64 churning of butter—very imp from the pt of view of Vedic Aryans—and Soma pressing] author suggests that the image of churning comes from the rite of preparing fire the epithet *amṛta* in *RV* is more common with ref to Agni the image enlarged, the image interiorized, the image transcended see 53 51 below

5 AROLE, M Kurma (tortoise) in literature and archaeology *JOIB* 36 (1 4), 1986-87, 247-255

Prajapati and *kurma* in Vedic period role of *kurma* in sacrifice

6 ARORA, U P *Motifs in Indian Mythology Their Greek and Other Parallels* Indika Publishing House, New Delhi, 1981, xxiv + 250

(= *VBD* IV 53 3)

Rev Chhaya BHATTACHARYA HAESNUR *IHR* 11, 195-97

7 BAARTMAN Frans *Apah the Sacred Waters — An Analysis of a Primordial Symbol in Hindu Myths* D K Publ and Distr, Delhi, 1990

8 BAUMER, Bettina Purusa and the origin of form *Rupa Pratirupa* (Alice Bonner Comm Vol), Biblia Implex, New Delhi, 1982, 27-34

since *Puruṣasukta* every form of creation or realzation is somehow related to or derived from the Puruṣa (archetypal being the original man) there is perfect continuity from the cosmogonic role of the Puruṣa in the Veda up to the later theories in the *śāstras* of diff arts. Puruṣa is not only a principle of organic wholeness or a kind of anthropomorphic symbol he is the mediator par excellence bet the spiritual and the material in both ways

9 BECKER, Gerhold *Die Ursymbole in den Religionen*. Verlag Styria Graz, 1987 352 + illust

Hindu texts considered

Rev Othmar Gächter *Anthropos* 84 577

10 BHATTACHARYYA, Lakshminarayana. *Vaidika Sauva-kathāvimarsah* SP, 33 AIOC, Calcutta, 1986, p 45

śvanakathas in Vedic lit (e.g. *RV* I 163 13 II 39 4 X 14. 11-12 X 108) names like Śunahṣepa

11 BHISE, Usha R. A distinct version of the Cyavana-legend SP, 32 AIOC, Ahmedabad 1985, 33-34

Cyavana Kṛṣṇa legend in *Khila* I 4 and 5 C shown to be superior to gods see 53 12 below

12 BHISE, Usha R. The legend of Cyavana as depicted in Vedic literature *VIJ* 24 (1-2) 1986 (1989), 24-29

from a meek suppliant of Agni in *RV* to a powerful sage, who is beyond the control of gods in later Vedic lit see 53 11 above

13 BIARDEAU, M. The Sami tree and the sacrificial buffalo. *CIS* 18 (1), Delhi, 1984, 1-23

14 BIARDEAU, M. Nara et Narayana *WZAS* 35, 1991, 75-108

Vedic evidence considered ref to *Puruṣasukta*

15 BOLLEE, W B. A note on the birth of hero in ancient India. (in) *The Concept of Hero (ine) in Indian Culture* (ed. G D SONTHEIMER), Delhi 1991, (pre-publ, typed) 28

vīra and *sura* — represent the concept of 'hero' in *RV*
Indra symbolises heroic ideal in *RV* ideal modified in times

of the *Brahmanas*, and in a largely sedentary society transferred to Prajāpati.. Mahāvīra concept in Vedic ritual.. Mahādeva in pre-Vedic times (Vrātyas).

16. BREGENHOJ, Carsten. *R̥gveda as the Key to Folklore: An Imagery Experiment*. Nyt Nordisk Forlag Arnold Busek, Copenhagen, 1987; 79.

17. CAILLAT, Colette. Sur le sort d'une mélusine indienne. *JA* 272 (3-4), 1984; p. 471.

. (report of a lecture).. *RV* X, 95 Purūravas-Urvaśī.. *SPB* ..*Vikramorvaśīyam*..

18. CARRI, S. J. Valmika – a Vedic symbol. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85.

. *valmika* (ant-hill) is associated with the human sacrificial victim or with the human head in certain Vedic rituals.. *valmika-vapa*..

19. CHAKRABARTI, Samiran Chandra. A study of the Pāriplava. *IJJ* 32 (4), Oct. 89; 255–267.

..fresh attempt to ascertain the nature and contents of Pāriplava-Ākhyānas . Pāriplava-Ākhyānas narrated every day during the year when the sacrificial horse roams about.. distinction bet the varieties, *ākhyāna*, *anvākhyāna*, *vyākhyāna*, *utthāsa*, *purāna*, etc., was not strictly maintained.. origin of *ākhyānas*.. we have reasons to believe that the narration of Pāriplava-legends was a late addition to *Aśvamedha*.. mythological development as noticed in Pāriplava scheme reflects transition from Vedic to post-Vedic.. Pāriplavas do not have close ritualistic connection with *Aśvamedha*.. probable purpose of Pāriplavas : diversion when the sacrificial horse was away..

20. DANGE, Sadashiv A. Purūravas : a research for identity. *Gaurmath Sastri Fel. Vol*, Calcutta, 1980; 52–60.

..P. was a neo-ritualist..

21. DANGE, Sadashiv A. The riddle of the black antelope. *Handiqui Fel. Vol.*, Gauhati, 1982.

22. DANGE, Sadashiv A. Sacrifice and the cult of the mother-goddess. (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 165–176.

23. DANGE, Sadashiv A. The horse-faced goddess. (in) *Amalā Prajñā* (P. V. Bapat Fel. Vol.), 1989; 531-536.

..first indication in RV X.17 1-2: myth of Vivasvat and Saranyū.. Saranyū identified as a mare (for the first time in Nir. XII 10). (Apām Napat = horse in waters). Purānic extension.. the cult of the mare was prevalent in Europe, especially, Greece, whence it travelled to the East..

24. DANGE, Sadashiv A. The bones of Dadhici. *Samānā* 1 (1), 1992; 63-69.

..cryptic account from RV the bones of D. are not of a human, but of the sacrificial horse (particularly head bones).. myths and ritual later tacked on D ..

25. DANGE, Sindhu S. (ed). *Myths of Creation*. Dept. of Sk., Univ. Bombay, 1987; 74.

..(proc. of Seminar held on 17.3.1985) .

Rev. : U. C. SHARMA, *AJOS* 4 (1), 92.

26. DANGE, Sindhu S. Rgvedic accounts. (in) 53. 25 above; 7-11.

..RV X. 129 , 90 , 121 , 72 .

27. DEODHAR, Lalita. On some Puranic dimensions of the legend of Urvāṣī and Purūravas. *BDCRI* 47-48, 1988-89; 61-65.

28. DOTY, William G. *Mythography. The Study of Myths and Rituals*. Univ. of Alabama Press, Alabama, 1986; xix + 326.

29. DUNDAS, Alan (ed.). *The Flood Myth*. Univ. of Calif. Press, Berkeley, 1988; 452 + fig. maps, etc.

..(collection of essays by various scholars).. includes an essay on Indian Flood-Myth

Rev. : Bernhard LANG, *Anthropos* 84, 274-75.

30. EHLERS, Gerhard. Tales from the Jaiminīya Brāhmaṇa. *VJ* 25 (1-2), 1987 (92); 64-73.

31. EICHINGER FERRO-LUZZI, Gabriella. *The Self-Milking Cow and the Bleeding Lingam. Crisscross of Motifs in Indian Temple Legends*. OH, Wiesbaden, 1987; xxiv + 254 ~ pl.

32. FALK, Harry Die Legende von Śunahśepa vor ihrem rituellem Hintergrund *ZDMG* 134 (1), 1984, 115-135

Rajasūya as originally being adoption ritual Varuna plays imp role Śunahśepa legend fitted in the ritual

33. GACHTER, Othmar, QUACK, Anton Symbole, Magie und Religion *Anthropos* 84, 1989, 521-529

the paper seeks to remove an ethnocentric prejudice against magic Hindu evidence appreciation of symbolism plays an imp role in the proper understanding of rel and magic, magic is viewed as an integral part of rel rel again as part of the culture it is embedded in anthropological approach towards rel is instrumental in identifying and overcoming ethnocentrism

34. GAIL, A J Varahāvatāra *E Waldschmidt* (80) *Fel Vol*

Vedic and Puranic mythological tradition iconography

35. GEIB, Ruprecht Mythos und Gemeinschaft im alten Indien, dargestellt am Beispiel des Rauschdämon Mada. *Saeculum* 32 (2), 209-220

36. GHOSH, A S Symbolism in ancient Sanskrit literature *BJ* 18, 57-65, 19, 59-63

37. GLUCKLICH, Ariel Images and symbols in the phenomenology of Dharma *Hist Rel* 29 (3), Feb 90, 259-285

evidence from Vedic lit and ritual the reconstruction of the structure of Dharma can be followed by a hermeneutic of its dynamic aspects that is the crossing over of boundaries the transformation within adjacent bounded areas and the enforcement of rules against transgression

38. GODBOLE, G H Later Vedic and Brahmanical accounts (in) *Myths of Creation*, Bombay Univ, 1987, 12-17

39. GROTTANELLI, C. Yoked horses, twins, and the powerful lady India, Greece, Ireland and elsewhere *JIES* 14 (1-2), 1986, 125-152

considers Saranyū, Sītā Helena Kleopatra and Dion, Mithra

40. GROVER, Usha. *Symbolism in the Āraṇyakas and their Impact on the Upaniṣads.*

..see 19.13 above

41. GUPTA, Manoharlal. *Aditi kā aśvarūpa aura usakā medha (Hindi).*

..see 50.22A above..

42. GUPTA, Nalini Kant. A Vedic story. *Advent* 20 (2), April 63; 51-55.

43. HARSHANANDA, Swami. *Principal Symbols of World Religions.* Ramakrishna Math, Madras, 1969; 47.

Rev. : Chetana MANDAVIA, *Pr Bh* (Sept. 91), 399.

44. HEESTERMAN, J. C. Flood story and ritual. *Proc. XIV Congress IAHR*, Waterloo, 1983; 1-17.

45. INSLER, Stanley. The shattered head split and the Epic tale of Śakuntalā. *BEI* 7-8, 1989-90; 97-139.

..ref (1) *BAU* 3.6.1 Yājñavalkya-Gārgī — *mā te mūrdhā vyapaptā*.. (2) *ŚPB* 11.5.3.13. Uddālaka Āruṇi and Śauceya Prācīnayogya.. also *ChU* 1.8.1 ff; 1.10.7 ff... dismemberment of the sacrificial horse (in *ŚS*), beginning with the head.. epic and Purāṇic extension of the idea.. the idiom later developed the secondary sense — "to make a fool of oneself".. ref. *Duhānta-Śakuntalā* (*MbH* I. 63. 35)..

46. JAMISON, S. W. Formulaic elements in Vedic myth.

..see 42.77 above..

47. JAMISON, S. W. *The Ravenous Hyenas and the Wounded Sun. Myth and Ritual in Ancient India.* Cornell Univ. Press, Ithaca, 1991; xix + 335.

..brief survey of Vedic lit. ... examines the recurrences of the myths, "Indra fed the Yatus to hyenas" and "Svarbhānu pierced the Sun with darkness". Focussing on their verbal form and ritual setting, the author essays a general interpretation of the myths and their ritual purpose.. sheds new light on some central figures in Vedic mythology and on the evolution of Vedic mythological narrative..

- 48 JENA, S A study of Yama-Yami legend in the Vedas and Narasimha Purāna, *A G Swain Fel Vol*, Utkal Univ, Bhubaneshwar, 1985, 143-147

see 50 94 above

- 49 JENA, S Urvasī birth story - a study *JOIB* 36 (1-4), 1986-87, 39-43

story of birth of U is absent in *RV* later Paurāṇikas have connected her birth with *ūru* and have fabricated stories by means of it

- 50 KAPILADEVA SASTRI Vedon men Vṛtravadha ke prasaṅga aur usakī vyākhyā (Hindī) *Gopikamohan Bhattacharya Comm Vol*, Kurukshetra, 1991, 15-24

Vṛtravadha thro' various gods described in Veda thro' Agni *vritra*—spiritual interpretation views of Sri Aurobindo and Swami Dayananda

51. KASHIKAR, C G The Vedic metaphor in the "Churning of Ocean"

see 36 19 above (see 53 4 above)

- 52 KHAN, Mohd Israil Rgvedic symbols of the Sun and the Usas *SP*, 32 AIOC, Ahmedabad, 1985, p 13

- 53 KODANDARAMACHARYA, K Kṛsnayajurvede kathānikāh, see 10 28 above

- 54 KRAMRISCH, Stella The antelope (in) *Rupa Pratirūpa* (*Alice Bonner Comm Vol*), New Delhi, 1982, 35-39

. from Vedic time, the antelope, a denizen of untamed nature was the animal figure of Prajapati in the spontaneity of his intercourse with his daughter (*ŚPB* 9 3) the role of Rudra in this myth the black antelope skin symbolized the sacrifice itself (*ŚPB* 6 4 1 6) ironically tho by unerring logic Rudra who was excluded from the sacrifice was the cause of the sacrificial sanctifying magic emanating from the flayed skin of the black antelope, his victim ritually, the black antelope was the sacrifice iconographically the antelope was incorporated into the ambience of Śiva

55. LOKESH CHANDRA. Hellenistic echoes in the legend of Kṛṣṇa. (in) *India and the West* (Goetz Mem. Seminar), Steiner, 1983.

56. LURKER, Manfred. Der Hund als Symboltier für Übergang von Diesseits in das Jenseits. *Zeitschrift für Religions- und Geistesgeschichte* 35 (2), 1983, 132-144.

57. MANICKAM, T. M. The "Myth of Origins" : Aryan and Hebrew. *J Dharma* 2 (4), Oct. 77; 397-408.

58. MAAN SINGH. Vaidika ākhyāna aura Ācārya Yāska (Hindi).

..see 26 31 above .

59. MUMMIGATHI, Sumangal D. Mithakīya kathā men ādhunikatā — Kathopaniṣad tathā Kumvara Nārāyana racita Ātmajayī — eka tulanātmaka adhyayana (Hindi). *SP*, 34 AIOC, Visakhapatnam, 1989; 37-38.

..modernity in mythical tales. legend of Naciketas — old and modern trad. ..

60. MURARI LAL. *Mithaka : Sr̥ṣṭi ke Sandarbha men* (Hindi). Dharma Samaj Mahavidyalaya Prakashan, Aligarh, 1982; 322 + 15.

..myth—in the context of creation..

Rev. : FATAH SINGH, *AJOS* 1 (1), 107-08.

61. NÉVE, Felix. *Essay on the Myth of the R̥bhus*.

..see 51 10 above..

62. OETTINGER, Norbert. Zu den Mythen von Bhujyu- und Pāuruna-. *IJJ* 31 (4), 1988; 299-300.

..Mythos von P. (Yt 5.61 ff.).. (ref. to *TIME* : 53.83 below)

63. O'FLAHERTY, Wendy Doniger. *Women, Androgynes, and Other Mythical Beasts*.

..(= *VBD* IV 53.119).. book concerned with "the use of sexual metaphors and animal symbols to express rel. concepts of the relationship bet. men and women, gods and goddesses,

humans and deities * Parjanya (RV VII 101) viewed androgynously so too Soma Vedic ritual churning the fire, pressing Soma offering libation in fire—presented in the hymns under the metaphors of sexual friction shifting balance of power in Indian hierogamies *—from male gods of RV—both males and females in Puranas three animals dominant in RV cow bull horse see 53 64 below

Rev Walter Harding MAURER JAOS 105 774-77

64 O FLAHERTY, Wendy Doniger *Sexual Metaphors and Animal Symbols in Indian Mythology* Mot Ban, Delhi, 1981, xviii + 382 + 10 pl

(= Indian ed of 53 63 above, also see VBD IV 48 233, 53 120)

Rev J P SENHA *Rtam* 16-18 573-75

65 O'FLAHERTY, Wendy Doniger *Dreams, Illusions and Other Realities* Univ. of Chicago Press, 1984 xvi + 361 + 16 pl

derives material from RV to contemporary folk tales and lit

Rev Joel P BRERETON JAOS 105 777 79 Karel WERNER JRAS 1986 (1) 128 30

66 O FLAHERTY, Wendy Doniger The case of the stallion's wife—Indra and Vṛsanāśva in the Rgveda and the Brahmanas

see 50 58 above

67 O FLAHERTY, Wendy Doniger The good and evil shepherd (in) *Gulgul Iwerblowsky Fel Vol* (Numen 50 Suppl), 1983, 169-191

the metaphor of the shepherd Hinduism emphasizes the negative aspect while Christianity emphasizes the positive aspect

68 O FLAHERTY, Wendy Doniger *Tales of Sex and Violence Folklore, Sacrifice, and Danger in the Jaiminīya Brahmana*

see 15 18 above (why is JB different from all other Brahmanas?)

69 OGUIBENINE, B Le symbolisme de la razzia d'après les hymnes védiques

see 3 103 above...

70. OGUIBÈNINE, B. On the World-Tree symbolism : the sources of an analytical pattern. (in) *Semiotics of Culture* (ed. H. BROMS; R. KAUFMANN), Helsinki, 1988; 35-50.

71. OORT, M. S. Variations on the theme of R̥gveda X. 95. *SP*, 8 WSC, Wien, 1990.

..see 3. 104 above..

72. PAHARI, Ananda Sankar. A brief survey of some of the creation legends of the extant *Brāhmaṇas*. *SP*, 32 AIOC, Ahmedabad, 1985; p. 48.

73. PATIL, Narendranath B. The legend of Hanumān. *JASBom* 54-55, 1979-80 (1983); 118-127.

..personal traits and other characteristics of H. of the epic can be traced back to Vedic times — to *RV* hymns to Rudra and Maruts..

74. PRECIADO SOLIS, Benjamin. Kṛṣṇa as the eighth child. *Sanskṛta-Sanskṛti*, UNAM, Mexico, 1984; 309-321.

..cf. myth of Mārtāṇḍa (*RV* X. 72); *ŚPB* 3.1.3-4, *TA* 1.13.1; *AV* 8.9.21..

75. RIHANI, Vasundhara. Indra dvārā Dadhyan kī asthiyon se Vṛtravadha (Hindi).

..see 50. 61 above..

76. SHARMA, Baldev Raj. Indian tradition of symbolism. *D. N. Shastri Comm. Vol.*, 1989; 270-280.

..*vāk* symbolism (*vāk* = 1. the ultimate cause, Brahman; 2. power, i.e., *tapas*, *kāma*, *māyā*. 3. the expressed existence).. symbolism in diff. ages — IVcivil; *Saṃhitā*, *Br.*, *Ār.*, *Up*; epics..

77. SHARMA, U. C. The legend of Trasadasyu. *AJOS* 1 (2), 1984; 109-116.

..T. was a legendary hero of the Pūru tribe of the Indo-Aryans; he and his kinsmen were ranged against the mighty forces of Sudās and Trtsu-Bharatas; his father Purukutsa died in one of the battles of *Dafarājā* war.. see 53. 78 below..

78. SHARMA, U. C. The legend of Purukutsa. *AJOS* 5 (1-2), 1988; 71-76.

. (also *SP* 32 ICANAS, Hamburg, 1986, p 275) . P. belonged to the Pāru-tribe of the Indo-Aryans, was father of Trasadasyu; was leader of *dafa rājānah* in the *Dāsarājā* war.. see 53 77 above.

79. SHASTRI, B R. The expanding universe. *JIDVP* 3 (2), June 90, 207-219.

ref. to Purāṇavas Urvaṣi legend P = atmospheric phase of 'cosmic fire', U = a particular phase of the divine power of Almighty..

80 SHASTRI, Dharmendra Nath. Rgvede Cyavanākhyānam uttaravaidīkasāhitye 'sya vikāśaś ca. *D. N. Shastri Comm. Vol*, Parimal Publications, Delhi, 1989; 31-54.

. Cyavana-legend in *RV* and its development in later Vedic lit (*ŚPB*, *JB*, *AtB*, *Nir.*, etc) .

81. SHENDGE, Malati J Some Vedic myths in a new light. *QJMS* 82 (1-2), 1991.

82 SREEKRISHNA SARMA, E. R Keśin Dālbhya and the legend of his *dīksā*. *ABORI* 48-49, 1968; 241-245.

82A. SWAHANANDA, Swami *Hindu Symbolology and Other Essays*

. see 48 304 above

83. THIEME, P. [Mythos von Pauruna (Yt. 5 61 ff.)] *Acta Iranica* '6 (Monumentum Nyberg III), 1975, 325-354.

. compares Vedic myth of Paura rescued from sea (T's view is rejected by J KELLENS, *IJ* 19, 90 ff, and in *VBD* IV. 50 87) see 53 62 above

84. TOKUNAGA, Munco. Sources of the Apālā-legend in the Brhaddevatā *Indo shisoshi kenkyu* 1, Kyoto, 1981; 1-6.

85. TOPOROV, V N Zur Rekonstruktion des Mythos vom Welt-Ei. *Semiotica Sovietica* 1, 1986, Aachen

. Brahman in the waters of the cosmic ocean..

86 TRIPATHI, G. C. The legend of the dwarf-incarnation of Viṣṇu : history of its development *JGJKSV* 36 (1-4), 1980 (1984); 111-120.

English resumé of *VBD* III 53 127 . (the study clearly shows that the structure, motifs and char of the legend are constantly modified in the light of contemporary currents of rel thought) .
Vedic references to Visnu and his strides .

87. TRIPATHI, G. C The legend of the destruction of Tripura and its Vedic origin *Amrtadhara (RND Fel. Vol)*, 1984; 445-455

..the picturesque descriptions of the chariot, horses, charoteer, and weapons used in the episode are but later embellishments of apparently simple ritualistic references in *YV-Sámhitas* and some *Brahmanas* nucleus of the story *TS* 6 2.3, *MS* 3 8 1; *KathaS* 24 10, *KapishthalaS* 38 3 *AB* 4 6-8 *ŚPB* III 3 5 3-20 . author interprets the word *upasad* occurring in these contexts as 'siege' ('sit round', 'besiege') .

- 88 TRIVEDI, Asha. *Prācina Bhārata men apsarāon kī sthiti (Hindi)*. *Kosala* 3 (1-2), 1980-81, 105-108

..A in Vedic lit.

- 89 TSUJI, N. *Legends of Ancient India from the Brahmana literature (Jap)* Shunjūsha, Tokyo, 1978, xiii + 197.

. some 30 episodes from the *Brahmanas* . copious bibliographical notes

90. UPADHYAY, G P Reappraisal of the myth of Tripuradahana. *Proc. 30ICHSANA : South Asia* 3, Mexico, 1982, 14-21.

. certain rain-charm developed in *RV* as the myth of Indra-Vṛtra or even the older story of Trita Āptya of the same text In the later Vedic period of ceremonialism it was restructured and developed into a ritual technique to control and regulate seasons. Finally, in the accounts of *MBh* it was again transformed into the magnificent myth of Tripuradahana duly asserting the greatness of Śiva over other gods. In this version, the symbolic phenomena of death of the old year marked by the destruction of the 3 cities by Śiva and the start of the new agricultural year signalled by the rainfall are more than conspicuous .

91. UPADHYAYA, Baladeva *Nāciketopākhyānasya vedatuhāsapurāṇesu vikāśah (in) Vimarśacintamanīh*, Sharada Samsthan, Varanasi, 1985, 17-32.

. legend of Nāciketas in Veda. Itihāsa. and Purāṇas

92 UPADHYE, P M Symbols in Hindu philosophy and their interpretation *SP*, Symp Intern de la langue Sk, National Univ, Mexico, 1982, 41-42

considers *om akasa aśvattha dra suparna* etc occurring in *Up*

93 VEDAPAL, Vidyabhaskar Tripura evam unakā bhedana (Hindi) *MUSRJ* 10 (1-2), 1985, 9-14

ref *AB ŚPB MS Kathaka-Samkalana KathaŚ* discusses *upasad*

94 VEDAPAL, Vidyabhaskar Vāmanasambandhi akhyayika samājaśāstriya vivecana (Hindi) *VJ* 34 (6), Sept 85, 19-20

legend of Vamana imp of *samgathana*

95 VEDASRAMI, Virasena Hariścandra evam Rohita kathānaka ka vaijñānika dṛṣṭikona (Hindi) *Vedapradīpa* 2 (7), Jan 88, 27-29

scientific interpretation of H R -legend

96 VISHVA NARAYANA SASTRI Indro halyāyai jarah *Paramarthasudha* 11 (1), 1988, 29-35

new light on the *Ramayana*-legend Vedic evidence

97 VON SIMSON, Georg Rśyaśmga Ursprung und Hintergrund

see 3 187 above

98 VON SIMSON, Georg Remarks on the Suparna / Garuda myth (later Vedic period) *Ind Taur* 15-16, 1989-90, 353-360

(also *SP* 7 WSC Leiden 1987 p 167) the background of the Suparna myth seems to be the new moon period — rather the new moon perhaps at the turn of the year

99 WERNER, Karel Symbolism in the Veda and its conceptualization (in) *Symbols in Art and Religion the Indian and the Comparative Perspectives* (ed Karel WERNER), Durham Indological Series 2, 1990, 27-45

, considers Aditi Varuna see 53 100 below

100 WERNER, Karel *Symbols in Art and Religion The Indian and the Comparative Perspectives* Mot. Ban, Delhi, 1991, xiii + 221 + fig, glossary

. see 53 99 above

101 WHITE, David Gordon *Śunahśepa unbound*
see 32 80 above

102 WITZEL, Michael On the origin of the literary device of the 'Frame Story' (Rahmenerzählung) in old Indian literature *Schneider Fel Vol*, 1987, 380-414

(also *Proc 31 ICHSANA* Tokyo 1984 p 534) Frame-stories in middle Vedic lit (= YV and the *Brahmaras* of the 4 Vedas) - discusses Cyavana legend (*JB* 3 120 28)

103 WITZEL, Michael The case of the shattered head, *SIH* 13/14, 1987, 363-415

104 YADAV, Babu Ram *Evolution of Urvasi* Vijnana Prakashan, Aligarh, 1986, 72

105 YORK, Michael Romulus and Romus, Mars and Quirinus *JIES* 16 (1-2), 1988, 153-172

a pair of divine twins appears throughout several IE daughter cultures e.g. Aśvinau [also Arjuna Indra Bhīma Vāyu Nakula (warrior) - Sahadeva (domestic)]

106 ZIMMER, Heinrich *Abenteuer und Fahrten der Seele Ein Schlüssel zu indogermanischen Mythen* Diederichs Gelbe Reihe - 67, Eugen Diederichs Verlag Köln, 1987, 327

3 ABHAYADEVA Yajñavidhī ki vikrtiyān (Hindi) *Veda-Savitā* 11 (2), Sept 90, 45, 55

wrong practices in ritual (mentioned by Swami MUNISHVARA NANDA SARASVATI of Gaziabad) —

4 ABHYANKAR, S R Pratikapathamule mantravibhaganī sambandhicā nīnaya (Mar) *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

decision re the division of *mantras* owing to *pratikapatha*
TS I 7 8

5 ACHARYA, Kala Dhanajay Lamp as symbol of lustre in ritual *HSJIS* 3 (1-2), 1988 (1990), 28-31

lamp can be looked upon as a device of sympathetic magic

6 ACHARYA, Kala Dhananjay Co-relation in Vistāriyājñā, Nṛ yājñā, and Annadāna *SP*, 34 AIOC, Visakhapatnam, 1989, p 310

Vistāriyājña and Nṛyājña mentioned in *AV*

7 ACHARYA, K C Influence of Vedic rituals in Kālidasa's *Raghuvamśam*

see 33 1 above

8 ACHARYA, N N Human sacrifice in Assam *SP*, 32 AIOC, Ahmedabad, 1985, p 29

9 ACHARYA, N N Vedic rites and rituals of ancient Assam with special reference to horse-sacrifice *SP*, 33 AIOC, Calcutta, 1986, 1-2

10 ACHARYA, Ramakrishna Bharatiya samskr̥ti men yājñā kī varśistya (Hindi) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 113-116

significance of sacrifice in Indian culture

11. AITHAL, P *Prayogarātna* of Nṛsimhayajvan (Manuscript notes) (in) *Sanskrit and World Culture* (Proc 4 WSC), 1986, 431-434

12 ALPER, Harvey P (ed) *Understanding Mantras*

..see 34 13 above.. includes, among others, (1) Ellison Banks FNDLY, " *Mantra kavifāṣṭā* : speech as Performative in the *RV*"; (2) Frits STAAL, "Vedic Mantras", (3) Wade T. WHELOCK, "The Mantra in Vedic and Tantric ritual"..

13. ANANTACHARYA, E Aryan idea of yagna *Viśvātmā* 12 (10), Feb. 88; 52-55.

. serially, to be contd .

14. APTE, Prabhakar. Āgamic vaiṣṇavisation of Vedic sacrificial tradition. *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug. 85

..ref. to Sātvatavidhi (*MBh* 6 37 9) . erection of *yajñasālā* in a temple, fire-worship included in Catuṣṭhāna-arcanā; Viṣṇu-yāna with various shapes of *kuṇḍas*, etc ..

15. AQUILAR, H *The Sacrifice in the Rgveda*. Bharatiya Vidya Prakashan, Delhi, 1976.

16. AROLE, Meera. Significance of the tortoise in sacrifices and its archaeological correlation. *Indica* 24 (1), Mar. 87; 15-17.

..Vedic evidence . *kūrma* and *kafyapa*..

17. *Ārsa Pitryajñā*. Vaidika Yantralaya, Ajmer.

18. ARYA, Ashuram. Yajña ki vyākhyā Yajurveda men (Hindi). *Vedavāṇī* 36 (5), Mar. 84; 1-3.

..*devasya tva savituh prasave . pitṛśadanāḥ pitṛśadanam aśi*..

19. ARYA, Kusum Lata Aśvamedha — eka vivecana (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985; p. 29.

. many meanings of *aśi*..

20. ARYA, Kusum Lata. Avamedha tathā Ajamedha — eka vivecana (Hindi) *SP*, 33 AIOC, Calcutta, 1986; 2-3.

..four sacrificial animals and four *varṇas* — their relationship — all of the Vaiśyas, *aja* of the Śūdras .

21. ARYA, Vedharam. Maharṣi Dayānanda aurā pañca mahāyajña (Hindi). *Vedavāṇī* 36 (3), Jan. 84; 3-7.

22 ARYABANDHU, Yashopal Devayajña-mahimā (Hindi)
Vedavani 36 (7), May 84, 7-10

23 Atirātra yajña *MLBD Newsletter*, June 90, p 7

report on the *yajna* performed at Kundur (a small village in Trichur dist) study of its impact on plants, animals, humans, and atmosphere with ultra modern scientific gadgets

24 BAG, Subimal The Sautiṁmanī sacrifice and its bearing on the Rāmāyana *SP*, 32 AIOC, Ahmedabad, 1985, p 30

special characteristic features of Sautramanī revealed in the Rajasuya performed by Rama after his victorious return to Ayodhya

25 BAGHARI, Mehri The legend of Syavas, interpreted in the light of the *asvamedha* ritual *SP*, 33 ICANAS, Toronto, 1990

Asvamedha and its Roman counterpart the 'October Equus', are both a reflection of an IE ritual of horse sacrifice the same ritual in one form or another must have also been current among other IE peoples

26 BAHULKAR, S S The role of Brahman in the Sthālīpāka *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

role of Brahman—obligatory in the Sthalīpāka

27 BANDOPADHYAYA, Udaya Chandra Katipayakatiya-yāgānām samiksa *SP*, 33 AIOC, Calcutta, 1986, 5-6

e g *Sarvasvābhudheyo jagah-marana-kamenaiva puruṣeṣu ayam anuṣṭhejahl agnim praviṣṭya mṛtyuvaranam atra vihitam*

28 BANERJEE, Biswanath Sacrifice in the Buddhistic tradition *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

29 BANERJEE, Santi Purusamedha . its symbolical implications in the Śatapatha Brahmana

see 17 10 above

30 BANERJEE, Santi Gṛhya rites in the Śatapatha Brāhmaṇa.

..see 17 11 above..

31 BAPAT, P V *Samnapasa* and other allied sacrifices in Pali literature *JUPHS* 1, 1952, 78-83

see *VBD* II. 54 8

32 BHAGWAT, V B *Vyākaranamahabhāṣye yajñavisayakā ullekhaḥ*

see 43 7 above

33 BHANDARE, V V *Sacrifice from the epics SP, Seminar on Sacrifice in India, Bombay Univ, 1986*

34 BHANDARI, V S *Avabhṛtha and the people JASBom* 54-55, 1979-80, 1-5

see *VBD* IV 54 23 sacrifices were not individualistic (not the monopoly of kings and rich people) but they were performed for the welfare of the entire community common people participated in the Avabhṛtha cf *martyaśḥ martyakṛtam*

35 BHARATIYA, Bhavanilal *Vaidika karmakānda aurā viniyoga (Hindi) SP, 35 AIOC, Haridwar, 1990, p 65*

main purpose of the Vedic lit is not *karmakānda*, but the varied education of the society -awakening society to its duties .

36 BHAT, G K *Affection motive in animal sacrifice DRB Birth Cent Vol, Calcutta Univ, 1982, 187-190*

humane consideration in the procedural details and *mantras* used during the performance of an animal-sacrifice -mostly concerned with the conception of mother or 'mother and father' of the animal victim ref to *Aśvamedha*

37 BHAT, J K *Tritāyusyam SP, 34 AIOC, Visakhapatnam, 1989, p 335*

discusses the three *mantras* employed in *karmakānda* in order to secure long life for the *yajamana* (1) *na tad rakṣanti* , (2) *dīrghayus ta oṣadhe* (3) *yajabaddhān dāṭṭyaśaś*

38 BHATE, Saroja. *Bhattacharya and ritual SP, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85*

references to ritual in the *Vākyapadīya* bearing of ritual on philosophy of grammar

39 BHATKHANDE, S M Sacrifice in the Bhagavadgita
SP, Seminar on Sacrifice in India, Bombay Univ, 1986

BG places sacrifice on a philosophical footing

40 BHATTACHARYA, D ' Hooykaas' text of the Balinese
fire ritual and its Indian parallels SP, 8 WSC, Wien, 1990

the Śiva Buddhist fire ritual indicates its midway position bet
the Vedic and Tantric (10th cent) developments

41 BHATTACHARYA Nitin The ritual tools SP, 34 AIOC,
Visakhapatnam 1989, 8-9

consideration of Vedic ritual tools from the viewpoint of the
socio economic set up of the Vedic society

42 BHATTACHARYA, Ram Shankar The puranic definition
of yajña Pur 29 (1), Jan 87, 92 106

43 BHAVSAR S N Indian sacrificial system and dimen-
sions SP, Seminar on Sacrifice, Vedic and Avestan, VSM Poona
Aug 85

44 BHIDE V V The Caturmasya Sacrifices (with special
reference to Hiranyakesi Śrautasutra)

= VBD IV 54 29

Rev B B CHAUBEY VIJ 21 289-94 T N DHARMADHIKARI
ABORI 64 281-82 W RAU OLZ 79 (1984) 6 588 89 H
SCHARFE IF 89 310

45 BHIDE, V V Development in ritual practices SP,
32 AIOC, Ahmedabad 1985, p 33

from Samhitas to Prayogas see 54 46 below

46 BHIDE V V Srautaparampareṭila sthityantare (Mar)
(in) Bharatiya Itihasa ani Sanskriti Paryalocana, 1985, 19-21

vestiges in the Śrauta ritual practice see 54 45 above

47 BHIDE, V V Darsapurnamasayāgatīla eka praiśa
(Mar) (in) Prajñamjalī (Lakshman Sastri Joshi Ed Vol),
1985, 22-26

about a praśa n Darsapurnamasa prakṣantṛasādaya (TB
3 2.9) ~ this praśa recited by the Adhvaryu and the corref.

ponding action also done by the Adhvaryu (cf *Baudh*SS 1.11)..
alternatively, the Āgnīdhra acts views of other *Śrautasūtras*
(and their commentators) mentioned and discussed..

48. BHIMASENA SARMA. *Darśapaurṇamāsapaddhatiḥ* (*Sarva-
śrautesī-prakṛtiḥ*). Bahalgarh, 1981; 16 + 124.

..(ed by YUDHISTHIRA MIMAMSAKA)

49. BHUTESHANANDA, Swami. The importance of mantra
diksha. *Pr Bh* 90, May 85; 217-224.

..meaning of *dikṣā*, power of *mantra*; role of *guru*..

50. BIARDEAU, Madeleine. The śamī tree and the sacrificial
buffalo. *CIS* 18 (1), Jan.-June 84.

51. BISWAS, Didhiti. The place of rituals in the Upaniṣads.

..see 22.18 above

52. BISWAS, Didhiti. Concept of the Vedic *dikṣā*. *SP*,
34 AIOC, Visakhapatnam, 1989; p. 48.

53. BOCK-RAMING, A. The use of Vedic mantras in the
final chapters of the *Ahīrbudhnyā-Samhitā*. *SP*, 8 WSC, Wien,
1990.

..ritual texts of the Vaiṣṇavas as well as those of the Śaivas
often include a limited no. of traditional Vedic *mantras*, altho'
in their general outlook they are certainly non-Vedic.. the
Vaiṣṇavas show a marked tendency to integrate Vedic material
into the descriptions of their non Vedic ritual, in most cases,
however, the *mantras* selected for a special Vaiṣṇava purpose
have almost nothing to do with the ritual act itself, the link
bet. *mantras* and ritual is tenuous . in *Ahīrbudhnyā-Samhitā*, there
are mentioned : *Puruṣasūkta*, *Gāyatrī-mantra*, hymn to Jātaavedas
(*RV* I. 99), hymn to Maruts (*RV* VII 59 12), and *Caturhotr*-
formulas from *TA*. *Ah Sam.* interprets each single word of a
mantra in terms of its own theological system..

54. BODEWITZ, H. W. The fourth priest (the Brahman) in
Vedic Ritual. (in) *Selected Studies on Ritual in the Indian
Religions*, Studies in the History of Religions 45 (Suppl. to
Niunen), Brill, Leiden, 1983; 33-68.

. Brahman's silence, southern position, complete knowledge, and
expiatory function are to be associated with the fourth and final

item of the classification wh is : a characterized by totality and indistinctness the singular *brahman* with wh the Brahman priest is connected seems to have cosmic or rather supracosmic aspects the fourth position of B may be based on a later systemization, the priest as such does not seem to be due to a late development his connections with the south (= moon = fourth world) may also point to a binal opposition from the singular one who had a particular knowledge of the *brahman* he became the generalist in the classical Vedic ritual in distinction to the specialist

- 55 BODEWITZ, H W Virāj and kṛta in Sāmavedic ritualistic arithmetics *ABORI* 68, 1987, 207-214

(ref H FALK *Bruderschaft und Wurfelspiel* 1986) discusses JB I 235 and I 256 and FALK (pp 124-25) how numerical symbolism of Agn stoma is applied in the *Brahmanas*

- 56 BODEWITZ, H W The black spot in the moon, salt, seed, and the devayajana (in) *Navonmesa* (G Kaviraj Comm Vol), Varanasi, 1987, E 307-313

the *devayajana* and the black spot in the moon are equated salt ground has been explained to be a product of the moon the equation of salt ground and the black spot in the moon is hardly acceptable

- 57 BODEWITZ, H W *The Jyotistoma Ritual Jaiminya Brahmana I* 66-364 *Orientalia Rheno Traiectina* 34, Brill, Leiden, 1990, X + 334

Introd, transl comm JB gives esoteric explanations of the role of the SV-chanters see 15 16 above

Rev Klaus MYLIUS *OLZ* 86 (1991) 77-80, J C WRIGHT *BSOAS* 54 (3) 506-97

- 58 BOLLE, K W A world of sacrifice *Hist Rel* 23 (1), 1983 37-63

- 59 CANNADINE, David, PRICE, Simon (ed) *Rituals of Royalty, Power and Ceremonial in Traditional Societies* CUP, 1987, xi + 349 + maps, fig, etc

collection of essays by various authors

Rev, Thomas BARGATZKY, *Anthropos* 84, 262-63

60. CHAKRABARTI, Samiran Chandra. Vedic sacrifice and psychology with reference to human desires. SP, Second Seminar on Inst. of Sacrifice, VSM, Poona, 1986

. sacrifice is supposed to establish a relation bet the human beings and the deities, generally for the fulfilment of human desires, and sometimes for mutual benefit

61. CHAKRABARTI, Samiran Chandra. A study of the Pāṇiplava.

. see 53 19 above

62. CHAKRABORTY, Poushali. The Sārasvata Sātras. SP, 33 AIOC, Calcutta, 1986; p 9.

. described in PB XXV. LŚS V. ĀpŚS XXIII. ĪŚS XII. KŚS XXIV, ŚŚS XIII. Sārasvata Sātras are localized and (so to say) mobile sacrifices. also Darśadīpta Sātras imp for ritual and geographical aspects

63. CHANDRATREYA, G L. Yajña and life. SP, Seminar on Sacrifice, Vedic and Avestan, VSM Poona, Aug 85

64. CHATTOPADHYAYA, Amar Kumar. Vaidikayajñāh. SSPP 60-61, 1978-79.

. serially

65. CHATURVEDI, Manik Govind. Bhāratiya samśkr̥ṣu lāṣaṇātana lakṣaṇa "yajña" (Hindi). Lakṣmanadatta Chaturvedi's Comm. Vol., Delhi, 1986, 165-168.

- 68 CHAUBEY, B B. What does the Asuras' performance of sacrifices allude to in Vedic literature? *VIJ* 23 (1-2), 1985 (1988), 71-78, *HSAJAS* 3 (1-2), 1988 (1990), 1-7

(also *SP* 33 AIOC Calcutta 1986 p 12) ref to Asuras sacrifices in *KYV* and almost all *Brahmanas*. Asuras method of performing sacrifices was diff from that of the Devas no mention of Asuras havng obtained the fruit of sacrifices in early Vedic period. Asuras not associated with non sacrificing people. Rgvedic Indra Vrtra fight differs from Brahmanic Devāsurasamgrama — the former is mythologization of natural phenomenon and the latter of hist struggle. Asuras described in the *Brahmanas* as performing sacrifices committed many mistakes in the procedure and therefore did not get the desired fruit

- 69 CHAUBEY, B B. Vādhula's treatment of Agnyupasthana
see 24 73 above

- 70 CHEMBURKAR, Jaya. Pitryajña — a study (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 99-106

(paper presented at Seminar Bombay Univ., 1986) *pitryajna* originated from *devayajna* one of the daily duties of a householder one of the five *mahayajnas* three modes of performing *pitryajna* *baliharana* *tarpona* *śrādhā* *asrama-vyavastha* — a peculiar feature of Vedic social life

- 71 CIMINO, Rosa Maria. Un altare domestico indiano dell'antico Museo Borgia di Velletri. *AIUNON* 44 (3), Naples, 441-450 + pl

- 72 CLOONEY, F X. Sacrifice and its spiritualization in the Christian and Hindu tradition. *Paper*, Meeting of the Boston Theological Society April 85

- 73 CLOONEY, F X. Jaimini's contribution to the theory of sacrifice as the experience of transcendence. *Hist Rel* 25 (2), 1986, 199-212

(revised version of paper presented at 6 WSC, Philadelphia 1984) tries to show how the problem of transcendence is dealt with in Pūrva Mimāṃsā which focuses on the idea of sacrifice being arranged to downgrade the imp of the gods and other supernatural or unseen realities and nevertheless insisting that the sacrificial performer gets beyond himself in the

sacrificial action in a definitive fashion (in FN 9, the author comments on STAAL's view re "Meaninglessness of Ritual" [VBD IV 54 281] saying that one shd not "assume from the lack of explicit ref to questions of meaning that the Śrauta authors thought the rites were 'meaningless' as if they were blind actions mindless, the authors seem rather to suggest that the meaning is intrinsic & evident and not explicable in terms of external, ordinary standards of meaning") Jaumin's demythologization of sacrifice, I asserts the inherent meaningfulness of sacrifice the material presented in this paper is expected to contribute to the construction of a theory capable of incorporating the experiences and conceptualizations of ritual found in various cultures

74 COGN, Giulio From *Pranagnihotra* to Eucharist.
(in) *Sanskrit and World Culture* (Proc 4 WSC), 1986, 237-242.

75. DANGE, Sadashiv A *Sexual Symbolism from the Vedic Ritual*

. (=VBD IV 54 54)

Rev., D K GUPTA III 20 259-61, P D NAVATHE, *ABORI* 64, 294-97

76 DANGE, Sadashiv A *Ajāmitā* and speech-coupling.
JGJKSV 36 (1-4), 1980 (1984), 77-85

considers *ajami* (procreative) type of concept of *muthana*.
jami is a simple pair and hence nonproductive, Vedic ritualism emphasizes the *ajami* type of *muthana*

79. DANGE, Sadashiv A. "Ukhā" — variations from the Satapatha-Brāhmaṇa

. see 17 15 above

80 DANGE, Sadashiv A. Some ritual variations from the *Āitareya Brāhmaṇa*

see 13 8 above (intra school variations and evolution, also variations among diff schools) .

81 DANGE, Sadashiv A. Ritual variation and the principle of 'Sampad' (from the *Āitareya Brāhmaṇa*).

see 13 9 above .

82. DANGE, Sadashiv A. The Yatis and Uttaravedi. *HSAJIS* 1 (1), 1986, 66-71.

. ref BODEWITZ, "What did Indra do with the Yatis?" (50 44 above) (where he doubts DANGE's suggestion re rel suicide in the Vedic period - *Ind Taur* 8-9, 113-121) . *uttara-vedi* - 'higher' *vedi* to the east - distinct from *uttarā vedi* (northern altar) .

83 DANGE, Sadashiv A. Sacrifice and the cult of the mother goddess (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 165-176

(*paper Seminar on Sacrifice in India*, Bombay Univ, 1986) . the concept of mother goddess arises prominently out of the actual sprouting experience and gets developed in agricultural societies however, the concept often grows irrespective of the society being matrarchal m g trait was dimmed by the Vedic rel in course of time, no rel or social organization can be away from m g in the course of its development, m g traits effaced in the gathering of the cult of Prajāpati see 53 22 above

84 DANGE, Sadashiv A. The Vedic altar - evolution *SP*, 33 AIOC, Calcutta, 1986, 13-14

size and shape of the Vedic altar show variation, and a trend of evolution

85. DANGE, Sadashiv A. The Prayaniya and Udayaniya Iyas (A study in variation and evolution). *J Dept. Sk*, Univ. Calcutta, 1987; 27-37.

. (variation without disturbing the general set up) .

86. DANGE, Sadashiv A. The double altar (evolution). *ABORI* 68, 1987; 349-358.

..two types of Vedic altars (1) Darśapūrṇamasa type- 'single'; (2) Nirūḍhapagubandha and Somayāga type-two altars with one extra, there is a third type-three altars (Varuṇa-praghāsa, Sākamedha, Sautrāmaṇī), with two extra.. author suggests an order of the evolution of the various altars..

87. DANGE, Sadashiv A. The yūpa — images and evolution. *VIJ* 25 (1-2), 1987 (1992); 12-19.

..the Vedic yūpa was not only the "banner of the sacrifice" (*RV* III. 8 8d); it was also a divine zoo-morph, in addition to its being the symbol of the cosmic tree.. see 54 90 below..

88. DANGE, Sadashiv A. The *Audgrabhana* offerings. *AJOS* 5 (1-2), 1988; 57-65.

..*Aud* oblations prescribed at the consecration of Agniṣṭoma, Aśvamedha, and Agnicayana the symbolism of these offerings.. there is the probability of *Aud* oblations and the formulas relating to them being originally known as *Vaiśvadeva*

89. DANGE, Sadashiv A. Devālaya āni 'viṣṇūce śīrṣa' (Mar.). *VSMV* 1987, 1988; 10-19.

..temple architecture and Vedic ritual .

90. DANGE, Sadashiv A. The yūpa — two images from the Ṛgveda.

. see 4 13 and 54 87 above

91. DANGE, Sadashiv A. The ultimate in the ritual of Soma. (in) *Ultimate*, Bombay Univ., 1991; 197-206.

92. DANGE, Sadashiv A. The bones of Dadhici.

. see 53 24 above..

93. DANGE, Sadashiv A. Mahāvedūtīla pratikatva (Mar.). *Vedaprabhā*; 37-45.

. symbolism in Mahavedi .

94. DANGE, Sadashiv A. The havirdhāna maṇḍapa. *R. M. Sharma Fel. Vol.*

- 95 DANGE, Sindhu S Mirror in ritual symbolism *JASBom* 54-55, 1979-80 (1983), 31-34

GS rituals employ a mirror (at the first glance of a child at the moon or the sun wedding ceremony, *indramala*) the belief about the reflection being the soul seems to have played a great part in giving the mirror its imp in rituals

- 96 DANGE, Sindhu S *Pistamaya bali* (Mar) *VSMV* 1983, 1984, 1-7

pu o lasa as pistamaya ah uti also considers *karan bala apupa*

- 97 DANGE, Sindhu S Some non Vedic rituals in the Vedic tradition *SP*, 32 AIOC, Ahmedabad, 1985, p 36

rauh na fire-altar etc ritual details borrowed by the Vedic ritualists from people different from them see 54 104 below

- 98 DANGE, Sindhu S *Samavartana vidhi āni snatakadharma* (Mar) *VSMV* 1984, 1985, 7-16

based on *GS*

- 99 DANGE, Sindhu S *Hindu Domestic Rituals, A Critical Glance* Ajanta Publ, Delhi, 1985, 117

(an attempt to see the meaning underlying the domestic rituals) collection of essays

- 100 DANGE, Sindhu S Sacrifice and the metres *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

see 37 14 above see 54 101 102 and 105 below

- 101 DANGE, Sindhu S Metre magic in the Vedic ritualistic tradition *AJOS* 3 (1), 1986, 1 6

imp of metres and the *samais* as means of magic aimed at and worked out by the sacrificial ritual see 54 100 above and 54 102 and 105 below

- 102 DANGE, Sindhu S *Vardika yajniya paramparetila chandāmce sthana* (Mar)

see 37 13 above see 54 100 and 101 above and 54 105 below

- 103 DANGE, Sindhu (ed) *Sacrifice in India Concept and Evolution* Viveka Publ, Aligarh, 1987, xvi + 220

. Proc. of Seminar, Bombay Univ, 1986

104 DANGE, Sindhu. Some non-Vedic rituals in the Vedic tradition. *HSAJAS* 2 (1-2), 1987; 1-7.

. see 54 97 above Rauhina myth (*ŚPB* II 1 2.13-17) different methods of Soma pressing

105 DANGE, Sindhu Vaidika yajñavidhīṭa 'chandas-sampad' (Mar). *VSMV* 1987, 1988, 1-9.

..see 54 100, 101, and 102 above

106 DANGE, Sindhu Vasatkāra – symbolic significance. *Pūrnarajī* 16 (1) Govt Sk College, Tripunithur, Jan 89, 33-39.

. the word *vaśat* (as old as *RV*) does not seem to denote any specific meaning 'mystic'

107. DANGE, Sindhu. *Sampad* s of metres (as seen in the Kausītaki-Brāhmaṇa).

. see 13 10, 37 15, 54 105 above

108. DANGE, Sindhu The ultimate in the aspects of speech (in the Vedic ritual) (in) *Ultimate*, Bombay Univ, 1991, 97 ff

. om hum, *vaśat*

109. D' AQUILI, E G, LAUGHLIN, C D McMANUS, J. *The Spectrum of Ritual* Columbia Univ Press, New York, 1979.

. ritual is a form of formalised behaviour that is specialised for its communicative functions

110 DAS, R. Yajna its meaning and value *Hindutva* 8 (7), Oct 77; 10-20

111. DAS, Umesh Prasad Āpastamba Śrautasūtra men Darśapauramāṣayāga (Hindi) *SP*, 33 AIOC, Calcutta, 1986; 14-16

HUBERT and Marcel MAUSS (*VBD* III 54 77) is deficient because it fails to recognize that deities function in different ways in different sacrificial systems, in the Indian context and in relation to the Vedic sacrifices the *devatas* are a part of the overall sacrificial event and are not higher entities to whom the sacrifice is offered in praise, thanks-giving, out of fear etc. in India, at least, the gods need not be at the center of the conceptual realization of sacrifice a truly universal theory of sacrifice can't simply presuppose the conventional, deity-oriented model that has been generally accepted in the West

- 113 DAS, Veena *Structure and Cognition Aspects of Hindu Caste and Ritual* OUP, 1987

second ed of *VBD* IV 66 22

- 114 DASH, Umesh Prasad *Haviryajñon men agnihotra* (Hindi) SP, 34 AIOC, Visakhapatnam, 1989, 35-36

- 115 DATE, Ranjana S *The interpretation of Agnigodana* *BDCRI* 50, 1990, 183-187

(also *Proc 31 ICHSANA*, Tokyo, 1984, 146-147) based on *GS* *godana* = *cudakarana* (shaving the hair of a boy on all parts of the body in the 16th year (from birth) *agnigodana* = *godana* after the completion of the study of the *Agnicayana-mantras*

- 116 DAVIS, Richard H *Cremation and liberation the revision of a Hindu ritual* *Hist Rel* 28 (1), 1988, 37-53

Hindu ritual in relation to its Vedic antecedents Vedism and Hinduism - various views (1) Hindu ritual is a long story of degeneration from Vedic ritual, (2) the two types of ritual represent two distinct racial groups, (3) synchronic approach recent studies of Indian rituals of cremation postulate a continuous 'orthodox' tradition of crematory practices, from the *RV* through *GS* to *Dharmaśāstra* commentators author concludes in Śaiva hands, crematory ritual is substantially altered from its Vedic model and is given a new significance Neither passive recipients of a handed-down Vedic ritual tradition nor Dravidian renegades working outside and unaware of their Vedic predecessors the Śaiva ritualists are purposeful revisionists re-formulating ritual forms available to them in the light of new and (to their minds) superior knowledge

117 DAYA KRISHNA Yajña and the doctrine of karma a contradiction in Indian thought about action *JICPR* 6 (2), 1989

118 DESHPANDE, Indu Significance of some specifications among the Śrauta ritual *SP*, 33 AIOC, Calcutta, 1986, p 17

119 DESHPANDE, Indu Jamitva in the Sāma chanting
see 37 17 above

120 DESHPANDE, Indu Prāyascitta and its psychological implications *Samamaya* 1 (1), 1992, 91-96

—P = psychological defence to overcome the sin of violation of rule in ritual or social life

121 DESHPANDE, Madan, POTDAR, Manohar Madhavji, *Agnihotra* Inst for Studies in Vedic Sciences, Shivpuri, Akkalkot, 1990, 38

process of purification of the atmosphere

121A DE SMET, R Fleeting time and sacrificially produced continuity in Vedic Brahmanism and early Christianity *Boletín de la Asociación Española de Orientalistas* 17, 147-166

122 DHADPHALE, M G The Buddhist reaction to and against the Brahmanical sacrifice *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

in keeping with his doctrine of the 'Middle Path' and 'Analytical reasoning' (*vibhajjavāda*) Buddha did not condemn sacrificial system, he only condemned 'violence' in it, he advocated a more enlightened form of sacrifice with emphasis on social welfare (he reinterpreted many old ritualistic terms), he utilized the popularity of Vedic sacrifice to the service of the *saṃgha* (community)

123. DHARMADHIKARI, T. N Epithets of Agni as considered in rituals

see 50 4 above

124 DHARMADHIKARI, T N Kāmya sacrifices and dharma *SP*, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 85

. do Vedic sacrifices aim at achieving *preyas*?.. considers this question in the light of *Pūrvā-Mīmāṃsā* 1.1.2 and Śābara's *bhāṣya* .

125. DHARMADHIKARI, T. N. Gavām-Ayanam (A constructional and conceptual development of sacrifice) (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 29-36

. (also SP, Seminar on Sacrifice in India, Bombay Univ., 1986).. Gavāmayana is a *sattra* (Somayāga) extending over 361 days and is regarded as *prakṛti* of *sattra*.. the *ahakṣipti* of G. in a tabular form appended. G. = a combination of *ekāha*s and *ahinas* performed in succession and inverted order..

126. DHARMADHIKARI, T. N. (ed.). *Yajñāyudhāni*. VSM, Poona, 1989.

. an album of photographs of sacrificial utensils (with descriptive notes).. *yajña* utensils described.. abbreviations; botany; measures; index of entries and sub-entries

127. DHARMADHIKARI, T. N. *Puruṣamedha* – a critical study. SP, 35 AIOC, Haridwar, 1990; p. 147.

. *Purusamedha* is often misunderstood as a sacrifice in which a human being is offered as oblation; actually P. is performed with a view to becoming one with Purusa, the Supreme Being, the Soul of the Universe.. the humans are tied to the *jūpa* but are later released and not annihilated and offered as oblations..

128. DHARMADHIKARI, T. N. Reconstruction of a *pratiśāmantra* in its full form. (in) *Prasannapārijāta* (D. Kāveeshwar Fel. Vol.), Pune, 1990; 65-68.

..MS IV. 9.1 : *ityatyagra āsti* and *ato devī*.. (earth dug by a bore is utilized at two places – *ādihāna* rite and preparation of *mahāvīra* in *Pravargya*) .

129. DHARMADHIKARI, T. N. *Vājapeya* (ultimate principle in it). (in) *Ultimate*, Bombay Univ., 1991; 109-114.

..*Vājapeya* revolved round *Prajāpati*.. sacrificer linked up with creator..

130. DIKSHIT, Asvini Kumar. *Samdhyā* aura *gāyatrijapaka* mahattva (Hindi). *Kalyāna* 65 (7), 1991; 616-619.

(to be contd., serially) ..

131. DOTY, William G *Mythography. The Study of Myths and Rituals*

see 53 28 above

132 DRURY, Naoma *The Sacrificial Ritual in the Śatapathabrahmana*

see 17 17 above (= VBD IV 17 14, 54 87)

133 DVIVEDI, Bhojraj, DVIVEDI, Lekhraj *Sasvara Rudrabhiseka Prayoga eka mumansa* (Hindi) Jodhpur, 1982; 6 + 2 + 156

134 DVIVEDI, Kailashnath *Pañcamahāyajñavimarśah. Sagarika* 23 (4), 1983, 71-77, (also in) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986 107-112

ref to 5 Mahayajñas in ŚPB TA ĀśiGS Bhūta yajna (bali), Manusya- (atithi pujana) Pitṛ- (tarpana) Deva- (homa) Brahma- (adhyaṇa) non performance of these five yajñas is condemned as being malimluc

135 DVIVEDI, K D *Vaidika Samdhyā evam Agnihotra. Vishva Bharati Res Inst*, Gyanpur (Varanasi), 1990, 96

mantras (in Devanagari and Roman scripts), transl in Hindi and English

136 DVIVEDI, Lalit Prasad *Tryambakeṣṭi anusthāna SP*, 35 AIOC, Haridwar, 1990, p 73

T in Sakamedhaparvan of Caturmasya

137 EINOO, Shingo *Studien zum Śrautaritual I IJ* 25 (1), Jan 83, 3-16

138 EINOO, Shingo *Review of J GONDA, The Mantras of the Agnyupasthana* (VBD IV 54 105), *OLZ* 79, 1984; 589-594

139 EINOO, Shingo *Studien zum Śrautaritual II 6 Nigada. IJ* 28 (4), 1985, 263-273

nigada was so far identified with praiṣa or sampraiṣa or both.. on the basis of analytical study of various occurrences of nigada, it has been concluded that nigada is a prose mantra wh can be

distinguished from *saṁpraiṣa praś* and *niv d n gada* spoken (mostly) by the Hotṛ as an injunction directed to the priests as well as to the deities

140 EINO, Shingo Altindische Getreidespeisen *MSS*
44 1985, 15-27

141 EINO, Shingo The interpretation of the Caturmasya sacrifice according to the ancient Indian Brahmana literature (Jap) *Kokuritsu Minzokugaku Hakubutsukan Kenkyu Hokoku* 10 (4), 1985, 1001-1068

see 54 142 below

142 EINO, Shingo *Die Caturmasya oder die altindischen Tertialopfer dargestellt nach den Vorschriften der Brahmanas und der Śrautasutras* Monumenta Serindia 18, Inst. for the Study of Lgg and Cultures of Asia and Africa, Tokyo Univ. of Foreign Studies, 1988, xxii + 383

see 54 141 above

Rev. Francis X. CLOONEY *JAOS* 109 (3) 457-58 H. FALK
IJJ 34 210-12 K. MYLIUS *OLZ* 85 (1990) 3 341-42

143 EINO, Shingo Who is the performer of the sandhyopasana? *SP*, 8 WSC, Wien, 1990

a *brahmacarin* or a *gṛhastha*? simplest form of *sandhyopasana* (*KathakGS*) recitation of *saṁpraiṣa* verse preceded by *oṃ* and followed by *vjaṁrti* (*bhuh, bhuvah, svaḥ*) *Valkhanasamantasutra* gives a more complicated form

144 FALK, Harry Die Legende von Śunahśepa vor ihrem rituellen Hintergrund

see 53 32 above

145 FALK, Harry Zum Ursprung der Sattrā-Opfer *ZDMG*, Suppl. VI (22 Deutscher Orientalistentag), Steiner, 1985, 275-281

the *sattras* continue the traditions of the festive occasions during which the greater part of the *suktas* of *RV* were composed

146 FALK, Harry *Bruderschaft und Würfelspiel (Untersuchungen zur Entwicklungsgeschichte des vedischen Opfers)* Helwig Falk, Freiburg, 1986, 216

considers texts from *RV* to *ŚS* and *GS* distinguishes (1) ritual gambling associated with animal sacrifice involving dicing with large cohorts of *vibhīdaka* (2) profane gambling (uniformly envisaged in *RV* and *AV* otherwise, and drawing terminology and allusions from the ritual) and (3) possible stray references to a wholly secular conception of play with a pair of numbered dice wh. some wd want to associate with Harappan attestation and wh may have influenced the numerology of *RV* and *SV* introductory ch deals with the mythology of sodalities relationship bet the Vratyas and the game of dice Vratyas were not converts in the rel sense but were a product of social reform '

Rev J L BROCKINGTON *JRAS* 1988 (1) 203-04, M A MEHENDALE *ABORI* 71 386-92 J C WRIGHT *BSOAS* 53 (2), 358-59

147 FALK, Harry Vedische Opfer in Pali kanon *BEI* 6, 1988

148 FUJII, Masato The *bahispavamana* ritual of the Jaiminiyas *Machikaneyama Ronso* 20, Osaka Univ, 1986, 3-25
English transl of *JUpBr* 1 10-14

149 FUJII, Masato The Gāyatra and ascension to heaven.
see 15 26 above

150 FUJII, Masato The Brahman priest (Jaiminiya Upa-
nisad brahmana 3 15-19) *JIBS* 39 (2), Mar 91, 1054-1050

151 FUSHIMI, Makoto On the Vajapeya festival (Jap)
JIBS 38 (1), Dec 89, 440-438

152 GOHLER, Lars *Zu philosophisch methodologischen Grundlagen der Erforschung des vedischen Opferrituals Eine religionshistorische Studie* Verlag Peter Lang, Frankfurt / a M, 1990, 142

(DD Univ Le pzig) attempts interpretation of Vedic ritual in terms of modern Religionswissenschaft traces the development of the cult sets ritual in the framework of Vedic culture in general deals with hist of research re ritual, hist of Vedic ritual, rel science and ritual, methodology of ritual research, classification of ritual

- 153 GANGESHVARANANDA, Swami *Śraddha kya, kyon, kaise?* (Hindi) Varanasi, 1983, 8 + 80

(ed by GOVINDANANDA)

- 154 GARGE D V *Purva Mimamsā in relation to the institute of sacrifice* SP, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

in the exposition of Vedas PM not only compares well with the six *Vedaigas* but excels them in some respects PM is a *Darsa* but also a *Vedaiga* par excellence

- 155 GAUTAM, Mulachanda *Dainika samdhyā - yajñopasana vidhi evam parvapaddhati* (Hindi) Sad Jnana Prakashan, Delhi, 1991, 96

- 156 *Gayatripuraścaranavidhi* Bombay, 1983, 16

- 157 GOKHALE, M V *On Adhvarakalpā ṛṣi* SP, 32 AIOC, Ahmedabad, 1985, p 39

Adhvarakalpa is one of the *ṛṣis* connected with the *Darsa pūrnimesa*

- 158 GOMBRICH, Richard F (ed) *Indian Ritual and its Exegesis* OU Papers on India, Vol 2, Part 1, OUP, 1988, xvii + 175 (Indian ed, Mot Ban, Delhi, 1988)

includes Ch MALAMOURD Paths of the knife carving up of the victim in Vedic sacrifice (114) (see 54 268 below).

The contractual body of the gods remarks on the Vedic rite of *Tanunaptra* (15-31) (see 54 269 below)

- 159 GONDA, J *Triads in Vedic ritual* *Ohio Journal of Rel Studies* 2, 1974, 5-23

see VBD IV 52.11

- 160 GONDA, J Notes on the ritual use of RV 10.121.10

see 3 53 above

- 161 GONDA, J *The Śatarudriya*

see 11 25 and 50 111 above

162. GONDA, J *The Mantras of the Agnyupasthana and the Sautramanī*

(= VBD IV 54 105)

Rev S EINO O L Z 79 (1984) 6 589-94

163 GONDA, J *Vedic Ritual The Non Solemn Rites*

(= VBD IV 54 106) material from GS

Rev K MYLIUS O L Z 79 (1984) 5 493-95

164 GONDA, J *The Vedic Morning Litany (Prataranu vaka)*

(= VBD IV 54 108)

Rev Steven COLLINS JRAS 1983 (1) 122-23 K. MYLIUS, O L Z 80 (1) 68-69

165 GONDA, J *The Aghara Ritual of the Vaikhanasas.*
Publ di "Ind Taur" -12, Torino, 1981

cf VBD IV 54 101

166 GONDA, J Rgveda 7 59

see 3 52 above

167 GONDA J *The Haviryajñah Soma The interrelations of Vedic solemn sacrifices*

(= VBD IV 24 103) interrelations = modifications which affect individual components when they are combined in a major ritual ceremony (J C WRIGHT in his rev Soma basically meant any stimulating substance rather than a pressing of juice in particular) see 50 207A above

Rev K MYLIUS IJ 27 (3) 210-11 E. R. SREEKRISHNA SARMA ALB 47 239-40 Karel WERNER JRAS 1984 (1) 155 J C WRIGHT BSOAS 47 (3) 570-71

168 GONDA, J Soma's metamorphoses

see 17 19 and 50 208 above

169 GONDA, J Vedic gods and the sacrifice *Numen*
30 (1), 1983, 1 34

170 GONDA, J The concluding bath of the *Varunapraghasa*
(in) D J Hoens Fel Vol Brill Leiden 1983

171 GONDA J *On the Structure of multipartite formulae in Vedic Rites and Ceremonies* Publ di "Ind Taur" -14,
Torino, 1983, 42

- 172 GONDA, J The redundant and the deficient in Vedic ritual *VIJ* 21 (1-2), 1983, 1-34

considers the occurrences of *ati + ric* and *nyūna*

- 173 GONDA, J The gods of the *godana* ceremony (*AVŚ* 6 68)

see 6 19 above

- 174 GONDA, J *Rgveda* I 36 13-14

see 3 54 above

- 175 GONDA, J *The Ritual Functions and Significance of Grasses in the Religion of the Veda* VKNAW-Lett - NR 132, North Holland Publ Co, Amsterdam, 1985, 260

tṛṇa kusa daibha durva muṁja kasa barhis prastara veda kurca brst

Rev B B CHAUBEY, *VIJ* 24 152-56 K MYLIUS *III* 30 304-06 R S ZDMG 138 (1) 197-98

- 176 GONDA, J A propos of *Śatapatha Brahmana* 2 4 1

see 17 20 above

- 177 GONDA, J *Rice and Barley Offerings in the Veda* Orient Rheno Traiectina - 31 Brill, Leiden, 1987, ix + 235

an examination of the offerings of *puroḍaśas* and of the offerings of boiled rice or barley (*caruṣ*) which often accompany and complement those of *puroḍaśas* discussion of *puroḍaśas* organized acc to the numbers of *kapalas* used to prepare them references from *Brahmanas* and *Śrautasūtras* considers designations of gods to whom offerings are made deity is characterized by adjective with *mant* or *iant* suffix occasionally with *in* suffix

Rev Joel P BRERETON *JAOS* 110 369-71 J FIŠER *AO* 50 234-35 C G KASHIKAR *ABORI* 69, 309-12, K MYLIUS *III* 32 141-43 Karel WERNER *JRAS* 1988 (2) 426

- 178 GONDA, J *Prayer and Blessing Ancient Indian Ritual Terminology* Orient Rheno Traiectina - 3, Brill, Leiden, 1989, X + 200

mainly discusses the word *astis* (=blessing) in Veda (ritual) shorter chh on *radhas svastyaṇa*

Rev. Joel P BREYTON *JAOS* 111 410-11, K. MYLIUS, *IJJ* 34 60-63

179 GONDA, J *The Functions and Significance of Gold in the Veda* Orient Rheno Traiectina - 37, Brill, Leiden, 1991, 266

1 significance of gold in Vedic lit 2 use of gold in rites and ceremonies 3 gold in speculative thought 4 about *hiranyagarbha* see 34 73 above

Rev K. K RAJA *ALB* 55 133-35

180 GUNE, Jayashree A Pasu sacrifice and the Śāstras. *SP*, 2nd Seminar on Inst of Sacrifice VSM, Poona, 1986

concept of *ahimsa* started being prominent from *Up* times (e.g. *ChUp* 8 15 1 *ahimsan sarvabhutan*) how are *ahimsa* and ritual killing reconciled by *sastras*?

181 GUPTA, Manoharlal Aditi ka asva rupa aura usakā medha

see 50 22A and 53 41 above

182 GUPTA, Rani Agnihotra yaga - eka vivecana (Hindi). *31 PAIOC*, Poona, 1984, 197 206

183 GUPTA, Sudhir Kumar Asvamedha (Hindi) *Veda-Savita* 5 (10-12) May-July 85

serially see 54 184 below

184 GUPTA, Sudhir Kumar Svāmīdayānandasarasvatīmatena ṛgvedīye 1 162-163 iti sūktadvaye 'svamedhasya parikalpah (Sk)

see 3 56 and 54 183 above

185 GURAGAI, Jagannath Dakṣiṇapūrva eśīyakṣetrasya trisu desesu vaidīkayajñāsamsthayāḥ prabhavaḥ *SP*, 35 AIOC, Haridwar, 1990, p 24

186 HECHT, Peter Mahachamasya and the fourth vyahrti *Advent* 32 (3), Aug 75, 55 57

187 HEESTERMAN, J C Vedisches Opfer und Transzendenz, „ 73

(= *VBD* IV 54 112) (see *VBD* IV 80 285) sacrifice was a medium bet the human and th transcendental worlds—this idea was later replaced by the notion that sacrifice was know ledge that pointed the way to transcendence, see 54 189 below

188 HEESTERMAN, J C Veda and society Some remarks a propos of the film "Altar of Fire" *Stud Or* 50, Helsinki, 1981, 51-64

189 HEESTERMAN, J C Opferwildnis und Ritualordnung
(= *VBD* IV 54 114) (see *VBD* IV 57 146) ritual stands bet the world and transcendence, and bears ambivalence of order and chaos see 54 187 above

190 HEESTERMAN, J C Other folk's fire (in) *VBD* IV 54 283, Vol 2, 76-94

191 HEESTERMAN, J. C Flood story and ritual
see 53 44 above

192 HEESTERMAN, J C Non violence and sacrifice *Ind Taur* 12, 1984, 119-127

the typical fusion of *ahimsa* and vegetarianism arose from brahmanic ritual thought Vedic ritual tho desocialized and set apart in its own transcendent sphere still recognizes and assigns a place albeit a reduced and strictly controlled one, to mundane interest, conflict and violence this paradoxical double orientation may well be decisive

193 HEESTERMAN, J C The ritualistic problem (in) *Amrtadhara* (R N D Fel Vol), 1984, 167-179

achievement of the Vedic ritualists was that they forged a way out from the archaic cycle of destructive violence

194 HEESTERMAN, J C *The Inner Conflict of Tradition Essays in Indian Ritual, Kingship, and Society*

see 48 115A above (a collection of 13 articles already published) Brahman ritual and renouncer (*VBD* III 54 73) the question that occupies rel thought does not appear to turn on brahman superiority or its rejection but on the point of who is the true brahmin on these points both orthodox and heterodox thinkers seem to agree to a great extent

Rev N J ALLEN, *IJJ* 30 306-09, B G GOKHALE, *AHR* 90 (5) 1251, L M YOUNG *Anthropos* 82, 699-700

- 195 HEESTERMAN, J C. Self sacrifice in Vedic ritual. (in) *Gilgul* (*Numen* 50, Suppl Werblowsky Fel Vol), 1987; 91-106

essential ambivalence of sacrifice which results from the interplay of self sacrifice and sacrifice by an outside agent

- 196 HEESTERMAN, J C Somakuh und Danaergabe
see 50 211 above

- 197 HERRENSCHMIDT, Olivier Les formes sacrificielles dans l'hindouisme populaire (in) *Systemes de pensee en Afrique noire le sacrifice II*, 1978, 115-133

- 198 HERRENSCHMIDT, Olivier Role of sacrifice in Brahmanic and "testamentary" religions (i.e Christianity, Judaism, Islam) contrasted (in) *Between Belief and Transgression Structuralist Essays in Religion, History, and Myth* (ed Michael IZARD, Pierre SMITH), Univ Chicago Press, 1982

- 199 HILLEBRANDT, Alfred *Das altindische Neu- und Vollmondsopfer in seiner einfachsten Form* Akad Druck- und Verlagsanstalt, Graz 1981, xvii + 199

(unaltered reprint of 1879)

Rev I FIŠER *AO* 45 177-78

- 200 HILLEBRANDT, Alfred *Ritual Litteratur Vedische Opfer und Zauber* Grundriss der IA Philologie und Altertumskunde, III (2), Graz, 1981, 199

(reprint of 1897)

Rev Harry FALK *ZDMG* 133 (2) 458-59 J FILLIOZAT *JA* 271 158 59

- 201 HOUBEN, Jan E M *Pravargya Brahmana of the Taittiriya Aranyaka* Mot Ban, Delhi, 1991 146

Rev K. K. RAJA *ALB* 55 156-57

- 202 HUBERT, Henri MAUSS, Marcel *Sacrifice Its Nature and Function* Chicago, 1964

English transl of the French original (Paris 1898) by W D HALLS

203 IKARI, Yasuke The Agnicayana rite and the old Upanisads (Jap) *Shukyo Kenkyu* 49 (2) Sept 75 51-73

204 IKARI Yasuke The Purusasukta in the Agnicayana rite

see 3 62 above

205 IKARI Yasuke Notes on studies of Hindu rituals (Jap) (in) *Rel and Culture of Sri Lanka* (Jap) (ed Kenji IWATA) Osaka 1982, 93 106

206 IKARI, Yasuke Ritual preparation of the Mahavira and Ukhā pots (in) *VBD* IV 54 283, Part III 168-177

207 IKARI Yasuke The Vedic ritual and its world view (Jap) (in) *Oriental Thoughts Indian Thoughts* 3 Iwanami Lecture Series Vol 7, Tokyo 1989 49-64

208 IKARI Yasuke The development of mantras of the Agnicayana (1) on the place of bahvra mantras and their recensions IWVS, Harvard Univ June 89

(1) *Samdleni* vs for a special *pasubandha* (2) *Ip* hymn for a special *pasubandha* (3) *Yajyanakya* vs for a special *pasubandha* (to be recited at three main offerings for Prajapati) (4) *Apraratha* hymn to be recited at carrying the fire to Agnicayana see 54 209 below

209 IKARI Yasuke The development of mantras in the Agnicayana ritual (1) — on the treatment of *hautra* mantras — *Zinbun* 24, Inst for Res in Humanities Kyoto Univ, 1989 1-11

see 54 208 above [the redactors of YVs regarded the *hautra* elements as a kind of supplemental materials which do not constitute the indispensable portion of their *yajus*-corpus] the characteristic treatment of *hautra* elements of Agnicayana in TS leads us to the supposition that the Agnicayana ritual was relatively new component in TS

210 ITTIRANI NAMUTIRI Yaga and Agni (Mal) *Mathrubhumi Daily*, 17 4 1975

211 JAGADISHIVARANANDA SARASVATI, Swami, OMPRAKASH (ed) *Adarśa Nityakarma Vidhi* Satyananda Smaraka Trust, Arya Samaj, Hindaun City, 14 + 190 + 42

based on Swami Dayananda's *Pancamahayajnavidhi aurā Satīś-karavidhi*

212 JAGADISHIVARANANDA SARASVATI, Swami (ed) *Pañcayajñapradīpikā* Delhi, 1986, 224

(comm by J)

213 JAIN, Kunwarlal *Vaidika yajñavidyā* Delhi, 1991, 359 + 8

214 JAMISON, S W *The Ravenous Hyenas and the Wounded Sun Myth and Ritual in Ancient India*

see 53 47 above

215 JAMKHEDKAR, A P Vedic sacrifices in archaeological findings (in) *Sacrifice in India*, Viveka, Aligarh 1987 159-164
(paper at Seminar on Sacrifice in India Bombay Univ)
in early h st period ep graphica l evidence

216 JHA, Damodar Pasubandhavimarsah SP, 35 AIOC, Haridwar, 1990, p 40

pasubandhā pasubandhā na catuṣpād paśumatravacakāḥ api tu bairupe ta upahṛtaḥ prajivīṣaḥ itī asya arthaḥ

217 JHA, Lakshmināth Maithilānṛpadvārā karmakandasya samrakṣanam SP, 32 AIOC, Ahmedabad 1985 40 41

218 JHA Lakshmishvar Śudranam adbhane 'dbikarah (in) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 148 152

ŚYV 26 2 permits Śudra's participation prohibition of Śudra is a later phenomenon

219 JHA, Raghavendra Pancamahayajnanam āvasyakātvam SP, 32 AIOC, Ahmedabad, 1985, p 41

220 JOG K P Vedic sacrifice and Kalidasa SP, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

221 JOG K P Sacrifice in the Grhya tradition (in) *Sacrifice in India* Viveka, Aligarh, 1987, 88-91

grhya ritual having connection with Agni *grhya* ritual wh. does not have any connection with Agni (e.g. Samdhya vandana) local influences on *grhya* ritual

222 JOGLEKAR, P S Yajña – mental disorders in Āyurveda and neuro physiology SP, Seminar on Sacrifice Vedic and Avestan, VSM Poona, 1985

223 JOSHI, G G Some contemporary sacrificial rituals SP, Seminar on Sacrifice in India Bombay Univ, 1986

224 KANGA M F Haoma sacrifice in Avesta SP, Seminar on Sacrifice, Vedic and Avestan, VSM Poona, Aug 1985

225 KANTAWALA, S G Sacrificial elements in the Puranic vows SP, Seminar on Sacrifice in India, Bombay Univ, 1986

Puranic *vratas* as substitute of Vedic sacrifices see 54 2-6 below

226 KANTAWALA, S G Sacrificial elements in the Puranic vows SP, 33 AIOC, Calcutta, 1986, p 17

see 54 225 above

227 KAPUR, Karma Narayan Vaidika – Yajna (Hindi) *Vedavani* 42 (7) May 90, 25-26

228 KARAPATRI Swami Yajnamimamsa (in) *Bhagavan Datta Chaturvedi Commi Vol*, Mathura, 1978

229 KARTTUNEN, Klaus *Jaiminisamaprayoga – South Indian Handbook of Vedic Ritual* (Finn) DD, Univ Helsinki, 1985 (Manuscript)

introd. crit. ed. transl. and comm.

230 KARTTUNEN, Klaus Medieval texts on the *grhya* ritual of the Jaiminiya Sakha BEI 7 8, 1989-90, 141-156

see 8.18 above

231. KASHIKAR, C. G. *Vārāha-Śrautasūtra* I. 7: Cāturmāsyāni – critical and exegetical study.

..see 24. 76 above .

232. KASHIKAR, C. G. *Vārāha-Śrautasūtra* II : Agnicayana – a critical and exegetical study.

..see 24. 77 above .

233. KASHIKAR, C. G. *Vārāha-Śrautasūtra* III. 1. 1-2.2† Vājapeya and Dvādaśāha – a critical and exegetical study.

. see 24. 78 above .

234. KASHIKAR, C. G. Vedic ritualistic studies : a retrospect and prospect. *Ītam* 16-18 (G C. Sinha Comm. Vol.), 1984-86; 177-183.

. survey of recent studies

235. KASHIKAR, C. G. The area of Śyenaciti in the Āpastamba tradition. *K. S. Birth-Cent. Comm Vol - Part II*, K. S. R. I., Madras, 1985, 21-26.

. a crit study of the literary sources indicates that Agni to be piled up for the first time must have an area of $7\frac{1}{2}$ *puruṣas*; consequently the trad of the *ekavidha* Agni prevailing among the Āpastambins can't be said to have a sound basis the old trad. of *saptavidha* Agni wh. was in vogue in all other recensions since the beginning was thus set aside

236. KASHIKAR, C. G. Introduction (Sanskrit) to *Grhy-āgnisāgara*, Gokarna, 1986

237. KASHIKAR, C. G. A structural analysis of Agnihotra. (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 16-28

. (paper, Seminar on Sacrifice in India, Bombay Univ , 1986) ..
(1) Vedawise distribution, (2) accommodation of rites, (3) stages initial, principal, concluding, (4) three constituents : *dravya*, *devatā*, *tyāga* (offering), (5) agents sacrificer, his wife, priests; (6) medium of offering fire, other substances (e g. footprint of the cow or stump of a tree) (7) recitation of *mantras* - *Yajurveda* (recitation and muttering), *Rgveda* (low tone, middle tone, high tone, graded speed), *Sāmaveda* (chanting by resorting to notes), (8) philosophy and psychology, spirituality, magic, combination of spirituality and magic, (9) sociology

and economics individual worship, collective worship, social solidarity economic distribution

238 KASHIKAR, C G , PARPOLA, Asko Śrauta traditions in recent times (in) *VBD* IV 54 283, Part III, 199-251

239 KASHIKAR, Mandakini Samdhyā worship of the Atharvans - a comparative study

see 7 13 above

240 KLOPPENBORG, Ria (ed) *Selected Studies on Ritual in the Indian Religions* (Numen Suppl -45), Leiden 1983, vi + 208 + 1 pl

(Essays presented to D J HOENS) contains an 'Index of ritual terms', H W BODEWITZ, 'The fourth priest (the Brahman) in Vedic ritual' (see 54 54 above)

241 KNIFE, David M *Sapindikarana* the Hindu rite of entry into heaven (in) *Religious Encounters with Death* (ed F E REYNOLDS, E H WAUGH), Penn State Univ Press, 1977, 111-124

(see *VBD* IV 47 104) with few exceptions the Hindu rites at the time of death and the procedures for cremation (*antyeṣṭi*) are fairly uniform throughout the regions of India this supposed ritual inertia contrasted with the profound philosophical developments of classical thought

244. KOLHATKAR, Madhavi. About the redressing rites after the Rājasūya. *SP*, 32 AIOC. Ahmedabad, 1985; 43-44.

..the performer of R becomes deprived of strength, valour, glory, etc. *AuB* description of R : Ksatriya sacrificer becomes a Brāhmaṇa for the performance of R by making certain offerings before *dikṣā*, by means of certain offerings at the end, he again becomes Ksatriya

245. KOLHATKAR, Madhavi. Surā as medicine in the Sautrāmanī. *BDCRI* 44, 1985, 75-78.

. *surā* was used in popular medicinal rites—as a remedy for vomiting and evacuation when the rites of Ksatriyas were accepted in the Vedic ritual, *surā* was also included in it .

246. KOLHATKAR, Madhavi. The relation between the Agnicayana and the Sautrāmanī. *ABORI* 67, 1986; 109-115.

..[two types of S (1) Caraka-S (performed as part of Rājasūya, (2) Kaukīlī S (either *nitya* or *naimitika* or *kāmya*)]
..in TS S is eulogistically connected with *cayana*, it is Caraka-S . Mīmāṃsakas have connected S with *cayana* as part of it..
in all likelihood, it is due to the influence of *Pūrvaṃmīmāṃsāsūtra* that, in *KāṭhīśS*, Kaukīlī S is connected with *cayana*

247. KOLHATKAR, Madhavi. The method of preparing *surā* according to the Vedic texts *BDCRI* 46, 1987, 41-45.

..ref to diff ŚS mention of Sautrāmanī knowledge of Vedic ritualists about preparation of *surā* seems to be quite advanced..

248. KOSKIKALLIO, P. Jaiminībhārata and aśvamedha. *SP*, 8 WSC, Wien.

..assesses *Jbh* for the study of Vedic ritual and its evolution..
aśvamedha is pivotal to understanding this process of change..

249. KRAMRISCH, Stella. The Mahāvīra vessel and the plant *pūṭika*. *Etnomycological Studies* 10, Yale Univ. Press, 1986.

. (= IV. 54 147).. see 54 252 below..

250. KRICK, Hertha. *Das Ritual der Feuergründung* (*Agnyādheya*).

. (= VBD IV 54 150) see 54 266 below..

Rev G EICHINGER FERRO LUZZI *RSO* 56 219-21 H FALK
ZDMG 135 (1) 139 41 William K MAHONY *Hist Rel* 23 (4)
 392-94 K MYLIUS *IJ* 27 (3) 211-13 B OGUIBENTINE *RHR*
 205 (3) 301 05 Karel WERNER *JRAS* 1984 (1) 155 56 J C
 WRIGHT *BSOAS* 46 (2) 412

251 KRISHNALAL Vedavyākhyā men karmakāndasiddhānta
 kī bhūmikā (Hindi)

see 30 75 above

252 KUIPER, F B J Was the Putika a mushroom? (in)
Amrtadhara (R N D Fel Vol) 1984, 219-227

refutes Stella KRAMRISCH's view (see 54 249 above)

253 KULKARNI, R P The śyena citi of peculiar shape
SP, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona,
 Aug 85

ref to a manuscript drawing (Prajna Pathasala War) wh
 indicates dimensions of a śyena citi of one square puruṣa area

254 KULKARNI, R P Difference in arrangements of fire
 places, Veda and Mandapa for Darśapurnamāsa sacrifices according
 to different Śrautasūtras *SP*, 2nd Seminar on Inst of Sacrifice,
 VSM, Poona, 1986

255 KULKARNI, R P Management of sacrificial ceremo
 nies of ancient India *JOIB* 36 (1-4,) 1986-87, 45-54

256 KULKARNI, R P Critical path method applied to
 Aśvamedha sacrifice *JOIB* 39 (1-2), 1989, 5-14

crit path method is a powerful dynamic tool for the planning
 and management of all types of projects applied to the acti
 vities related to the preparations for the performance of Aśva
 medha 14 items connected with critical path method charts
 and calculations given

257 KULKARNI, V M Sacrifice in the Jaina tradition
SP, Seminar on Sacrifice in India, Bombay Univ, 1986

258 KUNWARLAL, Vyasasisya Apastambakalpa men Yajña
 vidya (Hindi)

see 24 7 above

259 KUNWARLAL Vyasasisya *Ārsayajñavidya* (Hindi).
Itihasavidya Prakashan, Delhi, 1988, 67 + 200

260 KUNWARLAL Vyasasisya *Vaidiki Yajñavidya* (Hindi).
Itihasavidya Prakashan, Delhi 1991 6 + 359 + 8

DD comparative study of *IpSS* and *KatSS*

261 LAL, S K Female divinities vis a vis Srauta rites.
(in) *A G Swain Fel Vol* Utkal Univ Bhubaneswar, 1985;
129-136 (also) *HSAJIS* 2 (1 2) 1987, 68 ff

(also *SP* 32 AIOC Ahmedabad 1985 44-45) such female
divinities are purely Vedic in their provenance no trace of
indigenous and Śiva related divinities

262 LAL S K Ghṛtakambala rite in the Atharvaveda
Parisista 33

see 5 26 above

263 LIDOVA, Natalya Ritual sources of Sanskrit drama
see 38 10 above

263A LYSENKO V The rejection of Vedic ritual and God-
Creator in ancient Indian tradition (in) *Free thinking and*
Atheism in Antiquity Myal Publishers Moscow 1986

264 MAHADEVA SASTRI Yajnasistaśinah santah (in)
Lakshmanadatta Chaturveda Comm Vol Delhi 1986, 125-132

imp of *pan a nṛhayajnas* in the life of a *dvija*

265 MAHATA K V Vedasvārasyam adhware paryavasyati
no kratau (Sk) *SP* 32 AIOC Ahmedabad 1985, p 470

adhva a — sacrifice without *hmsa* *kratu* = sacrifice character-
ized by *hmsa*

266 MAHONY William K A new description and inter-
pretation of the Vedic Agnyadheya ritual *Hist Rel* 23 (4),
1984, 392-94

re 54 250 above

267 MALAMOUD C Exegèse de textes exegèse de rites
see 30 EU above

- 268 MALAMOU, C Paths of the knife carving up the victim in Vedic sacrifice (in) 54 158 above, 1-14

pasoh : *bhaktih* the authors of the Vedic treatises on sacrifice appear overridingly preoccupied with how best to proceed so that the parts resulting from the division of the body reconstitute themselves so as to form a living whole recomposition specially addressed in the hermeneutics and apologetics of the *Brahmanas* the treatises on sacrifice are like a laboratory of discursive thought with rites as their working material the authors of the *Brahmanas* and the *Śrautasūtras* provide an outline and in some cases even a precise formulation of some of the essential categories in grammar

- 269 MALAMOU, C The contractual body of the gods remarks on the Vedic rite of tanunaptra (in) 54 158 above, 15-31

cf VBD IV 54 162 modelled on a contract among the gods in order to defeat the demons the gods stopped acting in isolation and formed themselves into a group whose cohesion was guaranteed by each of them depositing their most precious bodies with a witness to their oath author reflects on (1) the multiplicity of bodies peculiar to the same divine person (2) succession with an individual as a precondition for establishing the polity and (3) the difference in Indian theory between political bond and social organization

- 270 MALAMOU, C *Cuire le Monde Rite et pensée dans l'Inde ancienne*

see 34 112 above (see C MALAMOU *Cuire le Monde* VBD IV 73 54 M interprets every sacrificial and allied act as cooking, physically or symbolically)

- 271 MALIECKAL Louis Sacrifice core of Vedic religion and Christianity *Journal of Dharma* 14 (4) Bangalore Oct-Dec 1989

272. *Mantras et diagrammes rituels dans l'Hindouisme*
see 48 165 above

- 273 MATSUNAMI Yoshihiro The relationship between the Vajasaneyi Samhita and Mahabharata with reference to a *mantra* recited in the Rajasuya (Iap)
see 11 29 above

274 MEHRA, Baldev Singh The srauta sacrifices described in the Kausika Sutra

see 24 44 above

275 MICHAELS, Axel *Ritual und Gesellschaft in Indien Ein Essay* Neue Kritik, Gutschow, Frankfurt, 1986 142+illustr

Rev A B ZDMG 138 (1) 198

276 MINKOWSKI, Ch Z *The Matravarauna Priest* DD. Harvard Univ, 1986, 395

see 54 281A below

277 MINKOWSKI, Ch Z Janamejaya's *sattra* and ritual structure JAOS 109 (3), 1989, 401-420

the architectural regime of the Vedic sacrifices can be said to be one of embedding in that it makes use of a hierarchical principle in building up larger rites that include distinct even 'episodic' subrites this helps us to see the rationale behind the choice of the setting of the MBh in Janamejaya's *sattra* MBh drew its inspiration for using a sustained frame story from the embedding structure of the Vedic ritual

278 MINKOWSKI, Ch Z Rgveda Prose Khilas (Nivids and Praisas) and their relation to Vedic texts and schools

see 4 33 and 33 44 above

279 MINKOWSKI, Ch Z The Udumbara and its ritual significance WZKSA 33, 1989, 5-23

physical characteristics of U (*Sam* and *Br*), botanical information significance of U (*Sam* and *Br*) etymology, ritual uses

280 MINKOWSKI, Ch Z The Rathakāra's eligibility to sacrifice IJ 32 (3), 1989, 177-194

(ref TB I 1 4 8) evidence from ŚS GS Mīmamsa Dharmaśāstra Vyākaraṇa h st records other Vedic evidence modern theories about Rathakara Rbhus as mythological embodiment, the locus for the system of symbols associated with crafting chariots crafting praise and crafting sacrifice Rbhus as devatas of Rathakara at Agnyadhana

281 MINKOWSKI, Ch Z The Sarasvatī in Vedic ritual and epic pilgrimage SP, 8 WSC, Wien 1990

Late Vedic texts describe an unusual type of *Sattra* which is to be performed while moving upstream along the east bank of Sarasvatī, the *Sattra* concludes at Plākṣa Prasravaṇa where the river emerges from the mountains and the *avabhṛtha* is performed at Karapacava in the Yamuna compared with Balarama's *virthayatra* described in the *Śalyaparyan*

281A MINKOWSKI, Ch Z *Priesthood in Ancient India A Study of the Maṭravārūṇa Priest* Publ of the De Nobili Res Library – 18, Wien, 1992, 272

see 54 276 above M's duties in animal sacrifices, in Agnistoma, Upavakṛt, Prasastr, M, the two divine Hotrs, M's *danda* crit ed of *Pratīśadhya*, The M *prayogas*

282 MISHRA, Madhusudan Sacred thread origin and development Does it have any Vedic sanction? *JOIB* 39 (1-2), 1989, 15-23

represents only a popular belief, later Smṛtikaras mystified a cord of thread, has no Vedic sanction, need not be the pivot of *upanayana*

283 MISHRA, Rajendra Prasad Āpastambīyādhanavivecanam (Sk) *Sagarika* 23 (3), 1983-84, 63-80

284 MISHRA, Rajendra Prasad Pandita Madhusudana Ojākr̥tam Nirudhapasubandhavivecanam (Sk) *Paper*, A S Vidvat Sammelana (M Ojha), R P V P, Jodhpur, 1990, 6

285 MISHRA, Ramakrishna Yajña bahujanahutāya bahujanasukhāya *SP*, 35 AIOC, Haridwar, 1990, p 58

286 MISHRA, R C Paippalādiya Naksatrakalpa rite a brief survey *SP*, 33 AIOC, Calcutta, 1986, p 21

see 5 29 above

287 MISHRA, Umesh *Yajña-karma paddhati* Varanasi, 1988, 6 + 240

288 MISHRA, Yugal Kishor Yajñatattvadarsanam (Sk) (in) *Navonmesa*, G Kaviraj Comm Vol, Varanasi, 1987, Sk. 118-124.

also SS 39, 1984-85 93-100 *Yajña-vaidika śrauta smṛta*
-d ff kinds in each category

- 289 MISRA, S N Vedic philosophy and ritual of nomadism and settlement *Typescript of paper*, 32 AIOC, Ahmedabad, 1985, 7

MS 3 2 2 *pravarah* (*prajā*) and *kṣemah* (*prajā*)—not two types of people but two ways of life MS 5 2 1 *yogakṣema* concept two modes of divine creation *viṣṇukrama* and *vaśa-pṛa* (ŚPB 6 7 4 7) *vaśapṛa* part of ritual marks the cessation of the nomadic and the beginning of the settled life

- 290 MISTREE, K P The Zoroastrian concept of sacrifice. (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 66-72

paper Seminar on Sacrifice in India Bombay Univ 1986

- 291 MODAK B R Aspects of ritual in the Atharva-Parisistas

see 5 30 above

- 292 MOHAPATRA, Gopinath The cow sacrifice in the tradition of India as referred to by Kālidāsa (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 462-466

ref *Meghaduta* (*Purvamegha*) 51 47 river Carmanvatī (Kālidāsa does not mention Carmanvatī but Mallinatha *raṇṭidevasya gavalambheṣu ekatrasambhṛtat rakṭanīsyandat carmarāṣeḥ*)

- 293 MONE Neelima Arising out of *KauṣS* 75 23 *Bh Vid* 44 (1-4), 1984, 76-83

ref to the rite of *veṣṭa vicartana*—a part of *vr̥ṇa*-ceremony with the *mantra pra tva muñcamī* (*veṣṭa* = a band that is tied around the hair of the bride) two *mantras* beginning with *pra tva muncamī* (*AV* 14 1 19 and 14 1 58) author suggests that *KauṣS* implies two rites of untying (of hair and girdle)

- 294 MONE, Neelima Water as a means of pacification SP, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 1985

evolution of the function of water in Vedic and Avestan ritual

- 295 MOODY, T F *The Agnadhēya* establishment of the sacred fires DD, McMaster Univ, Toronto, 1980, 312

Rev H FALK *ZDMG* 135 (1) 139-41

- 296 MOORE, R J *Tradition and Politics in South Asia*
 (= *VBD* IV 82 352) discussion is essentially on the Hindu
 Great Tradition (Rev HEESTERMAN in his paper argues that the
 sacrificial ritual relates to a pre state system and that a dichotomy
 between power and authority was not possible)

Rev Romila THAPAR and S GOPAL *IHR* 5 342-43

- 297 MOORE, S F, MAYERHOFF, B G (ed) *Secular
 Ritual* Amsterdam, 1977

- 298 MUKHOPADHYAY, Biswanath On the recitation of the
 'Sāmīdhenī' verses

see 37 49 above

- 299 MUKHIYANANDA, Swami *Om, Gayatri, and Samdhya*
 Sri Ramakrishna Math, Madras, 1989, 88 + x

- 300 MULAY, R A *Yajurvedagranthoktā agnihotrapra-
 yascittayah* (Sk) *SP*, 34 AIOC, Visakhapatnam, 1989, p 2

- 301 MULAY, R A *Agnihotrāce samanya svarupa* (Mar)
Vedaprabha, 161 169

- 302 MUNISHWARANANDA SARASVATI, Swami *Yajñon men
 patnī yajamana aura ṛtvijon kā paridhana kevala śveta vastra*
 (Hindi) *Vedavani* 37 (11), Sept 85, 5-8

only white garment in sacrificial ritual for sacrificer his wife
 and priests (also in *Vaiśvanara* ed Swami DIKSANANDA)

- 303 MUNISHWARANANDA SARASVATI, Swami *Havirdravya
 se āhutiyan* (Hindi) *Vedavani* 44 (5) Mar 92, 12-14

- 304 MYLIUS Klaus *Acchavākiya und Potra Vergleich
 zweier vedischer Opferpriesteramtes* *Altorient Forschung* 9, 1982
 115-131

(see *VBD* IV 54 180) also cf K MYLIUS *Acchavākiya
 und Potra e n Vergleich* (in) *Sk and World Culture* (Proc
 4 WSC) 1986 471-474 *Acchavāka* and *Potr* belong to the
 Hotṛ group h st chronological position of A in old Indian
 ritual cult the role of A. in Agn sṭoma P is connected with

Ritujajas and the Maruts—he is already mentioned in *RV*, Potra show greater uniformity and continuity than A. Acchavakīya came later. From the pt. of view of social status, A. and P. were not significantly diff. from each other, however P. had a longer trad. than A. and therefore had a higher status.

305 NARAYANAN, K. P. Vedic way (Agnihotra) to beat pollution. *AH* 3 (20), Jan 86, 27-28

306 NARAYANA SARMA. *Śrīśuklajajurvedīya madhyandina-jajasaneṣṭanam ahnika sutraṇi*
see 12 12 above

307 NAVARE, S. K. Pindapitryajña independent rite or subordinate to Darsa sacrifice? *SP* 32 AIOC, Ahmedabad, 1985, p. 48

TBI 3 10 *amasyasam aparahne pindapitryajna caranti* acc. to Jaimini this *jajna* has a separate existence, acc. to Katyayana it is to be regarded as a part of Darsasti. These views are discussed.

308 NAVARE, S. K. Yajnavisayaka vividha bhumika (Mar) *SP*, 2nd Seminar on Inst. of Sacrifice, VSM, Poona, 1986
various attitudes re sacrifice

309 NAVATHE, P. D. Agnavaisnavam havih, *Nirukta* 7 8 *ABORI* 66, 1984, 141-154

—explanation of Skanda Mahesvara and Durga Agnavisnū to be understood not as dual divinity but as mentioning Agni and Visnu together. Concept of the dual-divinity Agnavisnū not much developed. *mantras* relating to Agnavisnū do not occur in the available *RV Samhita* (possibly the *RV Sam* known in the *Brahmanas* did contain Agnavisnū hymns). Agnavisnū-*mantras* in *TS* if a suitable *mantra* is not available in the Veda of a particular school it may be freely taken over from the Veda of another school.

310 NAVATHE, P. D. Anusangapatha. *SP*, Seminar on Sacrifice, Vedic and Avestan. VSM, Poona, Aug 1985

anusanga extension of the elliptical *mantras* in elliptical form to be recited at the *śadhya* to be recited in extended form at the time of their employment in ritual. *anusanga*—an exclusive feature of *yajurmantras*.

311 NAVATHE, P D Some observations on the Darśa-Purnamāsa sacrifices of the Katha Śākhā (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 37-40

paper presented at the Seminar on Sacrifice in India Bombay Univ 1986

312 NAVATHE, P D The offering of agnīsomīya purodaśa at the Full Moon sacrifice SP, 7 WSC, Leiden, 1987, p 104

313 NAVATHE, P D On the *prasthutam havih* ABORI 68, 1987, 645-651

ŚPB 3 8 2 26 27 (animal sacrifice to Agnīsomau after the last *pra argya* and *upasad* rites of Agnistoma) the word *prasthita* not to be used in Adhvaryu's call to Maitravaruna for the *jajyas* procedure prescribed in diff ŚS discussed peculiar linguistic feature reflected in the use of *prasthita* noticed in Panini's system of grammar

314 OGUIBENINE, B Identity and substitution in Vedic sacrificial ritual Essay on a case of figurative disguise of the formal scheme *Semiotica* 47, 1983, 165-179

314A OGUIBENINE, B From a Vedic ritual to the Buddhist practice of initiation into the doctrine (in) *Buddhist Studies* (ed P DENWOVEL, A PIATIGORSKY), Collected Papers on South Asia 4, London, 1983, 107-123

315 OGUIBENINE, B Le sacrifice du porc chez les Indo Iraniens et quelques questions annexes (in) *Etudes indo europeennes* (G Dumezil Comm Vol) I 1987, 45-53

316 OGUIBENINE B La religion du sacrifice vedique et le sort de l'officiant et du guerrier dans l'Inde brāhmarique (in) *Mito storia societa* (ed Mario GIACOMARRA, Elio MARCHETTA), 1987, 193-209

317 OGUIBENINE B *Le deesse Usas, Recherches sur le sacrifice de la parole dans le Rgveda*

see 4 36 and 51 4 above

318 OGUIBENINE B La genuflexion dans le rituel vedique et en indo europeen *Paper*, IWVS Harvard Univ, June 89

319. ORANSKAJA, T. I. A secret drink *idā* – what is it? *Papers by Soviet Scholars*, 6 WSC, Philadelphia, 1984, 104–108.

..(*idā* has a wide spectrum of lexical meanings) in Vedic ritual, *idā* is the name of offered butter milk . constant connexion bet *idā* and Mitravarunau emphasized in Vedic texts, particularly the *Brāhmanas* (*āmukṣa* and *payasyā* also considered) .

320. PANAINO, Antonio . An aspect of sacrifice in the Avesta. *EW* 36 (1–3), Sept 1986 (1988); 271–274

..clear connection bet sacrifice and strengthening in *Avesta* confirmed by Vedic evidence ref to *mahas-* broad semantic range.. however, Vedas do not record any examples of an enhancing sacrifice performed by a god to benefit a champion of his

321. PANDEY, H. S. The evolution of Paurāṇika *vratas* in place of Vedic sacrifices SP, 34 AIOC, Visakhapatnam, 1989; 325–326.

. Aryo-Dravidian rel to counteract non-Vedic rel .. *vratas* and *ṛtthas* originated out of this rel

322. PANDEY, Ram Suresh. A teleological appraisal of the principal rituals of Hindu marriage. SP, 34 AIOC, Visakhapatnam, 1989; p. 365.

. *RV* (cf. X 85) testifies to the fact that the credit of the earliest knowledge of marriage, based on various rites, goes to the Hindus . *AV* and *GS* . *GS*, while maintaining the Vedic structure of marriage rituals, have added *janapadadharmā*, *deśācāra*, *grāmaśāstra*, and *kulācāra* mantras correspondingly adjusted..

323. PANDEYA, Om Prakash. Gavāmayanāntargatamahā-vratavimāśah (Sk). SP, 33 AIOC, Calcutta, 1986; 24–25.

324. PANDHARIPANDE, Rajeshvari. Metaphor as ritualistic symbol.

. see 36 25 above

325. PARDOUX, André. Mantras – what are they? (in) *Understanding Mantras* (ed. H. P. ALPER), SUNY, Albany, 1989.

326. PARKHE, M. S. *Agnihotra. The Vedic Solution for Present-day Problems*. Poona, 1982; iv + 138. C

327 PARPOLA, Asko Domestic rituals of the Jaiminiya Sāmaveda (1) Nambudiri brahmins of Kerala Paper, 6 WSC, Philadelphia, 1984

328 PARPOLA, Asko Jaiminiya texts and the first feeding of solid food (in) 47 97 above, 68-96

329 PARPOLA, Marjatta On the language of dress and personal appearance in Indian domestic rituals (in) 47 97 above

330 PATHRIYA, Sandhya Vaidika sandhyā kī visesatā (Hindi) Vedavani 37 (1), Nov 84, 2-4

331 PATIL N B [Sacrifice and fulfilment of human desires. SP, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986, SP, 7 WSC, Leiden, 1987, p 116

seeks to trace the basic human psychology which is at the root of the concept and practice of sacrifice studies some of the types of Vedic sacrifice and the symbolism inherent therein association of sacrifice with creation and well being of society—

332 PATYAL, Hukam Chand Anguli parigraha BDCRI 44, 135-136

333 PATYAL, Hukam Chand Significance of the plant apamarga in the Veda ABORI 69, 1988, 205-215

(paper 33 AIOC) significance of apamarga (Achyranthes aspera) from the points of view of ritual myth and religion the plant which 'wipes off' evil it is a symbol of 'good fortune' and prosperity

334 PATYAL, Hukam Chand Vedic sacrifices are desire-fulfilling BDCRI 49, 1990, 339-342

(paper at Seminar on Sacrifice Vedic and Avestan VSM, Poona Aug 1985) Vedic sacrifices performed with an aim to gain some positive results and fruits

335 PATYAL, Hukam Chand Pigeon in the Vedic mythology and ritual

see 49 87 above

336 POTDAR, Manohar Madhavji Agnihotra Inst. for Studies in Vedic Sciences, Shivpuri, 1990, 26

337 PRASHASYAMITRA SASTRI Yajñesu pasuhimsāvidhānasya bhranteh kāranam tasya ca vāstavikam svarupam *Parijatam* 4 (1-2), Aug Sept 1985, 11-21

animal slaughter in Vedic sacrifice—its real significance see 54 338 below

338 PRASHASYAMITRA SASTRI Vaidika granthon evam yajñon men pašuhimsāvidhana ki bhrānti ka karana aura usakā vāstavika svarupa (Hindi) *Veda Pradīpa* 2(3) Sept 87, 22-25

synopsis in Hindi of 54 337 above

339 RAGHAVACHARYA, V S V *Rgvedī-Purva Prayoga*
see 2 9 above

340 RAHURKAR, V G *Vedic Priests of the Fire Cult*
see 32 54 above

341 RAMANATHAN P S Rg-, Yajur-, Sāma vedīya sam-dhyāvandanam

see 49 94 above

342 RAMANUJACHARYA, T S Arunādhikaranavicārah, *V R Comm Vol*, Chowkhamba, Varanasi 1982, 35-38

rel to Jyotistoma

343 RANADE, H G Nature of the Śrauta (Vedic) sacrifice and related terminology *Sanskṛta Sanskṛti* UNAM, Mexico, 1984, 115-123

problems posed by the technical vocabulary in the description of śrauta sacrifices discusses *parigraha ankadharana, adhara-mula adhaḥpindam barhistarāṇa*

344 RANADE, H G (ed) *Brahmatva-Mañjari Role of the Brahman Priest in the Vedic Ritual* Poona, 1984, iv + 34 + 36 + x

text and English transl

345 RANADE H G Some terms and concepts in the Śrauta ritual *SP*, 32 AIOC, Ahmedabad, 1985 p 81

considers (words) *śamyaparidhi* (*BaudhŚS* 14 17) *vrthagni* (*BaudhŚS* 13 43 etc) *aguli parigraha* (*MaitayaŚS*) *carman*

tions.. regular tendency of the ritualists to practise black magic thro' Vedic ritual .

354. SAHOO, P. C. Priestly *abhicāra* in the Śrauta ritual. *JOIB* 38 (1-2), 1988; 7-15.

..how Vedic priests cd practise *abhicāra* against the *yajamāna* (his person, sacrifice, family, kingdom, etc) .

355 Saṁkṣipta-yajñopavīta-dhārana-vidhih. *Vraja-gandhā* 2 (4), Jan. 87; 143-144.

356. SAMUDRA, K. D : Concept of sacrifice in the Manusmṛti and the Yājñavalkyasmṛiti. *SP*, Seminar on Sacrifice in India, Bombay Univ , 1986.

357. SANKARA RAMA SASTRI, C (ed). *Sāmaveda Sandhyā-vandana, Sāmaveda Upākarmaprayoga, Sāmaveda Śrāddhaprayoga*.

..see 8 20 above..

358. SANYAL, Lalita. The role of Purāṇas in the religious rites and services (*adhyātma-sādhana*s) of Śruti. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 344.

. *Śrutis* (Vedic and Tantric) are the source of all rel practices and rituals in India

359. SARADA, Sohanlal, *Nityasandhyāyajñopāsana-vidhih*. Shahpura; 20.

360 SARASVATI, R *Brahmanic Ritual Traditions in the Crucible of Time*.

Rev : A JENNIE, *Anthropos* 76 (3-4)

361. SARASWATI, Baidyanath. *Ritual Language : A Trans-anthropological Perspective*.

..see 46 49 above..

362. SARMAH, Thaneshwar. *Veda āru karmakāṇḍa* (Assam.). *Srsti* 7 (3-4), Gauhati, 1984.

363. SATHE, Jayashree Oblation of the remnants in the procedure of Lājāhoma *BDCRI* 47-48, 1988-89; 307-310,

(occurring as a non initial cpd in *ghṛta-carman* etc. *BaudhŚS* 15 16) (concepts) *ajavaśa* (*BaudhŚS* 14 15) *śādhām sam bharanti* (*BaudhŚS* 14 7) *kikkītakaram juhōti* (*BaudhŚS* 14 15) *apam samyaja* (*BaudhŚS* 14 1)

346 RANADE, H G Vaidika yajña – itihāsa va svarupa (Mar) (in) *Prasannaparijata* (Kavishvar Fel Vol), Poona, 1990, 80–84

Vedic sacrifice – history and nature *BaudhŚS* 24 1 *panca-tayena kalpo jneyah* – *chandasa brahmanena pratyayena* (direct experience) *nyāyena* (general doctrine) *samsthavaśena* (tradition)

347 RANADE, H G *Dravyam, devatā, tyagah* in historical perspective (in) *Ultimate*, Bombay Univ, 1991, 23–27
ultimate in Vedic ritual

348 RAO, S R Concept and evolution of sacrifice in the Indus civilization and Vedic period (in) *Sacrifice in India*, Viveka, Aligarh, 1989, 1–15

key note address Seminar on Sacrifice in India Bombay Univ 1986 16 see *DHB* 6 185

349 RAVI NAMBUTIRI, M K Soma yaga and Agni (Mal) *Mathrubhumi Weekly*, 24 4 1955

350 RAWAL, Indravadan Vasordhara mantrō yajñāni vibhāvāna ane karmayoga (Guj) *Śādhya* 25 (3–4), 1988, 237–242

351 RIES, Julien, LIMET, Henri (ed) *Les rites d'initiation* Centre d'hist des rel, Homo religiosus–13, Louvain, 1986, 559

352 SAHAROV, P D Vedic sacrifice and extra-Vedic deities a form of theogenesis in epic and Purāṇic mythology SP, Soviet Scholars, 6 WSC, Philadelphia, 1984, 121–124

353 SAHOO, P C A discussion of *samsāra* *VJ* 24 (1–2), June-Dec 86 (1989), 30–36

occurrence of *samsāra* presupposes rivalry bet two sacrificers the nature of the injunctions prescribed for the expiation of *samsāra* appears to be different from other expiatory injunc-

tions regular tendency of the ritualists to practise black magic thro' Vedic ritual

354 SAHOO, P C Priestly *abhicara* in the Śrauta ritual. *JOIB* 38 (1-2), 1988, 7-15

how Vedic priests cd practise *abhicara* against the *yajamana* (his person sacrifice, family kingdom etc)

355 Samksipta yajñopavita-dhārana-vidhih *Vrajagandha* 2 (4), Jan 87, 143-144

356 SAMUDRA, K D Concept of sacrifice in the Manusmṛiti and the Yajñavalkyasmṛiti SP, Seminar on Sacrifice in India, Bombay Univ, 1986

357 SANKARA RAMA SASTRI, C (ed) *Samaveda Sandhya-vandana, Samaveda Upakarmaprayoga, Samaveda Śraddhaprayoga*
see 8 20 above

358 SANYAL, Lalita The role of Puranas in the religious rites and services (*adhyatma sadhanas*) of Sruti SP, 34 AIOC, Visakhapatnam, 1989, p 344

srutis (Vedic and Tantric) are the source of all rel. practices and rituals in India

359 SARADA, Sohanlal, *Nityasandhyayajñopasanavidhih*. Shahpura, 20

360 SARASYATI, R *Brahmanic Ritual Traditions in the Crucible of Time*

Rev A JENNE *Anthropos* 76 (3-4)

361 SARASWATI, Baidyanath *Ritual Language A Trans-anthropological Perspective*

see 46 49 above

362 SARMAH, Thaneswar Veda āru karmakānda (Assam) *Srsti* 7 (3-4), Gauhati, 1984

363 SATHE Jayashree Oblation of the remnants in the procedure of Lājahoma *BDCRI* 47-48, 1988-89, 307-310,

364. SATYAKAM VEDALAMKAR (ed.). *Sandhyā-Agnihotra*. Bombay, 1986; 134.

..text with Hindi transl. ..

365. SATYA PRAKASH SARASVATI, Swami (ed.). *Vedic Sandhyā - Our Prayer Book*. Dr. Ratna Kumari Svadhyaya Samsthana, Allahabad, 1983; 56.

. text with transl. ..

366. SATYA PRAKASH SARASVATI, Swami. *Mutilation of Shukla Yajurveda Samhita by ritualists or yajnikas*.

see 11.33 above..

367. SATYA VRAT SASTRI. *Vedic sacrifices in Kālidāsa. Bh. Vid.* 45-47, 1985-87; 81-91.

368. SEIDENBERG, A. *The ritual origin of geometry. AHES* 1, 1962; 488-527.

..cf VBD IV. 54.252..

369. SEN, Chitrabhanu. *A Dictionary of the Vedic Rituals: Based on the Śrauta and Grhya Sūtras*. Mot. Ban, Delhi, 1982; 170 + 3 pl. + 4 charts

..see 35 74 above..

370. SEN, Milan. *The place of Rudra in the Traiyambaka Homa*.

. see 50 140 above..

371. SESHADRI, P. *Sandhyāvandanam*. Bombay, 1987; vii + 47.

372. SETTAR, S. *Inviting Death: Indian Attitude towards the Ritual Death*. Brill, Leiden, 1989; xxx + 342.

Rev. AGEHANANDA BHARATI, *JAOS* 110, 737.

373. SHARMA, Baburam. *Tīna vyāhṛtiyān (Hindi). Veda-Samā 3 (10), May 83. 303-304.*

374. SHARMA, Bhim Sen. *Darśapaurṇamāsapañcāhikā (Śrauta-ṣaṣṭi-prakṛtiḥ)*. Bahalgarh, 1982; 124.

375 SHARMA, D D Divine message for the performance of Havan Yagya (Agnihotra) *The Vedic Path* 46 (2), Sept 83, 45-48

376 SHARMA, Hridaya Ranjan The spirituality of Vedic sacrifice (in) *Encyclop History of Religious Quest, U S A*

377 SHARMA, Hridaya Ranjan Yāgahomayor vaiaksanya-vicarah *Pracyavidya, Samvidhavisam*, BHU, 1985

distinction bet *yaga* and *loma*

378 SHARMA, Jawharilal Srāddhamīmāṃsā *Kalyana* 64 (5), Aug 90, 550-555

379 SHARMA, Narayanadatta Agnistoma ki visesatāen evam usakā mahattva (Hindi) (in) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 103-106

see 54 380 below

380 SHARMA, Narayanadatta Agnistoma yajña *SP*, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

see 54 379 above

381 SHARMA, Ram Murti Sacrifice in the philosophical perspective *SP*, Seminar on Sacrifice in India, Bombay Univ, 1986

382 SHARMA, Vijay Kumar A study of mantras cited in Pindapitṛyajña *JGJKSV* 87 (Baladeva Upadhyaya Fel Vol), 1983, E 163-167

these *mantras* are imp not only from the ritualistic view pt but also from the view pt of the thinking and ways of Vedic society

383 SHASTRI, Dakshina Ranjan *Origin and Development of the Rituals of Ancestor Worship in India* Bookland, Calcutta, 1963

383A SHUKLA, Acharya Ganesh A comparative study of the Veda and Iranian theology with special reference to rituals and ceremonies *SP*, 7 WSC, Leiden, 1987, p 161.

- 384 SHUKLA, D Semiotics of ritual language in the context of Hindu *puja* ritual SP, 8 WSC, Wien, 1990

tries to find out the relationship bet the meaning of the *Puruṣasukta mantras* and the r corresponding applcation in the 16 stages of a Hindu *puja* primary mean ng of the *mantras* and symbol c significance of each of the 16 *upacaras* deals with the common ground covered by Vedic and Tantric rituals thro varying forms but aiming at a single purpose

- 385 SINGH Mahesh Vikram A Soma sacrifice signifying assimilation in the Vedic fold 48 PIHC, Goa Univ, 1987, p 141

attempts to depict the rel procedure of ass milation of non Aryan or non Vedic into the Vedic fold as *dīyas* in the form of a Soma sacrifice called Agn stoma SPB shows that a non Aryan cd undertake this sacrifice in the hope of finding a place among the *dīyas*—for th s he had to discard his dialect in favour of Sk

- 386 SINGH, S P Sacrificial symbolism in the Upanisads see 22 114 above

- 387 SIVAKUMARASWAMY, M Ritualism in some South Indian cults (Śaiva and Virāśaiva) SP, Seminar on Sacrifice in India, Bombay Univ, 1986

major rites and the philosoph cal perspective in wh they are set

- 388 SMITH, Brian K *Ritual, Resemblance, and Hierarchy The Case of Vedic Sacrifice* DD, Chicago Univ, 1984

- 389 SMITH, Brian K Gods and men in Vedic ritualism Toward a hierarchy of resemblance *Hist Rel* 24(4), 1985, 291-307

how are we to understand claims of equivalence bet the human and the d v ne? despte first appearances men and gods were kept ontolog cally dist nct w thin a hierarch cal order of mutually resembling but fundamentally separa c forms the d v ne self and the heavenly world constructed for men by sacr ficial work were but res mblng counterparts to unconstructed prototyp cal models, not true equals of them

390 SMITH, Brian K. Sacrifice and being : Prajāpati's cosmic emission and its consequences

. see 50 81 above

391 SMITH, Brian K. The unity of ritual The place of the domestic sacrifice in Vedic ritualism *IJJ* 29 (2), April 86; 79-96

one major assumption made in *Sūtras* is that there was *kalpaikaitva* (unity of ritual) bet the three great classes of sacrifice (*grhya srauta soma*), the purpose of this paper to elucidate some of the guiding principles of the ritual classificatory scheme as it is found in the *Sūtras* more specifically to explore those principles that underlie the fundamental division made bet *grhya* (*paka* domestic) sacrifice and *srauta* ('public', 'solemn') sacrifice *grhya* ritual—largely undocumented before *Sūtras* . some of *grhya* rites were complementary to and/or prerequisites for *srauta* sacrifices discuss char of *grhyajanya paka* = *cinfa-h*, arglos (simple innocent) = most basic and hierarchically inferior *grhya/srauta* = domesticated / extended, simple / complex, inferior / superior also the relationship bet *grhya* and *srauta* might be one of *equivalency* the Vedic ritual system—the 'unity of ritual' —is hierarchically ordered on the basis of relative complexity of form modulated by the principle of resemblance whereby higher and lower are made to conform.. when in relation to *srauta* ritual *grhya* sacrifice takes its place as the simple and basic form of Vedic ritualism, a formally resembling but impoverished and incomplete manifestation of its superior ritual expression at the *srauta* level

392 SMITH, Brian K. Ritual, knowledge, and being I initiation and Veda study in ancient India.

see 34 170 above

393 SMITH, Brian K. *Reflection on Resemblance, Ritual, and Religion*

see 47 121, 48 286 and 49 108 above classical Vedic texts dealing with sacrificial ritual in general and those dealing with domestic ritual bear close relation with each other, they have similar conceptions of man, cosmos, life after death, etc. . . a kind of continuity in them author establishes connections bet, Vedism and Hinduism .

Rev . M P MARATHI, *ABORI* 71, 351-52.

394 SMITH, Brian K , O'FLAHERTY, Wendy Doniger
Sacrifice and substitution : ritual mystification and mythical
demystification *Numen*, 1989

395 SMITH, Frederick M Names of Agni in the Vedic
ritual

--see 50 15 above

396 SMITH, Frederick M *The Vedic Sacrifice in Transition
A Translation and Study of the Trikandamandana of Bhaskara
Miśra* BO Series 22, BORI, Poona, 1987, xxxii + 520

(some time bet 1000 and 1250 A D , B M gathered in this
work all the modifications in the Vedic sacrificial rites approved
up to his time in order to consolidate the Āpastamba ritual
practice) introd continuity, elaboration, and decline of sacri
fice, its Hinduisation especially with ref to Viṣṇu and Śiva
ritual theory was based on ritual practice and not vice versa
sacrifice taken up and recast by *Up* thinkers authors of ŚS
failed to express partiality towards one or other opinions ex
pressed sacrificial ritual as an hist entity that traversed the
millennia as a more or less coherent institution of unique dyna
mism--later influence by the rel and philos currents

Rev Francis X CLOONEY, *JAOS* 109 (3) 458-59, T N
DHARMADHIKARI *ABORI* 69 323-25, Shingo EINOO *IJ* 34
63-78, S R SHARMA, *IHR* 13, 186-88, Brian K SMITH *Hist
Rel* 29 (2), 190-91, E R SREEKRISHNA SARMA *ALB* 52 260-61.

397 SMITH, Frederick M Agni's body

see 50 16 above

398 SMITH, Frederick M Financing the Vedic ritual - the
Mulyadhyayaparisishta of Kātyāyana

see 24 40 above

399 SMITH, R Morton From ritual to philosophy in India
JIP 4, 1976, 181-197

Vedic rel and *Up* thought

400 SOHONI, Y B Some scientific aspects of Agnihotra.
SP, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona,
Aug 85

with special ref to stress and strain based on some experimental work done in central laboratory environments

401 SPARREBOOM, M., HEESTERMAN, J C *The Ritual of Setting up the Sacrificial Fires according to Vadhula School*. Verlag OAW, Wien, 1989, 148

Vadhula §§ 1.1.1-4 see 24.74 above

Rev J C WRIGHT *BSOAS* 54 (1), 237-38

402 SREEKRISHNA SARMA, E R *The Agnihotra in the Brāhmanas* SP, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

see 54.403 below

403 SREEKRISHNA SARMA, E R *Winning over the worlds through the Agnihotra* ALB 55, 1991, 32-39

ref to Bhṛgu-episode in JB I 42-44 see 54.402 above

404 SRIDHARA BABU, D *Yajña-Viṣṇu identity*

see 50.187 above

405 SRIRAM SARMA, C *Devanāmṣṇam ca bhagadāvadhi-karavicārah* SP, 34 AIOC, Visakhapatnam, 1989, p 34

406 Śrī rgvedīya pratihāsandhya *Vraja gandha* 2 (4), Jan 87, 137-142

407 SRIVASTAVA, Sumanalata *Vaidika yajñon ke ṛtviṇon ke lakṣana* SP, 35 AIOC, Haridwar, 1990, p 71

considers such lakṣanas of the Vedic ritual priests as *arṣeya*, *anuyana* *sadhucātana* *ragmi* *anyunanga* *anatikṛṣṇa-anatīśveta*, *anatikṛtadvayasama*

408 STAAL, Frits *Report on Vedic rituals and recitations*

see 37.77 above

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..(see *VBD* IV 54 280) syntax has a ritual origin and is older than semantics . there is an independent level of syntax in linguistics . lg is unlogical and -pace Novalis- lg pictures the world in a roundabout fashion . see 54.421 below..

- 411 STAAL, Frits (ed.) *Agni - the Vedic Ritual of the Fire Altar*

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412. STAAL, Frits. Moon chants, space fillers and flow of milk,

. see 37.79 above..

413. STAAL, Frits. The search for meaning : mathematics, music, and ritual. *American Journal of Semiotics* 2-4, 1984; 1-57.

..see 37.78 above..

414. STAAL, Frits. Ritual, mantras, and the origin of language (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984, 403-425.

415. STAAL, Frits. Vedic Mantras (in) *Understanding Mantras* (ed H. P. ALPER), SUNY Press, Albany 1984

..see 34 13 and 54 12 above..

416. STAAL, Frits. Language and ritual. *K. S. Birth-Cent. Comm. Vol.*, Part 2, KSRI, Madras, 1985; 51-61.

..man, during most of his existence, was engaged in rituals and started to speak only relatively late . a very interesting feature of the use of lg in ritual is that it consists of things that are often meaningless (e g *stobhas*), the meaning of the *mantra* is not part of the ritual with wh it is connected, its ritual meaning is its *vinīyoga* . concept of *brahman* (*anirvacanīya*) goes back to a pt. wh is before words, i.e., to a prelinguistic state of development, ritual belongs to that same domain; therefore, ritual and meaningless *mantras* may have rel. significance, wh. is diffe-

rent from the ordinary linguistic meanings that philosophers are generally looking for. The reason is simple. Ig. came later than ritual or *mantras*.

- 417 STAAL, Frits. *Mantras and bird songs*

see 37 80 above

- 418 STAAL, Frits. *The Fidelity of Oral Tradition and the Origins of Science*

see 38 12 above..

- 419 STAAL, Frits. *Rules without Meaning. Ritual, Mantras, and the Human Sciences*. Peter Lang, New York, 1989

- 420 STAAL, Frits. *Jouer avec le feu. Pratique et theorie du rituel vedique*. Publ. de l'Inst. de Civil Ind - 57, Paris, 1990, 114 + pl. fig., tab.

(summary in English 103-107) (1) theoretical orientations: philology, orientalism, linguistics, anthropology. (2) elementary structures of Vedic ritual: GS (rites of daily life) ŚS (solemn rites). (3) Hermeneutics and structuralism: interpretations of the *Brahmanas*, philosophy vs. science of ritual and science of grammar. (4) Vedic mantras: origin of Ig. and rel., men and migratory chanters (birds). bibliography, index, technical terms.

- 421 STAAL, Frits. *Syntax and semantics of ritual*. SP, 7 WSC, Leiden, 1987, p. 181

see 54 410 above

- 422 SUNITH, Vedapal. *Darśapūrnāmasestirahasyaprakāśa*. Prācyavidyanusandhāna Kendra, Ajmer, 1991, 8 + 36

- 423 TACHIKAWA, Musashi. *An Ancient Indian Homa Ritual. Pavitrestu, a modified form of Darśapūrnāmāsa*. *Studia Asiatica* 8, Nagoya Univ., Dept. of Ind. Philos., 1985, VIII + 91

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427 TAKAHASHI, Akira Śulagava (1) Studies on Grhya rituals VI (Jap) *JIBS* 35 (2), Mar 87, 997-995

428 TAKAHASHI Akira Sulagava (2) Studies on Grhya rituals VII (Jap) *JIBS* 37 (2), Mar 89, 980-977

429 TAKAHASHI, Akira Pañcayajña (1) Studies on Grhya rituals (Jap) *JIBS* 39 (2), Mar 91, 976-973

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432 TARALEKAR G H Some peculiarities of Saman chants in connection with the fulfilment of desires

see 37 82 above

433 TARAPOREWALA, Nawaz The ultimate in ritual drink from Indian and Iranian tradition (in) *Ultimate*, Bombay Univ, 1991, 255 261

434 TATACHARYA, Nrisimha *Yajñopavitatattvamarśah* Laghu Grantha Mālā 41, Varanasi, 1986, 1a + 39

435 THACIL Jose *Vedic and the Christian Concept of Sacrifice* Pontifical Inst Publ 41, Alwaye, 1985, xxi + 363 + xxxii

436 THANGASWAMI SARMA, R *Mimāmsavyakaranādīsu śāstresu yajñasiddhāntah* SP, 2nd Seminar on Inst of Sacrifice, VSM, Poona, 1986

437 THAPAR, Romila The archaeological background to the Agnicayana ritual (in) 54 411 above, 3-40

438 THATTE R P Agni Soma Vidya and yajña svarupa SP, Seminar on Sacrifice, Vedic and Avestan, VSM, Poona, Aug 1985

..(acc. to the view-pt. of Madhusudan OHA and Motilal SHARMA) in the context of the lg of *yajña*, based on Agni-Soma, the unalterability of the *artha* of a Vedic word..

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439A. THITE, G. U. Antipathy to the Rājasūya – why ? Publ. CASS – cl. A – 48, 1973; 43–58.

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..Kāṇva trad. of Vedic ritual

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. acc. to Mīmāṃsā, *abhicāra* rites do not form a part of Vedic rel., but this view can be shown to be not warranted..

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acc. to the *Garuda Purāṇa* ref to *BAU* one of the oldest descriptions of the way to the world of forefathers

462 UNITHIRI, N V Extant śrauta sacrifices and variations in Kerala tradition (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 58-65

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465. UPADHYAYA, Kamalakant Pañca mahāyajñāḥ. *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986; 87-91

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nature of ritual (Russ) (in) *Archaizsheskiy ritual v fol klernykh*,
1988, 7-55
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Thracian Studies*, 1990, 46-63
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468 VAKANKAR, V S Prācīna bhāratātīla yajñaśālā (Mar)
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yajñaśālas in ancient India excavations at Dangwada near
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469 VANDYOPADHYAYA, Udaya Chandra Utsannayajña -
vimarsah SP, 35 AIOC, Haridwar, 1990, p 46

470 VARMA, Vishnu Kant Big bang of modern cosmo-
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472 VASU, Srisa Chandra *The Daily Practice of the
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473 VEDABHUSHAN Sandhyopasanā (Hindi) *Veda Savita*
9-12, 1988 91
serially

474 VEDALAMKARA, Ram Nath Sautrāmanyām surapanam
JIDVP 2 (1), April 89, 115-117

this wine is not censured nor is it intoxicating it is a sacred
drink rite of its production *ma tras* for *śi apana*

475 VEDIA, D G The funeral rites in the Vedas SP,
34 AIOC, Visakhapatnam, 1989, p 10

(RV X 14-19 154, YV 19 32, 35 *Sāmavidhana Br* mentions
Sāmans 80 114, 415, 528 529 530 as *Pitryasamhitā*, AV XVIII)

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about *samanya nana, ja ni*

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(cf *VBD* IV 54 319) (Foreword by R PANIKKAR) cooked material alone offered in Vedic ritual author traces on the basis of Vedic evidence the beginning and development of the idea of cooking as transforming energy Part I emergence and development of the first institutions with the R̥s̥as had of their use of Fire as God of energy Part II considers four emblematic rituals where heat is especially prominent and discusses how the presence of heat has worked in shaping those rituals and the spirituality that has arisen from them

Rev K CHANDRA *Vedic Path* 48 (3 4) 73-74 Ivo FISER *AO* 50 230-31 P NAGARAJA RAO *Dharmaprakash* 15 (6) 57 S K RAMACHANDRA RAO *Pr Bh* (Mar 87) 117 18 K. V SARMA *IHR* 11 185-86 Jayashree SATHE *BDCRI* 46 211 12 S G SHANKARAN *Folklore* (Sept 86) 202 E R SREEKRISHNA SARMA *ALB* 50 641-42

479 VESCI Uma Marina *Sacrifice and its Sublimation through the Word* Delhi 1991 80

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RV evidence early Vedic economy as gift economy *Yajna* based gift system served the purpose of redistribution of tribal wealth in the subsequent period (marked by NBPW phase), the redistributing role of *dana* became more or less redundant,

the new agricultural techniques based on animal husbandry eroded the very basis of *yajña* *dana* is found to be more closely associated with *grihya* rituals (all *rel* rituals are symbolic acts expressive of some special value or concern of a group) various words given in *Nighantū* to express *dana* their significance needs to be properly understood in the present context

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report on the sacrifice performed at Bahalgarh on Oct 25 26 1988 see 54 506 510 below

483 VIRASENA, Vedaśrami *Yajñika - acara - samhita* Bhagavati Prakashan Nyas, Delhi 1985

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484 VIRASENA, Vedaśrami *Yajña Mahāvijñāna* Vedaśadan, Indore, 1986 16 + 158 + 12

scientific exposition of 17 sacrifices

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(transl into English by Harihar LAHARI)

486 VIRASENA, Vedaśrami Usefulness of the *yajña* for the health of the universe *Vedapradīpa* 2 (8), Feb 88, 8 12 (also *Viśvātma* 14, Nov 88)

487 VISHVANATH, Vidyānākar *Satapathabrahmanasūtra-Agnicajānasamīkṣa*

see 11 14 and 17 35 above

488 VISHVESHVARA, Smṛtītīrtha *Yajñe paśubaliḥ SSPP* 60 (5-8), 1977, 91-93

489 VIVEKANANDA SARASVATI, Swami *Agnihotra yajña, vijñāna ki dr̥ṣṭi men* (Hindi) Swami Sampurnananda Vedic Res Inst Gurukul Prabhat Ashram, Tikri, Bholā, 1990, 29 + 35

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490 VYAS, Mīśrīlal *Yajño yajñena Lalpatam* (Hindi) SP, 33 AIOC, Calcutta, 1986, 34- 5

491 VYAS, R T Sacrifice - symbol of cosmic evolution
HSAJIS 2 (1-2) 1987, 22-29

(*SP* 33 AIOC Calcutta 1986 35-37) *RV* X 130 X. 90
 Purusa sacrifices its status of unitary Self aware Being, its
 absoluteness - thereby gives rise to a condition wh. may cause
 differentiation manifestation and creation sacrifice is the law
 that requires the voluntary giving up of any prevailing status or
 condition in order to attain the next level of evolution

492 VYAS NANDAN, Brahmachari Vaidika yajña paryā-
 varana parisodhana vijñāna (Hindi) *SP*, 35 AIOC, Haridwar,
 1990, p 60

sacrifice and environmental research

493 WADHWANI SHAH Yashodhara Sacrificial ritual and
 the Upanisads

see 22 143 above

494 WEBER BROSAMER, Bernhard *Annam— Untersuchungen
 zur Bedeutung des Essens und der Speise in vedischen Ritual*
Religionswiss und Theologie 3, Schauble Rheinfelden, 1988, 274

(DD Freiburg Univ 1987)

495 WERLEN, Iwar *Ritual und Sprache Zum Verhältnis
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496 WHELOCK, W T Problem of *mantra* use in a Vedic
 ritual *Numen* 32, 1985, 169-193

497 WHELOCK, W T Mantra in Vedic and Tantric ritual
 (in) *Understanding Mantras* (ed H ALPER), SUNY Press,
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see 54 12 above

498 WHITE, David G *Dakṣhina and Agnicayana* an
 extended application of Paul Mus's typology, *Hist Rel* 26 (2),
 Nov 86 188-213

For Mus the key Indian symbol system from wh. early Bud-
 dhism (and much of Hinduism) took its inspiration was that
 manifested in the Brahmanic altar and sacrifice. This altar and

its associated ritual were soon to be recreations of the (self) sacrifice of the original cosmic Purusa from whose body the universe both phenomenal and invisible came into being. Thro the ritual reenactment of this cosmogonic event the sacrificer maintained the order of the universe and himself became acc to the symbolic understanding of this trad homologized with the primal sacrificed sacrificer who is Purusa. three concepts of primary imp are stated symbolic significance of *agnicayana* three levels *adhyatma* (protocosm) *adhiyajña* (mesocosm) *adhidatavata* (metacosm)

499 WHITE, David G "Dogs die" *Hist Rel* 28(4), 1989, 283-303

studies the ritual killing of a four eyed dog (*caturakṣa śvan*) in *Aśvamedha* (*ĀpŚS* 20.3.6-14 *BaudhŚS* 15.4-6 *Katyaśra* *ŚS* 20.1-5 *SaṅkhŚS* 16.1.9 *ŚPB* 13.1.2.9 *TB* 3.8.4.5) in the wealth of ritual detail that surrounds the sacrifice of the four eyed four dice dog every possible counterstroke to the royal horse — in the year of wandering that is to follow — is played out and neutralized in advance, the greatest player in the kingdom is assured of the victorious conclusion of his sacrifice because he has already realized it thro his pre-sacrifice. He has beaten and bound the dog of death the dice of death and the dog of dice

500 WITZEL, M *JB palpulani* the structure of a Brahmana tale

see 15.22 and 38.17 above (author points to the structural affinity bet ancient Indian ritual and narrative)

501 WITZEL, M Agnihotra-Rituale in Nepal (in) *Formen kulturellen Wandels und andere Beiträge zur Erforschung des Himalaya* (ed B. KOLVER), Sankt Augustin, 1986, 157-187

502 WOJTILLA, Gy Aspects of ritual ploughing in India and its possible external affinities *The Mankind Quarterly* 27(2) 1986, 193-200

503 YASHPAL, Aryabandhu *Havana yajña ki vajñamkata* (Hindi) Arya Samaj, Muradabad, 1984, 34 + 10

Rev KUSHWAH, *Vedavāṇī* 37(4), 16

504 YASUKE, Ikari The philosophy and the world-view of Vedic sacrifice (in) *Iwanami Kaza Tōjōshiso* 7, *Indoshiso* 3, Tokyo, 1989

505 YUDHISTHIRA, Mimamsaka Āryasamāja ke itihāsa men prathama vāra srauta yāga kā prayoga (Hindi) *Vedavani* 36 (11), Sept 84

see 54 482 above and 54 510 below

506 YUDHISTHIRA, Mimamsaka, VIJAYPAL. *Agnihotra se lekara Aśamedhaparyanta Śrautayajñon ka Samkṣipta Paricaya* (Hindi) Ramlal Kapur Trust, Bahalgarh, 1984, 164

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507 YUDHISTHIRA, Mimamsaka (ed) *Śrautapadartha-Nirvacanam*

see 35 1 above

508 YUDHISTHIRA, Mimamsaka Somayāge vṛstivijñānam. *ALB* 50, 1986, 540-547

(paper 2nd seminar on Inst of Sacrifice VSM Poona, 1986) Rain Symbol in Soma-sacrifice

509 YUDHISTHIRA, Mimamsaka. *Śrautayajñamimamsā* (Sk and Hindi) Calcutta, 1987 8 + 256

510 YUDHISTHIRA, Mimamsaka Srautayāga kā prayoga (Hindi) *Vedavani* 40 (12), Oct. 88, 23-25

re Śrautayaga performed at Bahalgarh Oct 25-26 1988. (Y clarifies the position in the light of Swami Dayananda's teaching) see 54 482, 505 above

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2 DANGE, Sadashiv A Sacrifice and the cult of the Mother-Goddess

.. 78

..see 53 22 and 54 83 above.

3 DANGE, Sadashiv A. Vārūla – prācīna saṁketa (Mar). *VSMV* 1988, 1989; 1-7

. anthill – ancient convention.. Vedic ref..

4. IRWIN, John C. The sacred anthill and the cult of primordial mound. *Hist Rel* 21 (4), May 82; 339-360.

. the cult of anthill occupied a central place in Vedic and Hindu rel. . figured prominently in rituals associated with all the critical events of human life. ref to *vala* as the primordial mound. ants addressed as the "earliest of creation" (*YV* 37 4), references to mounds made by ants in *ŚS* . termites (ants) dig down to water anthills and fertility..

5 JHA, Srutidhar. Vratānām svarūpavaicitryam. *SP*, 34 AIOC, Visakhapatnam, 1989; p 379.

6 KANTAWALA, S G. Sacrificial element in the Puranic vows (in) *Sacrifice in India*, Viveka, Aligarh, 1987; 127-132.

. see 54 225, 226 above .

7. KONIG, Ditte. *Das Tor zur Unterwelt – Mythologie und Kult der Termitenhügels in der schriftlichen und mündlichen Tradition Indiens*. Beiträge zur Sudasien-Forschung – 97, Univ. Heidelberg, Steiner, Wiesbaden, 1984; xii + 389.

. (summary in English). 'ant' and 'termite' (*vamra* in *RV*) . myths and folktales re their creation . association with water, with gold, with hills, with rainbow, with tigers and demons.. medicinal uses of termite hill.. termite hill and ascetic . termite hill and snake..

Rev P SCHREINER, *OLZ* 83 (1988) 4, 476-77

8. MEHTA, Vinodbhai. Decline of Indra-cult in post-Vedic age. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 9.

9. MERKELBACH, R. *Mithras*.

..see 50 88 above..

10. NATH, Jyotish. Vṛtra cult in the Vedic literature. *SP*, 33 AIOC, Calcutta, 1986; 63-65,

pre Aryan tribes called Vṛtras—their deified hero was Vṛtra, the r constant enemy with Indra worshippers—they lived in the fort grit cities and controlled waters of rivers and canals—in later *Sam* and *Br* we see Vṛtra-cult to have been devoured up by the Indra Agni-cult (some of the Vṛtras might have belonged to the serpent-cult) see 49 76 and 50 57 above

11 PANDEY V P *Vedic cult Applied Science to Human Health Happiness and Longevity* Varanasi 1987 xx + 542

12 PANDEYA, Sailaja. *Preta evam pisacaṇ ka paurāṇika svarupa* (Hindi) SP, 33 AIOC Calcutta, 1986, 663–664

preta p sacas mentioned in Veda RV ref to the r presence at the tim of *p itmedha-karma-mrtakadāhasamskara* ref in RV to *amitra pifaci*

13 PUSHPENDRA KUMAR *Sakti Cult in Ancient India*
(= VBD IV 51 107 55 19)

Rev B N S YADAVA IHR 3 244–45

14 SARKAR Amal *The Cult of Yama*
see 50 99 above

15 SIVAKUMARASWAMY M *Ritualism in some South Indian cults (Śaiva and Virasaiva)*
see 54 387 above

56 VEDISM HINDUISM AND OTHER RELIGIONS

1 ASHA KUMARI *Hinduism and Buddhism* Varanasi, 1990, xiv + 170

2 BECHERT, Heinz (ed) *Die Sprache der ältesten buddhistischen Überlieferung* AAW Göttingen—Phil-Hist Kl 3, Folge 117, Vandenhoeck Ruprecht Göttingen, 1980, 193

[In the Rev among other things *agrasaṅgam* (AB)—*aggasam* (Pali) *hama* (RV) contd in *Gāndhārī-Dharmapada* Vedic *panna* fallen in Pali *indrasya bahur asi dakṣiṇah* (TS I 1 9 1)—*Jātaka* VI (212) *indassa baharasi* relation bet. Paṇini taught lg. and Pali

Rev O V HINÜBLER, IF 88 307–12

3. BHANDARI, Santilal. Vaidikāmcī Gāyatrī āṇi Jaināmcī Padmāvatī (Mar.).

. see 3 16 above .

4. CEMPARATHY, G. *Bible et Veda comme Parole de Dieu*. Univ. Leuven.

5. DANGE, Sadashiv A. Features of Tantrism and the Veda.

..see VBD IV 56 10.. see 48, 75 and 49, 24 above..

5A DEODIKAR, S. G. Pañcakośa of Upaniṣads and pañca-skandha of early Buddhism – a comparative study. SP, 32 AIOC, Ahmedabad, 1985, p 340

6. DEODIKAR, S. G. *Upaniṣads and Early Buddhism*. Delhi, 1992; xii + 223.

comp study of major *Up* and Theravāda Pali canon.. similarities in ideas and expressions..

7. DE SMET, R. Fleeting time and sacrificially produced continuity in Vedic Brahmanism and early Christianity.

. see 54.121A above..

8. DHADPHALE, M. G. The Buddhist reaction to and against the Brahmanical sacrifice.

. see 54.122 above

9. DIKSHIT, Jagadish Datta. *Brāhmaṇa tathā Śramaṇa Samskr̥tīyon kā Dārśanika Vivecana* (Hindi). Delhi, 1984; 223.

..philosophical discussion re the Brahmanic and the Śramaṇic cultures..

10. FALK, Harry. *Vedische Opfer im Pali-Kanon*.

. see 54 147 above..

11. FARUKH KHAN, Muhammad. *Veda aurā Kuraāna*. Markazī Maktab Islāmī, Delhi.

12. GOLZIO, K. - H. Die Verwendung indologischer Literatur in Max Webers Studie über Hinduismus und Buddhismus. (in) 56. 32 below, 1984.

13. GOMBRICH, Richard *Theravada Buddhism A social history from ancient Benares to modern Colombo* Routledge and Kegan Paul, London/New York, 1988, X + 237

ch 2 'Gotama Buddha's problem situation' - A Vedic civilization B The social condition of his day acc to G. Buddha spent much of his time in cities whereas the Vedic civil depended on an entirely rural village-based society. Buddha's message appealed especially to town dwellers and new social classes

Rev J W DE JONG *IJ* 32 239-42

14. GOMBIRCH, Richard *Early Buddhism*

see 48 101 above

15. KANTOWSKY, D *Die Rezeption der Hinduismus und Buddhismus Max Webers in Sudasien ein Misverständnis Arch. europ Sociol* 23, 1982, 317-355

16. KANTOWSKY, D *Die Fehlrezeption von Max Webers Studie über Hinduismus und Buddhismus in Indien Ursachen und Folgen (in) Max Weber e l India, CESMEO, Torino, 1986, 121-136*

17. MALANDRA, W W (ed) *An Introduction to Ancient Iranian Religion Readings from the Avesta and the Achaemenid Inscriptions* Minnesota Publ in Humanities 2, Univ of Minnesota Press, 1983, xii + 195

transl by the editor

18. MEHENDALE, M A *Avesta rendered into Sanskrit*. Poona, 1982, 23

Rev B SCHILLERATH *IJ* 28 157-58

19. MOOKENTHOTTAM, Antony *Sociology from a Christian and Hindu perspective J of Dharma* 14(2), Oct Dec 89, Bangalore

20. MUKHOPADHYAY, Ashob Kumar *Asha Vahishta—the Truth – the keynote of Zoroaster's new religious system Gopikamohan Bhattacharya Comm Vol, Kurukshetra, 1991, 447-450.*

- 21 NARTEN, Johanne *Die Ameša Spentas im Avesta*
see 50 24 above

Rev St ZIMMER *OLZ* 80 (5) 496-500

- 22 OBERHAMMER, Gerhard (ed) *Transzendenzverfahren
Vollzugshorizont des Heils Das Problem in indischer und christ-
licher Tradition* Publ of the De Nobili Res Library-5, Wien,
1978, 253

acc to O two basic forms in wh experience of transcendence
can become possible — the implicit theistic and the explicit
mystic HEESTERMAN The Vedic ritual transcendence (sacri-
fice was a med um bet the human and the transcendental
worlds — this idea was later replaced by the notion that sacrifice
was knowledge that pointed the way to transcendence)

Rev R N D *ABORI* 69 399 400

- 23 OBERHAMMER, Gerhard (ed) *Epiphanie des Heils Zur
Heilsgewand in indischer und christlicher Religion* Publ of the
De Nobili Res Library, Wien, 1982, 256

HEESTERMAN Sacrifice wilderness and ritual order (ritual
stands bet the world and transcendence and bears the ambiva-
lence of order and chaos)

Rev R N D *ABORI* 62, 400-401

- 24 OGUIBENINE, B La daksina dans le Rgveda et le trans-
fert de merite dans le bouddhisme (in) *J W De Jong Fel Vol*,
Canberra, 1982, 393-414

- 25 OGUIBÉNINE, B From a Vedic ritual to the Buddhist
practice of initiation into the doctrine

see 54 314A above

- 26 OLDENBERG, Hermann *The Doctrine of the Upaniṣads
and the Early Buddhism*

see 22.75A above

- 27 PANDE, G C The Upaniṣads and Buddhavacana,

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- 27A PANDYA, Harnarayan U Vaidika Jaina yogapranali o
(Guj) *Śādhya* 26 (3-4), May-Aug 89, 157-162

- 28 PARRINDER, Geoffrey *Avatar and Incarnation - A Comparison of Indian and Christian Beliefs* OUP, New York, 1982; 296

hist survey of the developing idea of *avatara* in Hindu thought, beginning with Veda mentions 12 characteristics of Hindu *avatāra* doctrine

Rev Harold COWARD *PEW* 36 (2) 189-90

- 29 POLEY, Utz The significance of Vedic literature for Jaina cosmography *SP*, 1st Internat Symp on Sk Lg, UNAM, Mexico, 1981.

the inner structure of *ṛta* is also that of Hindu, Buddhist, and Jaina cosmography ref *Lokaprakasa* (Jaina work Ms. National Library Berlin or fol 2105)

- 30 RAM SWARUP Buddhism vis-a-vis Hinduism (1). *The Vedic Path* 46 (3), Dec 83, 43-55

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- 30A RANJAN KUMAR Vaidika brahmanīya paramparā men Bhagavāna Rsabha (Hindi) *Śodhadarśa* 15, Tirthamkara Mahavira Smṛti Kendra Samiti, Lucknow, Nov 91, 37-44

- 31 SCHLERATH, B Die Problematik von Metaphern in den Gathās *SIH* 11-12, 1986 (87) 193-201

(considers *aśa*, *ṛta*)

- 32 SCHLUCHTER, Wolfgang (ed) *Max Webers Studie über Hinduismus und Buddhismus, Interpretation und Kritik*

see 48 258 above

- 33 SHALIGRAM, Baburao A mythological coordination of Hindu and Parsee *Religious Digest* 1 (1), 1987, 16-19

- 34 SHANMUKHA MUDALIAR, A *Śiva Āgamas and their relationship to Vedas* Kapaleeswarer Temple

Rev *JOIB* 39 '2-93

- 35 SHARMA, Braja Narayan Vaidika aura Śramana paramparāon kā prathama āyama pranatipatavīramana ahimsa kā upadeyatā (Hindi) *Paramarśa* 7 (2), Mar 86, 193-201.

Vedic and Śramanic traditions *ahimsa*

36 SHASTRI, Y S Upanisadic influence on *Mahayana sutralankara* of Asanga

see 22 109 above

37 SHUKLA, Acharya Ganesh A comparative study of the Veda and Iranian theology with special reference to rituals and ceremonies

see 54 383A above

38 SHUKLA Chandrakant Prārambhika bauddhamata aura upanisad (Hindi)

see 22 110 above

39 SINGH, Lalan Prasad Tantra and Veda in Hindu cultural context *Sanskṛta Samskṛti*, UNAM, Mexico, 1986, 359-366

RV speaks about the Aryan sentiment and Ig the *YV* represents the age of transition in it speculation subordinated poetic wonderings the *AV* was composed in present India by that time the Aryans were greatly influenced by non Aryan Tantra the name *Misra* among the Brahmanas reflects the blending of Vedic and Tantric traditions

40 SIVAPUJAN SIMHA Veda aura cakrankita vaisnava sampradāya (Hindi) *Vedavani* 36 (9), July 84, 6-13

(*RV* IX 83 1 *ataptatanuh* ref to the first of the 5 *samskaras* of *cakrankita vaishnavas*)

41 TABYAH, T Isaac *Comparative Study of Hinduism Buddhism, and Christianity*

see 48 306 above

42 THAPAR, Romila The Hindu and Buddhist traditions

see 48 311 above

43 THAPAR Romila Millenarianism religion, and society in early India

see 48 312 above ,

- 44 VYAS, R T Yājñavalkya and Buddha. *JMSUB* 25-26 (1), 1986-87, 73-83

(paper 6 WSC Philadelphia 1984) Y revived the ancient Vedic trad of perceiving the transcendental reality directly within oneself (anti ritualistic tendency) B undertook to democratise the same ancient trad

- 45 WASSON, R G The last meal of the Buddha (with a memorandum by Rahul Walpola and epilogue by Wendy Doniger O'Flaherty) *JAOS* 102 (4), 1982, 591-603

--no one had ever known what plant it was, we now know that like Soma it was a mushroom, but a common mushroom--

- 46 YAMASHITA, Hiroshi Three adolescent gods of India : Murukan of ancient South India, Skanda Karitikeya of Hinduism, and Mañjuśrī of Mahāyāna Buddhism *BITCM*, 1981 (1985), 65-100

adolescent gods endowed with dual char - benignant and malignant, their power of possession often partake of both singularity and plurality it is not unlikely that the non or pre-Aryan idea of gods is reflected not only in the concepts of demigods but also in those of adolescent gods of the pan Indian pantheon

XIII PHILOSOPHY

57 PHILOSOPHY GENERAL AND INDIAN

- 1 ACHARJEE, Ranjit Kumar Indian philosophy past and present *Pr Bh* 90, May 85, 236-241

(Rev art on *Indian Philosophy Past and Present* ed S S Rama Rao PAPPU and R PULIGANDLA Mot Ban. Delhi 1982, xvii + 434) three parts (1) Tradition of Indian Philosophy, (2) Tradition and Modernity (3) Future of Indian Philosophy Pratima BOWESS 'What is Indian about Indian philosophy? (Ind philos based on organic world view as against western 'architectonic' world-view) Saraswati CHENNAIAH, In search of Indian philosophy (survey of Ind philos. from Vedic times to the present age) P T RAJU, "The western and Indian philosophical traditions" K. B. RAMAKRISHNA RAO "The question of Indianness of Ind philos."

2 AGEHANANDA BHARATI Self in Hindu philosophy and "action" (in) *Culture and Self Asian and Western Perspectives* (ed J MARCELLA et al) Tavistock, New York, 1985

3 AGRAWAL, M M *The Philosophy of Non Attachment The Way to Spiritual Freedom in Indian Thought* Mot Ban Delhi, 1982, 97

ch II deals with the Indian metaphysical view of life and conception of man, ch III analyses the nature of attachment and non attachment, ch IV does non attachment amount to amorality? *Up* and *Bhagavadgita* mainly studied

Rev Mahesh MEHTA, *JAOS* 105 (2) 382-83

4 ANANDA ACHARYA, Sri *Tattvajñanam or the Quest of Cosmic Consciousness* VVRI, Hoshiarpur, 1985, xvi + 435

5 ARAPURA, John G *Gnosis and the Question of Thought in Vedanta* Martinus Nijhoff Publishers, Dordrecht, 1986, 211.

three approaches wh philos thought can take thought can be approached from human consciousness as ground, as in the case of speculative thought, intuition and imagination, and logic, it can be approached from the ground of being (as in the works of Heidegger), and it can be approached from the gnosis as the ground. A seeks to philosophize 'keeping the revealed knowledge (gnosis) contained in *RV*, *Up*, *BG* and *Brahmasūtra* as the ground of thought. A's aim is to bring *RV* and *Prasthanatraya* into the purview of modern thought thro a hermeneutical approach. ch 1 discussion of gnosis and philos thought in *RV* the Veda, when used as a singular, refers to transcendent and eternal knowledge (to be distinguished from the individual Vedas). A discusses a no of *mantras* of *RV*. ch 2 *Up* gnosis Ultimate Reality *brahman*

Rev Michael COMANS *IJ* 32 (4) 313-20

6 BANERJEE, Hiranmay Coomaraswamy on philosophy of aesthetics (in) *Ananda Coomaraswamy A Centenary Vol* (ed Kalyan Kumar DASGUPTA), Calcutta Univ, 1981, 71-79

C's conception of 'Vedic exemplarism' by exemplarism, C means the doctrine of relation both cognitive and causal bet the one and the many, being and becoming. in this connection he adopts the symbol of wheel used in the Vedic lit. including the ancient *Up*, this symbol, acc to C, represents

the universe in the cross-section, here the hub stands for the supreme principle and each spoke represents an individual, while the two outer rims represent the two levels of consciousness of the individual, the *adhyatma* and the *adhidana*, the human and the angelic

7 BARNETT, L. D. *Brahma Knowledge* Asian Publication Services, New Delhi, 1984 (reprint); 112

. sketches the most important elements in the series of ideas wh., under the general name of Vedānta, have been in one form or another, the basis of all Indian thought worthy of the name.. the philosophical weakness of these is obvious, no less patent is the intensity of the longing for an intellectual resting place, a "Rock of Ages", which has driven millions of the most thoughtful Hindus to drown their disquiet in the utterly blank abstraction of "Brahman" in the main the Vedānta agrees with the teachings of Parmenides and the early Eleatics of his school, and has many points of contacts with Plato's idealism . but Vedānta has always had a deep practical significance like the early Christian Church, it preached as the highest consummation the renunciation of the world and of self, passing in some of its phases into a self-surrender fully equal in completeness, if not superior, to that of European monasticism also incalculable influence as a purely intellectual force in nearly every station of civilised life of the Hindus

8. BELARDI, Walter *Filosofia, grammatica e retorica nel pensiero antico* Lessico intellettuale europeo 37, Atenco, Rome, 1985, 289.

9. BENNETT, Allan *Wisdom of the Aryas* New Delhi, 1984 (reprint), xxix + 197

10 BERNARD, Theos *Hindu Philosophy*. Mot. Ban, Delhi, 1985, xi + 207.

. reprint of VBD IV 57-14

Rev. J. VACEK, *Arch Or* 55 82-83

11. BHATTACHARYA, Kamaleswar Two notes on the interpretation of Indian philosophy. *ABORI* 68, 1987, 305-308.

12. BHATTACHARYYA, Krishnachandra *Studies in Philosophy*. Mot. Ban, Delhi, 1983, xliii + 722.

(ed Gopinath BHATTACHARYYA, 2 vols in one, 2nd rev ed)--

REV E R SREEKRISHNA SARMA, *ALB* 49, 239

12A BHATTACHARYYA, Krishnachandra Review of *The Origin of Subjectivity in Hindu Thought* (Univ of Chicago Press) *IPQ* 11 (4), 1984, 401-410

(reprint of *MR* Feb 21) see 57 51 below

13 BHATTACHARYYA, Sibajiban The Indian philosophical systems their basic unity and relevance today *BRMIC* 41 (4), April 90, 75-81

(serially to be contd) brief outline of the conditions under wh the Vedas specially *RV*, developed

14 BILIMORIA, Purusottama What is meant by Vedānta? *Dar Int* 22 (2), April 82, 1-4

15 BOSE, Ram Chandra *Hindu Philosophy Popularly Explained The Orthodox Systems* Asian Educational Services, New Delhi, 1986 (reprint), vi + 420

Chh I and II The sources of Hindu philosophy, Ch III The age of Hindu philosophy .

16 BOWES, Pratima *Hindu Intellectual Tradition* Allied Publishers, New Delhi, 1978, vii + 218

(= *VBD* IV 82 83) the heart of the Hindu intellectual trad is constituted by a particular intellectual attitude to the world wh combines perception of the unity of all existence at one level with relativism and truism at the other author draws on Vedic and Up sources as well as practices of the Hindus throughout their long history ref to plural stic structure of Hindu rel contrary to a fashionable opinion the Hindu culture has a strong sense of realism and commonsense about it concept of Dharma is ambiguous—ref to nature of a thing as it is and as it ought to be individual Hindus are far less concerned with the treatment of everyone on a just and far basis see 57 1 above

17 BROWN, Brian (ed), *Wisdom of the Hindus Philosophies and Wisdom from their Ancient and Modern Literature*, Albuquerque, 1981, xxvi + 293

18 CALLICOTT, J Baird Conceptual resources for environmental ethics in Asian traditions of thought A propaedeutic. *PEW* 37 (2), 115-130

18A CHAKRAVARTY, Nilima *Indian Philosophy The Pathfinders and the System Builders (700 B C to 100 A D)* Allied Publishers, New Delhi, 1992, xxxv + 358

includes Uddalaka Yajnavalkya among 16 thinkers

19 CHANDRASEKARAN, Rajkumari The philosophy of Indian culture *BITCM* 1989-90, 174-184

indications of a developed form of material culture in IV civil and RV civil abundant optimism in RV-culture positivistic and dynamic Up truth is emphasized as Central Truth by the Physical Sciences in the 20th cent to both of them Man is the greatest mystery who holds the key to all our mysteries

20 CHATTERJEE, Asoke *Spiritual Thoughts of Ancient India* Mot Ban, Delhi, 1991, xiv + 223

21 CHATTOPADHYAYA, Debiprasad God in Indian philosophy *Mainstream* 8 (21-22), 1969, 43-45

22 CHATTOPADHYAYA, Debiprasad (ed) *Studies in the History of Indian Philosophy*

(= *VBD* IV 57 28) two methodological approaches to the study of Ind philos (1) metaphysical, (2) dialect co-historical these vols. generally represent the second approach

Rev Suman GUPTA, *IHR* 9 238-40

23 CHATTOPADHYAYA, Debiprasad (ed) *Global Philosophy for Everyman* Navakarnataka Publications, Bangalore

in 8 vols Philosophy in India by M K. GANGOPADHYAYA (see 57 39 below) (The Beginnings China India Ancient Greece From Bacon to Marx Europe up to Hegel, 20th Century Philosophy and Future)

24 CHATURVEDI, Vasudeva Krishna. *Brahmasutra, Upanishad, and Śrīmadbhagavatam*

see 22 26 above

34 DERRETT, G Duncan M Unity in diversity – the Hindu experience *Bhm* 5 (1), Varanasi, 1979, 21–36

35 DEUTSCH, Eliot, LARSON, Gerald James (ed) *Interpreting Across Boundaries New Essays in Comparative Philosophy* Delhi, 1989, ix + 316

(includes New Essays on Ind Philos.)

35A DIKSHIT, Jagadish Datt *Brahmana tatha Śramana Samskr̥tiyon ka Darśanika Vivacana*

see 56 9 above

36 DROIT Roger Pol *L'oubli de l'Inde Une amnesie philosophique* Presses Univ de France, Paris, 1989, 262.

lack of interest in Ind an philosophy of professional philosophers of the West

Rev Maurizio TADDEI, *EIV* 40 359–60

37 FILLIOZAT, J *Le filosofie dell India* La Salamandra, Milano, 1983 147

(Italian transl by G DETTORI of Vol 2 of *L'Inde classique*)

Rev G R FRANCI *SOL* 1 317 18

38 FRAUWALLNER, Erich *History of Indian Philosophy* Mot Ban, Delhi, 1984

(reprint of *VBD* IV 57 60)

39 GANGOPADHYAYA, M K *Philosophy in India* Vol 3 in 57 23 above, Bangalore, 1990 viii + 182

40 GUPTA, Sudhir K Ultimate in Vedic thought and discipline (in) 57 29 above, 1–17

41 HALBFASS Wilhelm Anthropological problems in Classical Indian Philosophy

(= *VBD* IV 65 62) man as thinking, planning future-oriented animal rationale is not at all completely absent in Indian thought (as wd superficially appear) however this theme has never been developed and explicated in a way comparable to what we find in Western trad

25. CHAUDHARY, A. K. *Spiritual Thoughts of Ancient India*. 1990.

26. COWARD, Harold G (ed.) "*Language*" in *Indian Philosophy and Religion*.

see 48 72 above .

27. COWARD, Harold G (ed.) *Studies in Indian Thought*. Collected Papers of Professor T. R. V. Murti. Mot. Ban, Delhi, 1983; xvi + 410

"Rise of philosophical schools"

28. DANDEKAR, R. G. Bhāratīya tattvajñāna – eka vicāra (Mar.) *Parāmarśa* 7 (2), Aug 85, 9-15.

29. DANGE, Sindhu S. (ed.) *Ultimate in Ancient Indian Thought and Discipline*. Bombay Univ, 1991; iii + 2 + 2 + 275

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30. DASGUPTA, Surendra Nath *A History of Indian Philosophy*. Mot. Ban, Delhi, 1988 (1st Indian ed.)

. (1st ed., CUP, 1922) . five vols, Vol I: Vedas, Br., and earlier Up. . .

31. DAVE, Mahesh. Real is un-real. *Yoga-Mīmāṃsā* 29 (3), Oct. 90; 62-76.

. Indian philosophy's approach.. what is real to one reference system becomes unreal to the other reference system and both systems belong to one and the same entity .

32. DAYA KRISHNA. Indian philosophy and *mokṣa* : revisiting an old controversy. *JICPS* 2 (1), Autumn 84; 49-67.

. see 57 93 below.

33. DAYA KRISHNA *Indian Philosophy : A Counter Perspective*. Mot. Ban, Delhi, 1991; xiv + 217

.. *mokṣa* as central concern ?.. Vedas and Up s are the source six orthodox and three heterodox systems.. see 57.93 below..

34. DERRETT, G. Duncan M. Unity in diversity – the Hindu experience. *Bhm* 5 (1), Varanasi, 1979; 21–36.

35. DEUTSCH, Eliot; LARSON, Gerald James (ed.). *Interpreting Across Boundaries : New Essays in Comparative Philosophy*. Delhi, 1989; ix + 316

..(includes New Essays on Ind. Philos.)..

35A. DIKSHIT, Jagadish Datt. *Brāhmana tathā Śramana Samskr̥tiyon kā Dārśanika Vivecana*.

..see 56.9 above..

36. DROIT, Roger Pol. *L'oubli de l'Inde : Une amnésie philosophique*. Presses Univ. de France, Paris, 1989; 262.

. lack of interest in Indian philosophy of professional philosophers of the West..

Rev : Maurizio TADDEI, *EW* 40, 359–60

37. FILLIOZAT, J. *Le filosofie dell'India*. La Salamandra, Milano, 1983; 147.

..(Italian transl. by G. DETTORI of Vol 2 of *L'Inde classique*)..

Rev. : G. R. FRANCI, *SOL* 1, 317–18.

38. FRAUWALLNER, Erich. *History of Indian Philosophy*. Mot. Ban., Delhi, 1984.

. (reprint of *VBD* IV. 57 60) .

39. GANGOPADHYAYA, M. K. *Philosophy in India*. Vol. 3 in 57.23 above, Bangalore, 1990; viii + 182.

40. GUPTA, Sudhir K. Ultimate in Vedic thought and discipline. (in) 57.29 above; 1–17.

41. HALBFASS, Wilhelm. Anthropological problems in Classical Indian Philosophy.

. (= *VBD* IV. 65.62).. man as thinking, planning, future-oriented animal rationale is not at all completely absent in Indian thought (as wd. superficially appear) . however, this theme has never been developed and explicated in a way comparable to what we find in Western trad, ..

42 HALBFASS, Wilhelm Human reason and Vedic revelation in the philosophy of Śaṅkara (in) *Studies in Kumarila and Śaṅkara* (ed W H) Verlag fur orientalistische Fachpublikationen, Reinbek, 1983 140 ff

author firmly rejects any separation bet *yukti/tarka* and *śruti/śāstra* in Śaṅkara's philosophy *yukti/tarka* has its legitimate role under the guidance of and cooperation with *śruti*

43 HALBFASS, Wilhelm *India and Europe (An essay in philosophical understanding)* Mot Ban , Delhi, 1990, xviii + 604

(Indian ed of SUNY ed 1981 cf VBD IV 57 74)

Rev K K RAJA ALB 55 165

43A HAYASHIMA, Kyosho, TAKASAKI, Jikudo, HARA, Minoru MAYEDA, Sengaku *History of Indian Philosophy* (Jap) Tokyo daigaku shuppankai, Tokyo, 1983, viii + 269 + xxiii

2nd ed ch I the formation of philosophical thought (pp 9-81)

44 HIRIYANNA, S *Bharatiya Darśana ki Ruparekha* (Hindi) New Delhi 1987, 420

(Hindi transl of English original - VBD IV 57 81)

45 *A History of Early Vedānta Philosophy*, Part I Mot Ban , Delhi, 1983, 566

Rev Arvind SHARMA PEW 37 (3) 325-331

46 IYER, B R *Rambles in Vedānta* Delhi, 1991 (rev ed) xxi + 864

47 JAIN, Jagadish Chandra *Bharatiya Darśana Eka Nayā Drsti* (Hindi) Chowkhamba Rastrabharati Granthamala 8, Varanasi, 1985 8 + 239

from protohistoric period to modern times

48 JAI SINGH *Verbal Testimony in Indian Philosophy* Indo Vision, Ghaziabad, 1990, xvi + 208

śabdapra nana

49 KAR, Bijayananda *Indian Philosophy an analytical study* Delhi 1985, 148

50. KASHIKAR, C. G. *Veda-vedāntāsambandhī* thoḍese (Mar.)

..see 34 94 above .

51. KITCH, Ethel May Introduction : *The Origin of Subjectivity in Hindu Thought* (Univ of Chicago Press). *IPQ* 11 (4), 1984; 395-399

. Ch 1 . early tendency toward an objective development of nature and the person Chb 2-3 transition to a philosophical interest and the rise of a subjective interest thro emphasis upon the class-consciousness of the Brahmana and the function of this group class-consciousness developed thro' *yajña* and *brahmacarya* Ch 4 social system and rel formation arrived at a condition of arrested development first attempt to express the individual desire for new function and meaning comes in the Ksatriya doctrine of the se f as the knowing subject see 57 12A above .

- 52 KOLLER, John M. *Oriental Philosophies* Charles Scribner's Sons, New York, 1985, viii + 369

(2nd rev ed) (Introduction one of the most urgent tasks is to construct a philosophy of life that reflects the wisdom of the Eastern as well as the Western trad) Indian philos considered the situational cultural, or pragmatic char. of Oriental philosophies has two implications (1) cultural activities in Asia are philosophically relevant, (2) the mode of doing philosophy is philosophically significant (this is distinguishable from Western pragmatism which is a special theory of truth what works in actuality is true) KOLLER (first ed) intimate connection of Indian philosophies with rel [Rev . if Western philosophy is the queen of sciences, and Chinese philosophy is a pragmatic speculation about cosmic humanism, then Indian philosophy is a handmaid of rel elucidating and helping to implement our ultimate dream for salvation from suffering . The religious function of Indian philosophies explains why they probed into the origin of things, the unity of the Self with the original Cosmic Self (Brahman is Atman) and death and suffering as mere shadows of temporary existence The rel significance of Indian philosophies also explains some incoherences among several doctrines For, the philosopher's job here is more to elucidate our rel project of salvation from life's suffering than to tie together diverse speculations on various fronts and points] . pervasive rel significance of Indian philosophies .

Rev KUANG-MING WU, *PEW* 36 (3) 299-301

- 53 KRISHAN, Y Doctrines of *karma*, of *mokṣa*, of *niskama karma*, and the ideal *Bodhisattva* *ABORI* 70, 1989, 163-180

Indian philosophy and religions exhibit two conflicting trends in the exposition of the doctrine of *karma* role of *karma* in shaping an individual's destiny and in the achievement of the goal of *mokṣa* or *nirvāṇa* *Up*'s discount the utility of rel activity detachment (*tyāga*) desirelessness (*akama*) as the means of escape from *samsara* ethical doctrine of *karma* was the means of preserving society against ruthless and unrestrained selfishness and uninhibited hedonism of man

- 54 KRISHNAMURTHY, 'Radha Modes of expression in Indian philosophy *SP*, 33 AIOC, Calcutta, 1986, p 580
symbolic, metaphoric enigmatic

- 55 KUMAR, Vagish *Bharatiya Darśanon men Antarnihita Samarupata* (Hindi) Delhi, 1990, xvi + 168
the inherent uniformity of Indian philosophical systems

- 56 KUMARAPPA, Bharatan *Realism and Illusionism in Hinduism* Delhi, 1986 (reprint), xv + 356

- 57, KUPPERMAN, Joel J Investigations of the self *PEIV* 34 (1), Jan 84, 37-51

ref to *Up* *ChU* and *Maṇḍūkya* two major alternatives of the view of self substance view of self and no substance view *Up* and *adaita vedanta* on substance s de

- 58 KUPPUSWAMI SASTRI, S Compromises in the history of Advaitic thought from the earliest times to the days of Brahmananda Sarasvati *K S Birth Cent Comm Vol*, Part I, Madras, 1981, 74-88

see *VBD* II 57 212

- 59 LARSON, Gerald James The aesthetic and the religious in Hindu spirituality *Pr Bh* 83 (3) Mar 78, 131-136

- 60 LYSENKO, V G The rejection of Vedic ritual and God Creator in ancient Indian tradition

see 54 263A above

61 LYSENKO V G Darsana, Anviksiki, and Dharma : the philosophy and religion in India (in) *Metodologičeskia problemy izučeniia istorii filosofii zarubeznoyo vostoka*, Nauka, Moscow, 1987, 94-116

62, LYSENKO, V G , ISAAVA N History of ancient and medieval Indian philosophy in the works of Soviet scholars - a review *Peoples of Asia and Africa* 4, 1989, 174 187

63 MANN Rattan *Critique of Indian Philosophy, History, and Culture* Delhi, 1988, 104

64 MARSETTA, Anthony J , DE Vos, George, Hsu, Francis, *Culture and Self Asian and Western Perspectives* Tavistock Publications, New York, 1985, 321

65 MATILAL Bimal Krishna *Logic, Language, and Reality : Indian Philosophy and Contemporary Issues* Mot Ban , Delhi, 1990, xvi + 447

Rev Roy W PERRETT *JAS* 46 191-93

66 MAYEDA Sengaku (et al) *A History of Indian Thought* (Jap) Tokyo Daigaku Shuppankai, Tokyo, 1982, viii + 266 + xxiii

66A MEHLING, J (*Compendium on Vedic and Buddhist Thought*) Insel Verlag, Leipzig

coll et on of texts in German transl from *RV Br Up* etc —
see 57 72 below

67 MEHTA, J L *Philosophy and Religion Essays in Interpretation* ICPR Series in Contemporary Indian Philosophy, Delhi, 1990, xi + 292

see 48 175 above

68 MISHRA, Ajad (Madhukar) *Vaiyakarananām sattva-dvaitavadah* *JGJKSV* 42 (1-4), 1984 (1990), 269-276

69 MISHRA, Jayamant *Gitāyā jñānavijñānayoḥ samīksā*, SP, 34 AIOC, Visakhapatnam, 1989, 384-385

.. *Gitā* · *paramātmapurūṣaviśayakam samyag-jñānam = jñāna, prakṛtyātmakam viśiṣṭam jñānam = vijñāna jñāna = parā vidyā (Mundaka), vidyāmṛtam (Śvetāśvatara), vidyā (Iśa).. vijñāna = aparā vidyā (Mundaka), avidyā (Śvetāśvatara, Iśa)..*

70. MISRA, Banismita Śābda pramāna. *IPQ* (Students' Suppl), 14 (4). 1987; 18-32

71. MISRA, S. D. Vedānta : tradition, philosophy, and contemporary significance. *Kosal J. of Ind. Res. Soc. of Aṣadh* 3 (1-2), Faizabad, 1980-81; 183-190.

..(1) earliest phase : *Nāsadiyasūkta* in *RV* and other Vedic mantras, (2) *Up.* (8th-5th cent. B C) represent second phase; *Up* = fulfilment of Veda..

72. MODE, Heinz. Ancient Indian thought. (in) *Deyadharma* (D. C. Sircar Comm. Vol.), Satguru Publications, Delhi, 1986; 137-145.

. (Inrod to 57. 66A above)..

72A. MODI, P. M. *Aksara : A Forgotten Chapter in the History of Indian Philosophy*. Garib Dass Or. Ser. 30, Indian Books Centre; Delhi, 1985

. (reprint of *VBD* I. 121. 37)

73. MOFFIT, John. *Reflections on Hindu Spirituality*.

. (= *VBD* IV. 58 29) .

Rev *Rel and Soc* 21 (3), 87-91, *Triveni* 47 (1-2), 85-87

74. MOHANTY, J. N. A fragment of the Indian philosophical tradition—theory of *pramāṇa*. *PEW* 38 (3), July 88; 251-260.

. it is not uncommon to insist that Indian philosophy is deeply spiritual, that its goal is not simple intellectual jugglery, but spiritual transformation of one's nature, that philosophy is a means to the attainment of *mokṣa* or spiritual freedom.. such claims are highly misleading. there is no doubt that the *Up* exhibit a strong spiritual motivation but it is a mistake not to distinguish bet. the spirituality of the *Up* and the alleged spirituality of *Darśanas* even tho' the latter trace their ideas and doctrines back to *Up* . secondly, *thinking* about spiritual matters is not itself spiritual.. thirdly, altho *Darśanas*, at least

some of them recognize *śabda* as a *pramāṇa* they do not necessarily identify *śabda* with experience of some sort
fourthly none of the *Darśanas* uses a *pramāṇa* which suffers a rendering into 'intuition' (as against 'intellect')

75 MOHANTY, J N Sense, reverence, and the ineffable in Indian philosophy *J Chinese Philos* 14 (4), Honolulu, 401-418

76 MOHANTY, J N The concept of spirit *VBQ*, NS 2 (1-4), 1991-92, 39-51

in what sense is Ind philos spiritual? concept — Indian and western

77 MUKHYANANDA, Swami The unique space time and historical sense of the Hindus *Pr Bh* 87, April 92, 170-176

serially to be contd

78 MULLENS Joseph *The Religious Aspects of Hindu Philosophy* Classical Publishing Co, New Delhi, 1991 (first ed, 1860), viii + 295

(from the Christian pt of view) seeks to expose the rel. errors of Hindu philos the Vedic age (pp 11-29)

79 MUNI, Rakesh Kumar *Bharatiya Darśana ke Pramukha-vada* (Hindi) Rajasthan, 1988, 231

principal doctrines of Indian philosophical systems

80 NAGARAJAN, V *Brahma jagato nimittakāraṇam ityatra Paninisammatih*

see 25 213 above

81 NAKAMURA, Hajime Indian philosophy in the contemporary perspective *Indotatsugaku Bukkyōgaku* 3, Sapporo, 1988, 349-369

82 NAKAMURA, Hajime *A History of Early Vedānta Philosophy* — Vol I Mot Ban, Delhi, 1983 (also 1990), xxiv + 566

(transl into English by Trevor LEGGETT, Sengaku MAYEDA, Taisei Uno) Ch. I and II *Upaniṣads*

Rev A G KRISHNA WARRIER *ALB* 47, 202-206

- 83 NAKAMURA, Hajime *A Comparative History of Ideas*
(Kegan Paul International, London, 1986) Mot Ban , Delhi,
1992 (Ind ed), xx + 572

a concordance like compendium of rel and philos ideas as they developed in India China Japan, Persa and Europe N begins his survey (ch I) with primitive or agricultural societies mainly deals with the Vedic period (nature of Ved c gods, efficiency of ritual awareness of after life and ancestral worship developing search for the 'absolute') ch II ancient world's concern with cosmogonies and related speculations began to disintegrate with the advent of the Up and the Ionian period, individual thinkers eventually formulated their own particular systems of thought wh tended to ignore the ancient rituals and mythologies and pursued the quest of first principles by means of either rational investigation or intuition philosophy with distinctive char in contradistinction to previous purely rel pursuits discussion re Up

Rev Tadeusz SKORUPSKI *BSOAS* 51 (3) 580-81

- 84 NAKAMURA, Hajime, WIENER, Philip P (ed) *Ways of Thinking of Eastern Peoples India China Tibet Japan* Mot Ban , Delhi, 1991, xx + 712

- 85 *New Dimensions in Vedanta Philosophy* Akshara purushottam Sanstha, Ahmedabad, 1981, Part I xv + 220 + 56 + 60 + 164 (with glossary), Part II 245 + 117 + 76 (with glossary)

Swaminarayana Bicentenary Comm Vol 1781-1981

- 86 OBERHAMMER, Gerhard (ed) *Epiphanie des Heils*
see 56 23 above

- 87 PAJIN, Dushan 'The legitimacy of the term 'philosophy' in an Asian context the beginnings of Indian philosophy' *JIP* 15 (4), 1987, 349-362

- 88 PANDEY, Sangam Lal *Pre Śamkara Advaita Philosophy* Allahabad Philosophical Series - 2 1983 (2nd ed), xvi + 475

from RV to Bādarāyaṇa Maṇḍanamūṛṭa

- 89 PAPPU, S S Rama Rao, PULIGANDLA, R (ed).
Indian Philosophy Past and Future Mot Ban , Delhi, 1982;
xvii + 434

=(collection of essays) (1) What is Indian about Indian philosophy? (2) What is the goal of Ind philos? (3) What is the responsibility of Ind philosopher? (4) What is the future of Ind philos?

Rev *Dar Int* 22(2) 82 85

- 90 PATHAK, Divakar, SRIVASTAVA, Avinashkumar.
Bharatiya Darśana ki Mula Samasyaen (Hindi) Janaki Prakashan,
New Delhi, 1984, 2 + ii + 131

the basic questions of Ind philos

- 91 PHILLIPS Stephen H *Aurobindo's Philosophy of Brahman* Brill, Leiden, 1986, 200

Rev K K RAJA *ALB* 53 213-14

- 92 PLOTT, John C *Global History of Philosophy, Vol I*

(= *VBD* IV 57 156) Appendix short sketches of some eminent philosophers of China and India (Vedic and non-Vedic) (*Up* belong to the period c 100 B C - c 100 A D)

Rev P D NAVATHE *ABORI* 67 283-84 PRATAP CHANDRA, *JHR* 6 287 88

- 93 POTTER, Karl H Indian philosophy's alleged religious orientation *Philosophic Exchange* 1 (3), SUNY, 1972, 159-174

(also see *Encyclopedia of Ind Philos* Vol II) ref DAYA KRISHNA *VBD* III 57 48 three questions (1) Is Ind philos spiritual in the sense in wh western philos can't be characterized as such? (2) Is the concept of *mokṣa* distinctive of Ind philos in the sense that no analogous concept is to be found in the western philos? (3) Even if such an analogous concept can be found in western philos trad is it a fact that *mokṣa* occupies such a central pivotal place in Ind philos trad that the latter can't make sense or even be possibly understood without ref to it? see 57 32 33 above

- 94 POTTER Karl H *Presuppositions of India's Philosophies* Mot Ban , Delhi, 1991, xi + 276

(first Ind ed of *VBD* III 57 159)

95 PULIGANDLA, R *Fundamentals of Indian Philosophy*. Univ Press of America, Lanham, Maryland, 1985; 364

96 RADHAKRISHNAN, S *Indian Philosophy* 2 Vols OUP, 1989 (reprint), 738, 807

96A RAJU, P T *Spirit, Being and Self Studies in Indian and Western Philosophy* South Asian Publishers, Delhi, 1982, ix + 285

97 RAJU, P T *Structural Depths of Indian Thought* SUNY, Albany, 1985, xxxi + 599 (also South Asian Publishers, New Delhi, 1985)

presents a schemata of the Indian schools of thought prompted by life's urge and ideals. Ind philos is not only about salvation, but pays full attention to all those intellectual problems which have preoccupied western thought. a brief summary of *Up* ideas

Rev R K ACHARJEE *Pr Bh* (Sept 86) 395-97, Harold COWARD *PEW* 37, 211-14 Karel WERNER *JRAS* 1988 (1) 206-08, Kenneth G Zysk, *JAOS* 107, 521-22

98 REDDY, V N K *Eastern and Western Philosophy an Introduction* Bharatiya Vidya Prakashan, Delhi, 1980, viii + 217

99 REYNA, Ruth *The spirit of Indian philosophy* Swami Abhedananda Comm Vol, Calcutta, 1971, 38-42

chief motivation of *RV* philos search for a basic unity underlying the apparent multiplicity and ceaseless change of universe. *Up* search for the principle of life and quest for the primal force

100 REYNA, Ruth *Introduction to Indian Philosophy* Tata Mcgraw-Hill

(= *VBD* IV 57 179)

Rev *Triveni* 44 (1), 79-80

101 RUBEN, W *Die gesellschaftliche Entwicklung im alten Indien IV Die Entwicklung der Philosophie im alten Indien*

(= *VBD* III 57 189)

Rev S ŚLUZKIEWICZ, *Roc Or*, 42, 103-110,

102 RUDOI, V I, OSTROVSKAYA, Ye P Features of historico philosophic approach to studies on Indian classic religio philosophic systems (Russ) (in) *Metodologičeskie problemy izučeniya istorii filosofii zarubeznogo vostoka* Nauka, Moscow, 1987, 74-93

103 SAHASRABUDDHE, M T *A Survey of the Pre Śankara Advaita Vedanta* Univ of Poona, 1968

104 SARKAR, Anil Kumar *Dynamic Facets of Indian Thought Vedas to Auxiliary Scriptures* Manohar Publ, New Delhi, 1980, 184

Rev *Dar Int* 21(4) 86-87

105 SARKAR, Anil Kumar Systems, movements, and processes in Western and Indian thought *Dar Int* 29(2), 1989

106 SARMA Chandra Shekhar *Gita aura upanisadon men upalabdhā samkhya siddhanton ka samiksatmaka adhyayana* (Hindi) Kurukshetra, 1986, xiii + 113

107 SATCHIDANANDA MURTHY, K *Philosophy in India. Tradition, Teaching and Research* ICPR, Mot Ban, Delhi, 1987; xi + 237

overview of principal forms of philosophical analysis from the time of the Veda to present day survey of major and minor Indian philosophies from a historical perspective according to author present approach of teaching philosophy in India is antiquated sources limited scope too narrow

Rev *AH* 1 (No 84) 40 S SANKARANARAYANAN *ALB* 50, 657-60, Melitta WALIGORA *AAL* 14(3) 531-34 Kenneth G Zysk *JAOS* 109(1) 170-73

108 SCHAYER, Stanislaw *On Philosophizing of the Hindus* (Polish) Polish Scientific Publishers, Warsaw, 1988, xxxiii + 539.

selected papers of S ed by Marek MEJOR

109 SCHULTZ M *Hindu Philosophy* New Delhi, 1985; viii + 105

(ed by B M CHATURVEDI)

110 SHARMA, Arvind Philosophy and sociology of knowledge An investigation into the nature of orthodoxy (*astikya*) in Hindu thought *JICPR* 6 (3), 1989

111 SHARMA, Chandradhar *A Critical Survey of Indian Philosophy* Mot Ban, Delhi, 1987, 1991, 415

reprint of *VBD* III 57 200 see 57 112 below

112 SHARMA, Chandradhar *Bharatiya Darśana Alocana aurā Amśilana* (Hindi) Delhi, 1990, 392

Hindi version of 57 111 above

113 SHARMA, Haridatta *Bhāratīya darsana ke vibhājana ki eka mānyatā śrauta evam tārīka* (Hindi) *VJ* 33 (5), Aug 84, 34-35

a classificat on of Ind philos *śrauta* and *tārīka*

114 SHARMA, H L *Wisdom of Vedānta*, G D K Publications, Delhi, 1981, xiv + 140

(collection of 15 short essays) *kālā māya śraddha satya rta samnyasa* etc

Rev A V N SARMA *JORM* 42-46 229

115 SHARMA, R M *The philosophy of advaita* (in) *Sanskṛta Samskṛti*, Mexico, 1984, 125-139

seeds of *advaita* in Veda *ekam sad vpra bahudha vadanti* (*RV* I 164 46), *SV tadhasa bhuvaneṣu jyeṣṭham Up* tho not advocating a particular concept are still inclined towards *advaita*

116 SHARMA, U *Problem of ultimate reality* (in) *Man's Religious Quest A Reader* (ed Whitfield Foy), London, 1978

117 SINARI, Ramakant A *The Structure of Indian Thought* OUP, Delhi, 1984, xi + 274

(also Mot Ban Delhi 1990) Indian 'atmology' v s-a vis ontology of the human self in ph nomenology and existētia lism

Rev Edeltraud HARZER, *JAOS* 107 838 39

118 SINHA, Harendraprasad *Bharatiya Darśana ki Rūparekha* (Hindi) Mot Ban, Delhi, 1991 (rev. reprint), xvii + 358

119 SINHA, K P *Reflexions on Indian Philosophy*. Chowkhamba Or Res Stud 32, Varanasi, 1984 viii + 08

120 SINHA, K P *The Absolute in Indian Philosophy*. Chowkhamba Or Res Stud 36, Varanasi, 1991, viii + 292

121 SMITH, R Morton From ritual to philosophy in India

see 54 399 above

122 STAAL, F Is there philosophy in Asia? (in) *Interpreting Across Boundaries* (ed G J LARSON, E DEUTSCH), Mot Ban, Delhi, 1989, 202-229

discusses *sat nam asi* in various Vedic contexts numerical identifications

123 STONE, James H The problem of canon formation in the Aupanisadavāda (in) *Freedom, Progress, and Society* (Sat-chidananda Murthy Fel Vol), Delhi, 1986, 217-229

the Vedānta school wh can only exist subsequent to culmination of the process of canon formation, is itself the source of Vedānta trad

124 SUKHLALJI, Pandit *Indian Philosophy*
(= VBD IV 57 214)

Rev S M MISRA PJ 20-21 205

125 TOLA, Fernando Principios fundamentales de la filosofía de la India. *Revista Venezolana de Filosofía* 19, Caracas, 1985, 89-101

126 TOLA, Fernando Tres concepciones del hombre en la filosofía de la India *Pensamiento* 42, 1986, 29-46

three conceptions of man in Ind philos. (1) the materialist conception, (2) the phenomenalist conception of the Buddhists, (3) the spiritualist conception of the Hindus as found in Śaṅkara

127 TOLA, Fernando, DRAGONETTI, Carmen *Filosofia literatura de la India* Editorial Kier S A, Buenos Aires, 1983, 213

discusses such topics as *saṁsāra nṛvāna anaditva* the colour of *atman* *Mundaka Up* *Kaivalya Up*

128 TORELLA, Raffaele Examples of the influence of Sanskrit grammar on Indian philosophy *EW* 37 (1-4), 1987, 151-164

129 TORWESTEN, Hans *Vedanta - der mystische Weg Indiens* Walter Verlag, Heitersheim, 1985, 200

130 TRIPATHI, Bashishta Narain *Indian View of Spiritual Bondage* Studies in Comparative Religion - I, Varanasi, 1987; xviii + 463

131 TRIPATHI, Rajkishor Mani *Bharatiya Darśanaparampara aura Sahityadarśana* (Hindi) Gorakhpur, 1983, 107

132 UDAYAVIRA SASTRI *Bharatiya darśana samanvaya* (Hindi) *D N Shastri Comm Vol*, 1989, 190 197
the viewpoint of Maharsi Dayananda

133 UPADHYAYA, Baladev *Bharatiya Dharma aura Darśana ka Anuśilana* (Hindi)
see *VBD* IV 57 226 see 48 318 above

134 UPADHYE, P M Symbols in Hindu philosophy and their interpretation
see 53 92 above

135 VECCHIOTTI, Icilio *La filosofia india* Doncet, Madrid, 1971

136 VINOD KUMARI Humanistic approach to life in Indian thinking *MUSRJ* 3 (1), 1978, 71-74
present since Vedic age

137 VYAS R T Roots of Sankara's thought *JOIB* 32 (1-2), 1982, 35-49

(1 Śāṅkara's *advaita*—thru Gauḍapada—to be traced to some Buddhist form of thought, 2. G not Ś, made use of some Buddhist dialectical arguments in support of *Up* non-dualism borrowing of technique rather than of tenets 3 *Up brahman* gave rise to the advaitic turn to Buddhist systems of Madhyamika and Yogacara) Ś's *advaita* traced back thru a series of teachers like Govinda Gauḍapada Śuka Vyasa Paraśara, Śakti, Vasiṣṭha and Padmabhava, to Narayana of the *Puruṣa-sukta* in *RV* unbroken trad of Vedic texts and commentaries maintains that the doctrine of *advaita* first originated with the mystic experience of Vamadeva (*RV-mandala IV*)

138 WAIQUN, Yao Dialectical thinking in ancient Indian philosophy (Chinese) *South Asian Studies* 4, Beijing, 1989, 67-73

points to some expressions of dialectical thinking in ancient Ind philos analyses place and role of such thinking in the hist of Ind philos

139 WATSON, Ian Kesarcodi *Studies in Hindu Wisdom*, Allied Publ, New Delhi, 136

Rev *ET* (24 10 82) 6 4-5 *Patriot* (16 5 82) 2 5-8.

140 WHITEFORD BOYLE, John E *The Indra Web the Renewal of Ancient Oriental Concepts in Modern Western Thought* Wheat Forders, Washington, 1983, 249

141, YU, Feng Philosophical Studies in India organization, teaching publications (Chinese) *South Asian Studies* 3, Beijing, 1990, 80 ff

142 YUDA, Yutaka *Indische Philosophie* by O STRAUSS; Jap transl Daito Shuppansha, Tokyo, 1979 xxvi + 350 + 53

143 ZIMMER, Heinrich, *Philosophies of India* (ed Joseph CAMPBELL) Mot Ban, Delhi, 1990 (reprint), x + 687 + 12 pl.

(= *VBD IV* 57 237) (1) The Highest Good, (2) The philosophies of Time, (3) The philosophies of Eternity

58 VEDIC AND UPANISADIC PHILOSOPHY

(Also see Section 22 above)

1 AKHANDANANDA PURI, Swami Vedāloka men tattvanu cintana (Hindi) (in) Navonmesah (G Kaviraj Comm Vol), Varanasi, 1987, H 83-85

2 APTE, K V Methods of self realisation in Indian philosophy *Bh Vid* 49 (1 4), 1989, 1-33

(1) in *Vedic Sam Br Ar* , (2) in *Up*

2A ARAPURU, John G *Gnosis and the Question of Thought in Vedānta Dialogue with the Foundations* Martinus Nijhoff Publishers, Dordrecht, 1986, 332

I Gnosis and philosophical thought in *RV* II Gnosis and philosophical thought in *Up*

3 BAHADUR, K P *The Wisdom of the Upanisads* Delhi, 1989, X + 303

4 BALBIP SINGH *Philosophy of Upanishads* Arnold-Heinemann, New Delhi, 1983, 150

5 BALODHI, J P Phenomenology of aggression in ancient Indian thought (an analysis of Rīgveda) *The Vedic Path* 46 (4), Mar 84, 14-20

considers words like *rudra raudra manyu hela kopa krodha bhama krosa* etc

6 BAPAT, Shailaja The meaning of the term *ananda* in the philosophy of the Upanisads *SP*, 32 AIOC, Ahmedabad, 1985, 332-333

ananda = a state wh is devoid of all differences and adjuncts (= *brahman* itself), *anandamaya* (= *jīvatman* or *prajña* described in *Ma dūkyā Up* 5 or *svajamjyotiḥ puruṣaḥ* of *BAU* 4 3, 1)

7 BENEGAL, Som *The Beginning according to the Rīg Veda*

Rev . Tol (Mag), 29 4 79, 10 7-8

8 BETAR, R S Dr Radhakrishnan on the philosophy of the Upanisads *Sambodhu* 16 1989, 41-57

9 BHARADWAJ, Ishvar Upanisadon men varmita vibhinna yogon men samnyasayoga ka sthāna (Hindi) *SP*, 35 AIOC, Haridwar, 1990 p 63

samnyasayoga in Up

10 BHARATIKRISHNA TIRTHA, Swami *Vedic Metaphysics* Mot Ban, Delhi, 1978, xxxiii + 3 + 349 + 1

Rev G PTLA *Fol Or* 23 356-57

11 BHATTACHARYA, Bishnupada Quintessence of the Upanisads *BRMIC* 40 (11) 41 (4) 1989-90

serially see 22 13 above

12 BRAHMANANDA, Swami *The Supreme Knowledge revealed through Vidyas in the Upanishads* The Divine Life Society, Rishikesh, 1990, 575

see 22 21 above see 58 75 below

13 CHAKRAVARTI, S C *The Philosophy of the Upanishads* Sema Publications, Delhi, 1980, xv + 274

14 CHAKRAVARTY, Ardhendu Sekhar Riddle of life necessity of supraphysical knowledge *Veda Savita* (ES) 2 (11), Dec 83, 35-36

serially to be contd acc to Vedas life is a manifestation (an outward expression) of consciousness acc to Vedas the same general laws and powers hold good in the spiritual psychical and physical being

15 CHAUBEY, B B Vedic and Upanisadic concept of *maya* *SP*, 35 AIOC, Haridwar, 1990, p 118

the sense of *maya* as illusion is definitely a later development

16 CHIDANANDA Swami Essence of Vedas and Upanishads *Wisdom Light* 10 87, Dec 87, 9-17

serially to be contd

17 DANGE, Sindhu S Ritual setting of the Upanisadic philosophy *J Dept Sk*, Calcutta Univ, 1987, 87 ff

three stages (1) imp of sacrifice is stressed, use of ritual terms (2) philosophy presented thro' sacrificial imagery, (3) highest *Up* philos presented in traditional ritualistic terminology

18 DANGE, Sindhu S The pañca mahābhūtas in the Upanisadic philosophy *B R Modak Fel Vol*, Dharwad, 1989, 1-11

19 DATE, V H *Upanisads Retold*

see 22 29 above

20 DAYANANDA Śivasamkalpam manah *Veda-Savitā* 6 (6), Jan 86, 185-187

see 58 30 below

21 DE NICOLAS, Antonio T *Four Dimensional Man Meditations through the Rig Veda* Nicolas Hays Ltd, Stony Brook, NY, 1976, xvii + 286

Rev Jan FILIPSKY, *Arch Or* 54 393-96

22 DEODIKAR, S G Pañcakośa of Upanisads and pañca-skandha of early Buddhism a comparative study

see 56 5A above

23 DESHPANDE, Bhimashankar Upanisadāmyā vicāra dhāreṇ mahattva (Mar) *Jyana Vikāsa* 30 (10), Dec 86, 558-559

imp of *Up* thought

24 DESHPANDE, Indu The religion and philosophy in the Jaiminiya Upanisad-Brahmana

see 15 24 and 49 31 above

25 DHAWAN, Thakur Datta Truth and Vedas *The Vedic Path* 48 (2), Sept 85, 1-8

26 DIKSHIT, Jagadish Datta *Brahmana tatha Śramana Samskrityon ka Darśanika Vivecana* (Hindi),

, see 56 9 above

27 DILIP, Vedatankar *Vedon men Manavavada* (Hindi) Amar Bharati International, Baroda, 1983, xxxii + 280

Rev S G KANTAWALA *JOIB* 33 360-61

28 DUBE, Gayaprasad *Vaidikavānmaye 'dhyātmadarśanam Surabharati* tṛtiya sopana Mainpurī, 1990-91, 38-41

29 FATAH SINGH, Modern holism and the Veda *Veda Savita* (ES) 2 (4), May 83, 13-14

the process of ideation

30 FATAH SINGH, Śivasamkalpam manah *Veda Savita* 6 (6), Jan 86, 187-192

pravacanas 1 6 see 58 20 above

31 FRAWLEY, David *Creative Vision of the Early Upanisads Udgitha Adityasya the Exalted Song of the Sun*, Denver, 1982, Mot Ban, Delhi, 1984 viii + 387

the concern of this book is with the older more symbolic and neglected portions of *Up* aiming at their original and creative vision

32 FRAWLEY, David *Philosophical thinking in the Rg Veda The Silent Logos*, New Delhi, 1985, 8-10, 31

examines *RV* I 164 with a view to showing evidences of a philosophical background to it and the sense of inquiry into ultimate reality behind it this entire hymn identifies the fire with the seer who has realised him

33 GANAPATI, S V *Man's Origin and Destiny* Kalaksetra Publ Press, Madras, 1983, 105

Vedic cosmology in new light destiny of man

Rev Rajender K SHARMA *VIJ* 25, 207-08

34 GANGADHARA GURU *Vedantamandakini Samvid* 25 (2), Nov 88 3 9

philosophy based on Vedic and *Up* quotations

35 GANGESHWARANANDA Swami *Rgveda men advaitavada* (Hindi) *Vedapradipa* 2 (7) Jan 88, 23-25

36 GARG, R. K. Is upanishadic philosophy pantheistic? *AP* 48 (3), Mar. 72; 118-121.

37. GAUR, Ved Prakash. *Indian Thought and Existentialism with special reference to the concept of Being in Gabriel Marcel and the Upanisads*. Delhi, 1985; xviii + 106.

38. GEDAM, A. S. *Fundamental Philosophy of Upanishads*. Delhi, 1989; xii + 429.

39 GHOSH, Ardhendu Sekhar Vedic symbolism. *Pr Bh* 91, Sept. 86; 385-392; Oct 86; 422-426.

serially, .. psychological interpretation (cf Sri AUROBINDO) wd explain and justify rationally the whole rel trad. of India having its source in Veda European scholarship .. significance of Vedic sacrificial rites..

40. GONDA, Jan The highest principle in the early Veda. *Sivarāmamurti Comm. Vol*

41. GOSWAMI, R. P. Bhāgavata purānātīla vaidika tattva-darśana (Mar.). (in) *Bhāratiya Itihāsa āṇi Samskr̥ti: Parjālocana* 1985; 27-34.

. Vedic philosophy as reflected in the *Bhāgavata-Pur* .

42. GUANGCHANG, Fang. From the Vedas to the Upanisads. *South Asian Studies* 3, Beijing, 1989; 13-20.

..introd to philosophic concepts in Vedas, *Br*, *Ār*, *Up* ..

43. GUPTA, Bina; WILCOX, William C. 'Tat tvam asi': an important identity statement or a mere tautology? *PEW* 34 (1), Jan. 84; 85-94.

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44. GUPTA, Uma The materialistic-philosophy of the Vedas and the background of ancient Indian sciences *SP, NISI Symp on Hist. of Sciences of India* New Delhi, Oct. 1968.

. science is born of materialism and materialism culminates into science .. see 58 45 below..

45. GUPTA, Uma *Materialism in the Vedas* New Delhi, 1987, 236

see 58 44 above

46. IKARI, Y Agunichayana saishiki to ko Upanishaldo (Jap) *Shukya Kenkyu* 225, 1975, 52 ff

47. JAYADEVA, Vedalamkar *Vaidika Darśana* (Hindi) Bharatiya Vidya Prakashan, Varanasi, 1991, xii + 651

sources metaphysics epistemology sociology ethics etc

48. JOHNSON, Willard *Poetry and Speculation of the Rg Veda*

see 4 25 and 36 18 above

49. JOSHI, Shubhada A Upanishadic mysticism – a reappraisal *Pathway to God* 24 (4), Belgaum, July 90, 31–50

(ref R D RANADE's *Constructive Survey of Up Philos*) –
udgitha is om pranava sama aditya prana etc it is the
central topic of discussion of all Up

50. KALYANASUNDARA SASTRIGAL, Varchur *Brahmasri, Gita and Upanishads* Madras, 1990, vii + 101

51. KAPSTEIN, M Indra's search for the Self and the beginnings of philosophical perplexity in India *Rel Studies* 24 (2), Cambridge, 1988, 239–256

52. KAR, Nimita *Humanistic Trends in Some Principal Upanishads*

see 22 55 above

53. KARAN SINGH *The Message of the Upanishads and the Message of the Bhagavad Gita* Sanskriti Sagar Publication, Delhi, 1987, 36

54. KASHIKAR, C G *Kalpasutrakalina adhyatmavāda* (Mar)

see 24 93 above

55. KEITH, Arthur Berriedal *The Religion and Philosophy of the Veda and the Upanishads*

see 49 52 above

56 KRISHNAMURTI, C S Understanding the true concept of Vedas *Viśvatma* 11 (9), Jan 86, 48-52

57 KULKARNI, G A 'Brāhmaṇa' vanmayātula tattva-jñāna (Mar) *Prasada* 39 (7), Feb 86, 11-13

58 KULKARNI, T R *Upanishad and Yoga An Empirical Approach to the Understanding* Bombay, 1988, vii + 160

59 KULKARNI, V A Classification of souls in the Upanisads *SP*, 34 AIOC, Visakhapatnam, 1989, p 330

60 MADHUSUDANA REDDY, V *The Vedic Epiphany Vol I: The Vedic Vision* Inst of Human Study, Hyderabad, 1990/91, 414

(based on Sri AUROBINDO's *The Secret of the Veda*)

61 MAHASHABDE, V S Viśvotpattīḥ rgvedātula asatsat samkalpanā (Mar) *Prasada* 45 (8) Mar 92, 33-35
ref *Nasādīya-sukta*

62 MANGAL DEV SASTRI Vaidika dharā se aupanishada dhārā ka vikāsa (Hindi) (in) *Ancient Indian Culture and Literature* (Pt Gangaram Comm Vol), Delhi, 1980, 67-68
development from Vedic to Upanisadic

63 MATSUNAMI, Yoshihiro *Philosophers of the Upanisads* (Jap)

see 32 41 above

64 MAYEDA, Sugaku The Upanisadic concept of *avidya* (Jap) *Bukkyogaku* 9-10, Oct 80, 1-20

see 58 65 below

65 MAYEDA, Sugaku The concept of *avidya* in the older Upanisads (in) *Satchidananda Murty Fel Vol*, Delhi, 1986, 197-208

(ref *VBD* III 60 100) in the early *Up* the term *avidya* is used in four senses (1) lack of knowledge (*ChUp* I 1 10), (2) the cause wh makes one feel the same fear of an

object in the dream as that of an object in the waking state (*BAU* IV 3 20) (3) the state of being unconscious experienced by Ātman until it takes a new body after death (*BAU* IV 4 3-4) (4) non knowledge i.e. what is not the knowledge of Brahman or *Karman* (rituals) (*BAU* IV 4 10 *Iṣa* 9) see 58 64 above

66 MEHTA Rohit *The Call of the Upanishads* Mot Ban, Delhi, 1990, vi + 320

mystical teachings gleaned from *Up*

67 MILLER, Jeanine *The Rigveda in the light of the secret doctrine*

see 4 32 above

68 MILLER, Jeanine *The Vision of Cosmic Order in the Vedas* Routledge and Kegan Paul, London/Boston, 1985, xix + 358

(Foreword by R. PANIKKAR) *ṛta* as the principle of transformation as the law of becoming *ṛta* refers to the course of things *ṛta* as the dynamic order of reality as the eternal transformation of the divine life 'at the cosmic level *ṛta* is the law of harmony at the human level the law of truth righteousness justice at the personal level integrity the manifestation of human consciousness universe as stupendous sacrificial rite

Rev. H. W. BODEWITZ *IJ* 10(2) 107-111

69 MIRASDAR, Mangala *Sodāśakāla Puruṣa a study: VIJ* 25 (1-2), 1987 (1992) 90-98

occurs clearly in *Prasna Up* often referred to in other *Up* — 16 *kalās* *prāṇa śraddhā kha vāyu jyotiḥ āpah pṛthivī indriya, manas ānā vīrya tapas maṁtra karman loka naman*—these 16 *kalās* form the subtle body of a being they have the capacity to reflect the consciousness of Ātman (*Prasna Up* glorifies the *gaṇātrāsaman*)

70 MIRASDAR, Mangala *Śrauta and philosophy some conceptual problems* SP, 35 AIOC, Haridwar, 1990, p. 117

knowledge of philosophy in *Up* rooted in ritual link bet. *śrautadharmā* and philosophy proved thro a study of some concepts, rituals and similes

71 MISHRA, Adyaprasad *Aupanisada darsanam Part śilanam* 3, Lucknow, Feb 90, 33-39

72 MISHRA, Krishna Kumar *Vaidiko 'dhyatmavado 'thavā prakrter udattikaranasya phalitārthah* SP, 32 AIOC, Ahmedabad, 1985, p 45

73 MISRA S N *Vedic philosophy and ritual of nomadism and settlement*

see 54 289 above

74 MUKHOPADHYAY, Biswanath *The Vedic lore and the quest for self* JOIB 34 (3-4), 1985, 129-133

prayer performance (performance of sacrifice is nothing but recognizing the position and role of the universal elements in one's inner form) meditation, recognition

75 NARAYANASWAMI AIYAR, K *The Thirty two Vidyas* Adyar Library and Res Cent, 1975, xxviii + 147

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76 NARLA V R *An Essay on the Upanishads A Critical Study* Hyderabad 1989, 81

see 22 73 above

77 NIRAKARI Ramdas *Sutratmaka Vedatattvadarsanam* Panjab, 1987, 67

78 PANDEY, G R *Sankara's Interpretation of the Upanishads* S N, 1988

79 PANDEYA, Uma *Aupanisadika paramasat evam mulya-siddhanta (paścātya cintana ke paripreksya men)* (Hindi) Varanasi, 1973, 5 + 245

concept of ultimate reality in the principal Up and axiology

80 PARAMANANDA, Swami *Plato and Vedic Idealism* Anmol Publications, New Delhi, 1989, 111

81 PATHAK, N S *Veda Rahasya* (Mar), Part I Sri Aurobindo Books Distribution Agency, Pondicherry, 1988

. Marathi rendering of *The Secret of the Veda* by Sri AUROBINDO

82. PHILLIPS, S H *Aurobindo's Philosophy of Brahman*. Brill, Leiden, 1986, xii + 200

—(Preface by R. NOZICK)

83. PRABHAKAR, C L *The religion and philosophy of the Veda in Rāmāyana*

see 49 90 above

84. PRABHAVANANDA, Swami *The Upanishadic thoughts and essence*.

see 22 81 above

85. PRAHLAD KUMAR *Vaidika samskriti men aupanisada dhārā ke udbhāvaka tattva (Hindi)*

. see 22 82 above

86. PURANI, A B *Veda, Upanishads, and Gita Adient* 22 (2), Aug 65, 22–41

87. RAGHAVAN, V. *The Vedas have an active philosophy. Organiser* 17 (14), 11 11 63, 41–42

88. RAI, M Sundar *Veda and Vedanta* Madras, 1986; xiv + 223,

89. RAMAKRISHNA RAO, Vetury *The Upanisads and Modern Thought*

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90. RAMAMURTY, A *The Central Philosophy of the Rig-Veda* Ajanta Publications, Delhi, 1991, xi + 256

{inspired by Sri AUROBINDO's interpretation} discovers in RV creative beginning of the later Indian thought nature and meaning of the Divine considers Agni, Indra Soma, Vṛtra .

91. RAMAN, Aparna *Śaiva upanisaden men jivatattva (Hindi)*

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92. RANADE, R. D. *A Constructive Survey of Upanishadic Philosophy Being an Introduction to the Thought of the Upanishads.* Bombay, 1986 (reprint); xxx + 338.

93. RANGANATHANANDA, Swami. *The Message of the Upanishads.*

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94. RANGANATHANANDA, Swami. The self behind the brain. *Pr Bh* 93. Nov 88; 409-414

. Ātman and experience (acc to *Up*) .. training of the mind to realize Ātman

95. RODRIGUES, Antonio F. X. *In Search of Meaning. A phenomenological reading of the Upanishads.*

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96. RYŪTARŌ, Tsuchida. Development of Indian thought : Veda and Upaniṣad (Jap). (in) *Iwanami Kōza: Tōyōshisō* 5: *Indoshisō I*, Tokyo, 1988.

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. (see 22 94 above) . Rāmānuja had not only taken the Veda as a whole in interpreting the metaphysical basis of his system but also got the influence of *Prabandham* in the proper evolution of the Vedāntic themes and built up his system on a safer and stronger foundation..

98. SATCHIDANANDA MURTY, K. *Revelation and Reason in Advaita Vedanta.* Mot. Ban , 1974; xix + 365.

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100 SHARMA, U. C The ultimate in the Ṛgvedic philosophical thought. (in) *Ultimate*, Bombay Univ., 1991, 157-177.

101. SHASTRI, Jnana Prakash *Brāhmanasāhitye 'dhyātma-cintanam*

see 18 12 above

102 SHASTRI, Rupa Kishor *Samavedīya Brahmana Darśanika Adhyayana* (Hindi)

see 15 31 above

103 SHENDE, N J *The Religion and Philosophy of the Atharvaveda*

see 49 102 above

104 SIDDHANTALANKAR, Satyavrata *The Vedic philosophy of life The Vedic Path* 46 (2), Sept 83, 1-5

13a Up 1-18 English transl and exposition

105 SIDDHANTALANKAR, Satyavrata *Thus proclaimed Prajapati AH* 1 (5), Oct 84, 11-15

the Vedic view is that both matter and spirit are complementary and not antagonistic the matter is for the spirit and not the spirit for the matter

106 SIDDHANTALANKAR, Satyavrata *Pragmatic (Vedic) view of life AH* 2 (9), Feb 85 23, 30, 4 (39), Aug 87: 15-16

107 SINARI, Ramakant *The worldly and the transcendent in Indian philosophy BRMIC* 43 (11), Nov 91, 325-330

(1st instalment to be contd) Up views

108 SINGH, Satya Prakash *Philosophy of Dirghatamas*. Delhi, 1989, 192

109 SIVARAMAKRISHNA SASTRI *Rgvedapratipadyo 'rthah. V R Comm Vol*, Varanasi, 1983, 6-11

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110 SIVARAMAN, Krishna *Hindu Spirituality Vedas through Vedanta* Crossroad New York, 1989, xiii + 447,

111 SUBRAHMANYA SASTRI, V Aupanisadadarśanasya sannikṛstam darsanam *V R Comm Vol*, Chowkhamba, Varanasi, 1983, 48-58

Nyāyadarśanam aupanīṣadadarśanasannikṛstam

112 SUSHAV SIMHA Upanisad tathā adhyatmavidyā (Hindi) *SP*, 33 AIOC Calcutta, 1986, 77-78

113 TATE, Paul D Comparative hermeneutics Heidegger, the pre-Socratics, and the Rgveda

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114 THITE, G U Religion, philosophy, and medicine in the later Vedic literature

see 49 112 above

115 Thus spake the Upanishads *Pr Bh* c4 (6), June 89 serially on the opening page

116 TIWARI, Dinesh Prasad Aupanisada darśana ka ātmatattva nirupana (Hindi) *MUSRJ* 12 (1-2) 1987, 13-18

117 TIWARI, D N *Upanisadic View of Life* Varanasi, 1986, xii + 194

118 TIWARI, Kailash Nath Vaidikavanmaye dhyātmadarśanam *Surabharati* - tritiya sopāna, Mainpuri, 1990 91, 48 56

119 TIWARI, Omkar Nath Darsanikadrstyā ṛgvedasya mahattvam

see 4 60 above

120 TIWARI, Omkar Nath Rgvedam aśṛitya jivasvarupa vicārah *SS* 42 (1-2), 1987, 53 60

121 TRIPATHI, Jaideva *Upanisatsu Karmavadah* Delhi, 1989, viii + 244

122 TRIPATHI, Ramabhilash Agnividya *SP*, 35 AIOC, Haridwar, 1990 p 30

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123 TRIVEDI, Rudrakumar *Vaisnava Upanisadon ka Samuksatmaka Adhyayana* (Hindi) Indo Vision, Ghaziabad, 1989, 221

124 VARENNE, Jean *Cosmogonies vediques* Coll "Le monde Indien", Les belles lettres, Paris, 1982, 322

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125 VARMA, Tilak *Upanisadon men darsanikatā eka adhyayana* (Hindi) *SP*, 35 AIOC, Haridwar, 1980, p 65

Up ⇒ *Brahmajnana*

126 VARNI, Ram Prakash *Vedesu adhyatmadarsanam. Surabharati-tītiya sopana*, Mainpuri, 1990 91, 4-8

Vedas as basis of *adhyatmadarsana*—not merely as texts dealing with *kar naka jda*

127 VITTALA SASTRI, S *Mulavidya—Veda is against Śamkara's Advaita* *BRMIC* 28 (7), July 77, 147-152

128 WEERASINGHE, S G M An aspect of the concept of belief as reflected in Platonic thought and Upanisadic philosophy. *Kalyani* (J of Humanities and Social Sciences, Univ of Kalyani) 3-4 1984 85, 129-135

comparison of *Ch Up* VI 14 1 2 and *Meno* 9713

129 WERNER, Karel The teachings of the Veda and the *adhyatmika* method of interpretation *G J Vol*, VSM, Poona, 1981, 288-295

130 YADAV, M R Philosophic perceptions of the Rgvedic seers *SP*, 33 AIOC, Calcutta 1986, 84-86

nature of deities process of creation of the universe, *atman*, transmigration

131 YASUKE, Ikari The philosophy and world view of Vedic sacrifice

see 54 504 above

59. COSMOLOGY : COSMOGRAPHY

- 1 BENDER, Ernest The place of the mandūka in a Hindu cosmological system (in) *Sanskṛta-Sanskṛti*, Mexico, 1984; 55-58

ref *RV* VII 103, X 16 14, 166 5, *ŚPB* IX. 1 2 20. both frog and serpent can be described as creatures connected with water or symbols of rejuvenation or recreation .

2. BODEWITZ, H. W The waters in Vedic cosmic classification. *Ind Taur* 10, 1982, 45-54

classifications discussed in this paper have no relation to the four quarters or regions and the centre, they are vertical rather than horizontal, but they also have non-spatial implications combining the data of *Sadvimśa-Br.* and *Jaiminīya Br.*, we may notice that subterranean waters, totality, and nocturnal situation of the fourth position belong together .. this supports the theory of the cosmic reversal during the night in wh the subterranean waters represent the nocturnal sky..

3. Bhāratīyānām drstyā vyomapindānām sṛstikramah SP, 35 AIOC, Haridwar, 1990, p 18.

. TB 1 1 3, TU 2.1

- 4 BHATTACHARJEE, Siva Sadhan *The Hindu Theory of Cosmology* Banī Prakashan, Calcutta, 1978.

5. BHATTACHARYYA, Bhaskar Nath Concept of sarga in Vedic literature. SP, 34 AIOC, Visakhapatnam, 1989; p 27.

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6. CHAUBE, Kishor Chandra *Bhāratīya Brahmāṇḍavidyā* (Hindi). Delhi, 1988, pā + 134.

7. CHENET, F. L'unicité de l'univers et le problème du solipsisme dans la pensée indienne. *WZKSA* 31, 163-195

- 8 DANGE, Sindhu S (ed.) *Myths of Creation*.

..see 53.25 above .

9. DAYANANDA SARASVATI. Atha sṛstividyaṁviśayah samkṣēpataḥ. *JIDVP* 3 (2), June 90; 293-302.

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- 10 DE, Aditi The theory of creation an advaita vedantic interpretation (in) *Sanskrit and World Culture* (Proc. 4 WSC), Berlin, 1986, 521-525

the Vedanta achieves a synthesis by pointing out that the two cause and effect must be of two diff levels—the one real and the other unreal if both are regarded as real at least the relation bet the two must be unreal but there can't be an unreal relation bet two reals

- 11 DE SMET, R V Origin creation an emanation. *Wisdom Light* 4 89, April 89, 42 46

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- 12 FRAWLEY, David Vedic cosmology and the supermind.
see 4 20 above

- 13 GOMBRICH, Richard Francis Ancient Indian cosmology (in) *Ancient Cosmologies* (ed Carmen BLACKER, Michael LOEWE), George Allen Unwin, London, 1975, 110-142

- 14 GUPTA, Manohar Lal Veda ka sṛstivijñāna (Hindi). *Veda Savita* 8 (5) Dec 87 148 152, 168

- 15 JITATMANANDA, Swami Vedic cosmology and modern astrophysics *Pr Bh* 90 (6) June 85 260 269

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- 16 KLAUS Konrad *Die altindische Kosmologie Nach den Brahmanas dargestellt* Indica et Tibetica 9, Bonn, 1986 197.

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Rev H W BODEWITZ *IJ* 32 (4) 294-300

- 17 KUIPER F B J *Ancient Indian Cosmogony* Vikas Publishing House, Delhi, 1983, 272

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in Dutch 1951) (3) The three strides of Visnu (VBD III 50 165) (4) The bliss of Aśa (VBD III 50 135), (5) Cosmogony and conception a query (VBD III 59 16), (6) The heavenly bucket (VBD III 80 143) (7) The ancient Aryan verbal contest (VBD III 4 28) (8) The Indian Prometheus (VBD IV 48 187) (9) The worship of Jarjara on the stage (IJ 16 1975) [MALANDRA's rev acc to KUIPER LUDERS W N BROWN etc there is a basic concept or myth underlying Vedic rel but no such basic concept can be discovered Vedic poets and ritualists were operating with a plurality of concepts and myths that they were wont to bring together in a variety of ways]

Rev William W MALANDRA *Hist Rel* 24 (2) 189 Ludo ROCHER *JAOS* 106 (2) 346-47

17A LOVIN, Robin W, REYNOLDS, Frank E (ed) *Cosmogony and Ethical Order New Studies in Comparative Ethics* Univ of Chicago Press, 1986, 448

connection of a culture's beliefs about the origins of the world with its ideas about a moral order for that world study of cosmogenic myths of diff cultures from this point of view

18 MAHER J Peter 'Stone', 'hammer', and 'heaven' in Indo European language and cosmology (in) *Approaches to Language Anthropological Issues* (ed W C MCCORMACK, S A WARM), Mouton, The Hague, 1978, 457-482

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19 MANN, Ulrich *Schöpfungsmythen Vom Ursprung und Sinn der Welt* Kreuz Verlag, Stuttgart, 1982, 238

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20 MEHTA, Vishwanath *Metaphysics of Creation Hindu Theory of the Universe explained in Modern Scientific Terms* Viśvakala Publications, Shimla, 1990, 544

21 MILLER, Jeanine *The Vision of the Cosmic Order in the Vedas*

see 58.68 above

22 MODAK, B R *Nasadiya Sukta arthai Srṣṭi Jarma-katha* (Mar)

..see 3. 57 above..

23. PAHARI, Ananda Sankar A brief survey of some of the creation legends of the extant *Brāhmanas*.

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23A. PALIT, Piyali A scientific explanation of Advaita-Vedānta on the theory of origination. *SP*, 34 AIOC, Visakhapatnam, 1989; 245-346.

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25 PANDEYA, Radhe Shyam. Rgvaidika sṛṣṭiprakriyā (Hiranagarbhasūktapara ādhārita) (Hindi). *Vedavāṇī* 37 (1). Nov. 84; 4-6.

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26. PATHAK, Mahavir. Vaidika-sṛṣṭi-vidyāyāh bhūmikā. *SP*, 32 AIOC, Ahmedabad, 1985, 50-51

27. POLOVÉ, Edgar C Vedic cosmogonies and their Indo-European background. *The Mankind Quarterly* 24, Washington, D. C , 1983; 61-69.

28. RINNE, Olga (ed.). *Ursprungsmythen*. Sammlung Luchterhand 506-507, 1985.

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29. SHARMA, Dharmananda. Sṛṣṭivāḍopapattiḥ. *Sāgarikā* 25 (4) - 26 (1), 1988; 125-128.

..*Up* evidence..

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..*āpah* (*ambhaḥ*) as basic principle of *sṛṣṭiracana* .

31 SHUKLA, Nityananda *Brahmana granthon men srsti vicara* (Hindi)

see 18 13 above

32 SINHA, K P *Indian Theories of Creation A Synthesis*
Chowkhamba Or Res Studies - 34, Varanasi, 1985, xii + 127

33 SUDYUMNACHARYA *Isa loka ki ādhāra kyā hai?*
(Hindi) *Vedavani* 38 (11), Oct 86, 13-15

what is the support of this world?

34 TEJOMITRA *Vaidika samhitāsu lokānām parikalpanā*
JIDVP 2 (2), Aug 89, 231-239

*trayo lokah catvaro sapta caturdaśa — etah parikalpanā
nah upalakṣanarupah*

35 TIWARI Kailash Nath *Veda aura brahmandavijñāna.*
(Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 51

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the pt of view of the science of universe

36 TOPOROV, V N *In den kosmologischen Quellen
frühgeschichtlicher Beschreibungen Semiotica Sovietica* 1, Aachen,
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Vedic cosmological texts *Purānas*

37 TYULINA, E V *Cosmological notions in the memorial
ritual of Ekoddista śrāddha (according to the Garuda Purana)*
(Russ)

see 54 461 above

38 UPADHYAYA, S S *The Naradiya Purana, a philo-
sophical study Inananidhi* Prakashan, Muzaffarpur, 1983,
IV + iii + 195

Ch 1 Cosmological speculation of the RV Ch 2 Cosmo-
logical accounts as given in AV, Br and Up

39 VARENNE, J *Cosmogonies vediques*

see 57 124 above also *VBD* IV 3 260 59 27

Rev Stefano PIANO *Ind Taar* 12 434-35, W RAU *OLZ*
80 (5) 491-92

40. VARMA, Vishnukant. *Vaidika Śr̥ṣṭi Utpatti Rahasya*, Part I. Vilaspur, 1986; 210.

..Vedic cosmological secrets—Vedic chemistry and nuclear science..

41. VARTAK, P. V. Genesis of universe. R̥gvedic concept in comparison with the modern scientific concept. *Samānāya* 1 (1), 1992; 23–30.

..ref. *Nāsadiyasūkta*

42. VIRA RAGHAVACHARYA, K. *Nāsadiya sūkta aura śr̥ṣṭi-vidyā kā varṇana* (Hindi).

..see 3.183 above .

43. WAYMAN, Alex. The Vedic three worlds in early and later times. *ALB* 50, 1986; 373–387.

44. YADAVA, Babu Ram. *Vedic Cosmogony*. Aligarh, 1987; 184.

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1. BASU, S P. *The Concepts of Brahma*. New Delhi, 1986; 384 + 18.

2. BHARATI KRISHNA TIRTHA, Swami. *Vedic Metaphysics*. Mot. Ban., Delhi, 1983 (reprint); xxxiii + 349 + pl.

. (= *VBD* IV 60 5). collection of miscellaneous talks on ancient Indian thought and culture..

Rev.: Ed., *Dar Int* 19 (2), 86–87; G. MISRA, *JORU* 42–46, 257–59, S. V., *Arch Or* 52, 301–02.

3. CHOUDHURI, Roma. The Vedantic conception of Brahman as Saccidānanda. *Swami Abhedananda Comm. Vol.*, Calcutta, 1971; 161–176.

4. DHAWAN, B. D. Nature of the human soul. *AI* 11 (93), Feb. 92; 6–7.

. four states—psychological and metaphysical dimensions ..
Indra-Virocana in *Cā Up* VIII. 7–12..

5 DUBEY, S P *Idealism East and West* Delhi 1987, xv + 236

6 DVIVEDI Parasnath *Atmasvarupavimarśah* (in) *Ānandamaharaj Kaviraj Comm Vol* Varanasi 1987 Sk 57-62

7 FORT, Andrew O *The Self and its States*

History of the doctrine of *Ātman* from the Vedic times to the present day

Rev M P PANDIT *Ved Kes* 78

8 GANGESHWARANANDA Swami *Rgveda men advaitavada* (Hindi)

see 58-35 above

9 GAUR Shashibala *Bharatīyadarśanesu Mayasvarupavimarśah* Delhi 1988 viii + 298

10 GOUDRIAN Teun *Māyā — Divine and Human* Mot Ban Delhi 1978 516

Rev ED *Dar Int* 19(2) 84-85

11 GRIMES John The relation of 'self realization' to 'liberation' within Advaita Vedānta SP 33 ICANAS Toronto 1990

Ultimately there is nothing to discover but one's Self since Ātman (Self) and Brahman are not different. Self realization is liberation here and now *fruti yukt anubhava* — this represents the progress towards *atmajñāna*

11A GUPTA, Rameshwar Prasad *Ātma ka svarupa* (Hindi) *Kalyana* 63(9), Dec 89 786-788

the nature of *ātman* (mainly based on *Up* evidence)

12 GUPTA, Uma *Materialism in the Vedas*

see 58-45 above

13 HAHN, Robert Being and non being in Rig Veda X Lao Tzu and Chuang Tzu, and in the later Plato

see 3-58 above

14 INGALALLI Rachappa I The advaita doctrine of mahāvākya *Pr Bh* 90, Feb 85, 55-61

. the pragmatic outlook implied in the doctrine of *mahāvākya* becomes clearer when applied at the level of interpersonal affairs in order to understand the nature of true human relations .

15. KAPLAN, Stephen - *Hermeneutics, Holography and Indian Idealism*. Mot. Ban , Delhi, 1987; xii + 147.

16. KRISHNANANDA, Swami The nature of the self. *The Divine Life* 46 (12), Dec. 84, 406-412

17. KUPPERMAN, Joel J. Investigations of the self *PEW* 34 (1), 1984, 37-51.

..I two views (1) a 'substance' view of the self (e g *Up*, Advaita Vedānta), or (2) a 'non substance' view (e g early Buddhist philos) II (1) one can hold self to be constructed to unify elements of empirical consciousness, or (2) one can regard it as having a primitive, matter-of fact unity..

18. MUKHOPADHYAYA, Bimalkumar A probe into the origin of *brahmavāda* in India *SP*, 33 AIOC Calcutta, 1986; 588-589.

. a probe into the origin of this concept may lead us to some pre Aryan notions of *Nāsadīyasūkta* word *brahman* does not occur in that *sūkta* knowledge of *brahman* inherited thro' female line (cf Vak, daughter of Ambhṛna, *BAU* 6 5, Uma Haimavatī in *Kena* 3 12, 4 1 a hill girl, made Aryan gods, who were completely ignorant of omnipotence of *brahman*, aware of it *brahman*-concept purely indigenous, found nowhere in Aryan trad outside India 'Mana' of Austronesians and 'Bonga' of the Indian Austriacs seem to be the indigenous counterparts of *brahman*-concept

19. NAIR, Madhavan. *The Human Soul* Travancore Law House, Kochi, 1991, 148.

..views of *Up*.

Rev : Ranjit Kumar ACHARJEE, *Pr Bh* 97, 117

20. OBERHAMMER, Gerhard (ed) *Transzendenzforschung*.

. see *VBD* IV 80 285, also 56 22 above .

Rev : Harvey ALPER, *JAOS* 103, 813-14

21. OETKE, Claus. "Ich" und das Ich *Analytische Untersuchungen zur buddhistisch- brahmanischen Ātmankontroverse*.

Alt- und Neu-Indische Studien – 33, Univ. Hamburg, Steiner, Wiesbaden, 1988; viii + 577.

. (1) theories of a non-subject in Buddhism (57-242); (2) proofs for the existence of *ātman* in brahmanical schools (243-457), (3) philosophical crit. of *ātman*-controversy (457-549).. [the nature of *ātman* or the individual experiencing subject: whether it is illusory or real, temporary or permanent, phenomenal or nominal or both]..

Rev J BRONKHORST, *IVZKSA* 33, 223-25; J. W. DE JONG, *IJJ* 34, 144-47, Karel WERNER, *JRAS* 1989 (1), 171-72.

22. PHILLIPS, Stephen H. *Aurobindo's Philosophy of Brahman*. Brill, Leiden, 1986: xii + 200.

Rev · Robert N. MINOR, *PEIV* 38, 455-57.

23. SACHDEVA, O. P. Doctrine of avidyā in Vedānta. *SP*, 32 AIOC, Ahmedabad, 1985; 364-365.

. *māyā* and *avidyā*.. is the doctrine of *māyā* Vedic or Upanisadic? . acc. to author, originally there is no difference bet. *māyā* and *avidyā*, it is only the subjective and the objective approach wh. has established their separateness..

24. SAINI, Anupama. The ultimate reality. *AH* 6, No. 65, Oct. 89; 15-16.

..brahman .

25. SEVASIMHA. *Māyā aura Māyāvāda* (Hindi). Hoshiarpur, 1985; 166.

26. SHARMA, Brahmananda. Sadasadvādvivecanam. *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 4.

29. SINHA, Asha. Bhāratiya āstika darśana men māyā tattva (Hindi). *Kosala* 4 (1-2), 1982-83; 187-190.

30. TRIPATHI, Ramnarayana. Śrutisammato vivartavādaḥ.
..see 22.129 above..

31. UPRETI, Jayadatta. Kyā Śamkarapratipādita māyāvāda aura advaitavāda vedamūlaka hai? (Hindi) *Vedavānī* 43 (10), Aug. 91; 2-11.

..are Śamkara's *māyāvāda* and *advaitavāda* basically Vedic?.

32. VAITHEN, Maryvonne. The in-itself and the Brahman. *VBQ* 37 (2), 1971-72; 99-111.

33. WILBER, Ken. *The Atman Project*. Theosophical Publ. House, Wheaton, Ill., 1982.

..psychological transformation (= process by wh we move from one equilibrium state to another), psychological transplantation (= process by wh we make adjustments within one equilibrium state)..

61. ETHICS : KARMA, PURUSĀRTHAS; AXIOLOGY

1. ACHARYA, Balavir. Brāhmanagrantheṣu nastikācārah. *SP*, 35 AIOC, 1990; p. 28.

. ethical conduct acc to Br .

2. BAILEY, Greg. *Materials for the Study of Ancient Indian Ideologies : Pravṛtti and Nivṛtti*. Publ. 'Ind. Taur.' - 19, Torino, 1985; 99.

. (at the metaphysical level the differences bet. Hinduism, Buddhism, and Jainism are less than their similarities). (1) Indigenous definitions of the two ideologies, (2) The Brahmanical precursor to the *Pravṛtti*-ideology; (3) Early hist. development of asceticism. (4) The *P*-ideology; (5) The *N*-ideology..

3. BALBIR SINGH *Hindu Ethics : an Exposition of the Concept of Good*. Humanities Press, Atlantic Highlands, N. J., 1984; 342.

4 BHARADWAJA, V K *Naturalistic Ethical Theory* Mun Man, New Delhi, 1978, 202

5 BHARTIYA, Bhawanilal *Purusārthapracodito vaidiko yatharthavādah* SP, 34 AIOC, Visakhapatnam, 1989, p 39

6 BHATTACHARJI, Sukumari *Fatalism - its roots and effects* JIP 10, 1982, 135-150

it was in the interest of the priests to posit fatalism with its myriad agencies and manifestations

7 BIST, U S *The nature of Dharma and Vidhi (A study of Mīmāṃsa system)* *The Vedic Path* 50 (2-4), Mar 88, 92-97

8 BYLES, Marie B *Overcoming our karma* *Mahabodhi* 71 (5), May 63, 100-102

9 BYLES, Marie B *Forgiveness of sin and the law of karma* *Theosophist* 85 (1), Oct 63, 48-54

10 CHAPPLE, Christopher *Karma and Creativity* SUNY Series in Religion, SUNY Press, Albany, 1986, xii + 144

considers several texts (including Vedic and *Up*) which discuss human action in a positive light - relation of action to sacrifice and creative power in the Vedas, the quest for the Self and how it is to be achieved through the creative process in *Up* through activity the binding influences of the past are overcome and a new order a new vision is brought forth a way of life anchored in creativity rather than by past action *karma* = joyful action and creativity

Rev J W De Jong, *IJ* 31, 146-47, Ashok MALHOTRA, *PEW* 38 (1) 88-89, Karel WERNER, *JRAS* 1987 (1) 372.

11 CHIENET, François *Karma et astrologie - un aspect méconnu de l'anthropologie indienne* *Diogenes* No 129, Jan-Mar. 85

12 COWARD, Harold G *Psychology and karma* *PEW* 33 (1), 49-60

13 CRAWFORD, S Cromwell *The Evolution of Hindu Ethical Ideals* Asian Studies at Hawaii - 28, Hawaii Univ Press, Honolulu, 1982 17 + 180

rev ed of *VBD* IV 61 14 *RV* author singles out Varuna as making the period of that Veda not only the formative one for all of Hinduism but the ethically normative as well *rita* as the moral concept of truth acc to the author the Hinduism may appear to be other worldly in its intent the ideal of the *samnyasa* is in fact this worldly he is a living proof that spiritual freedom is possible and that man can perfect himself in this world

Rev Austin B CREEL *PEIV* 32 (2) 229-30 Ellison B FINDLY, *JAOS* 104 342-44

14 CREEL Austin B Contemporary philosophical treatment of karma and rebirth (in) *Karma and Rebirth Post-Classical Developments* (ed R W NEWFELDT) New York, 1986

15 DANDEKAR, R N The theory of purusarthas a re-thinking *ABORI* 68, 1987, 661-671

16 DANDEKAR, R N Hindu ethics some reflections *Ind Taur* 14 (Caillat Fel Vol), 1987-88, 163-168

17 DANGE Sadashiv A Moral value and the Purva-Mimamsa *HSAJIS* 2 (1-2), 1987 59-67

considers *dharma rita an + rita satya a-purva krativartba, puruṣarthas*

18 DASGUPTA, Manashi Reflections on ideas of social philosophy and Indian code of conduct *JICPR* 6 (1), Sept-Dec 88

19 DASTIDAR, Koyeli Ghosh Individual autonomy in traditional Indian thought *JIP* 15 (1), 1987, 99-107

20 DAYA KRISHNA The myth of the purusarthas *JICPR* 4 (1), 1986

21 DAYA KRISHNA Yajña and the doctrine of karma a contradiction in Indian thought about action

see 54 117 above

22 DERRETT, J D M Gesetz und Moralität in orientalischen Religionen

see 47 23 above

23 DEVENDRA MUNI *Karma Vijñāna* (prathama bhāga) *Karmasiddhāntapara sarvāṅgīna vivecana* (Hindi) Udayapur, 1990, xviii + 620

detailed exposition of the Karma theory

24 DHAWAN, B D Ethics in Aitareya and Taittirya Āraṇyakas

see 19 7 above *Ait Ār* upright life, charity, domestic responsibilities, commonness of the property of the father and the son *Tait Ār* adoption of high ethical values, significance of good deeds in life, universal brotherhood among men, essential observances for leading a happy life, moral uprightness—or means to mystical perfection, purification of entire fabric of life

25 DINANATH *Prācīna Bharata kī Nītiyan* (Hindi) Kītabghar, Delhi, 1982; 280

mainly *rājaniī*

26 FAUSSET, Hugh I A Karma, reincarnation, and the individual *AP* 40 (4), 1969, 281–285

27 GANGADEEN, Ashok Comparative ontology and the interpretation of karma *IPQ* 6 (2), Jan 79; 203–256

28 GEROW, E What is *karma* (*kim karmeti*)? An exercise in philosophical semantics *Ind Taur* 10, 1982; 87–116

(A) *k* in the lexicon, (B) significance of *k* in and to syntax, (C) Kosmos (frequent ref to *VBD* IV 61 6)

29 GLÜCKLICH, Ariel Karma and pollution in Hindu dharma distinguishing law from nature *CIS* 18 (1), Jan–June 1984

30. GOKHALE, P P Karma doctrine and freedom *IPQ* 15 4), Oct. 88, 527–544

31. GOLDMAN, Robert P. Karma, guilt, and buried memories public fantasy and private reality in traditional India *JAOS* 109, 1985, 413–425

32 GONDA, J Karman and retributive justice in ancient India *JORM* 40-41, 1970-72, 1-13

33 GOPALAN, S *Hindu Social Philosophy* Wielely Eastern Ltd, New Delhi, 1979, 294

Hindu social philosophy is basically a philosophy of values. discusses four *puruṣārthas*

34 GUNARATNE, Neville A philosophical approach to the doctrine of karma *Mahabodhi* 79 (1), 8-13

35 HADDICK, Vern Facing karma the obligatory scene. *Theosophist* 102 (9), June 81, 385-395

36 HANSEN, Virginia Karma and grace *Theosophist* 84 (9), June 63 163-173 85 (10) July 64, 217-227

37 HANSEN, Virginia, STEWART, Rosemarie (ed) *Karma: the Universal Law of Harmony* Theosophical Publ House, 1981, 166

(repr nt of 1965)

Rev *Theosophist* 99 (4) 117 104 (1) 35-36

38 HARIHARANANDA ARANYA Swami *Karmatattva: Karmavada ka Darśanika aurā Vaijñānika Vīvecana* (Hindi). Varanasi, 1988, X + 276

(transl into Hindi by Swami OM PRAKASH ARANYA comm. by Samkhyaprakash BRAHMACHARI and Vivekaprakash BRAHMA-CHARI) philosophical and scientific exposition of doctrine of karma

39, HERMAN, A L An economic model for the law of karma *JGJKSV* 42 (1-4), 1986 (1990), 1-35

three phases in the development of the theory of karma corresponding to three phases in the economic development of India (1) the trade and barter phase of the early Vedic period karma-theory patterned after the *śradhā* ritual (2) *Uṇ* age karma-theory patterned after agricultural model (3) Buddhist karma-theory trade and barter plus merchant coinage specialization (urbanization)

40. HINDERY, Roderick *Comparative Ethics in Hindu and Buddhist Traditions* Mot Ban, Delhi, 1978, 308

ethics in RV and 1 p

Rev Ed, *Dar Int* 19(2) 88

- 41 JHINGRAN, Saral *Aspects of Hindu Morality* Mot Ban, Delhi, 1989, xvii + 241

speaks of 'ritual centric morality of the Vedic Dharmasāstric trad' 'amoral nature of Br ritual

Rev R N D *ABORI* 71, 422, Werner F Menski, *BSOAS* 54(1), 182-84 K. K. RAJA, *ALB* 53, 217-18

- 42 KAPOOR, Satish K Hindu ideal of service *Pr Bh* 96, Nov 91, 463-468

service is a way of life Vedic ref

- 43 KASHIKAR, C G Voice of morality (in) *Volume on Voice of Morality*, Karachi, 1985

- 44 KEYES, Charles F, DANIEL, E Valentine (ed) *Karma An anthropological inquiry* Univ of Calif Press, Berkeley, 1983; ix + 313

by locating *karma* in everyday phenomena as varied as myth, folktales ritual fasting, kinship astrology, etc, the authors have shown how *karma* is integrated into Hindu and Buddhist cultures [WEBER characterized *karma* as the 'most consistent theodicy produced by history', but as a doctrine, *karma* is much more than theodicy, *karma* as a term denotes any volitional act, and doctrinally it refers to a theory of retributive justice (over cons of time) in wh *karma* is cause and moral retribution (good and bad future) is effect *karma* does not connote, let alone denote, fate or destiny not at least in the Western (Greek) meaning of these concepts acc. to doctrine of *karma* one's present fortune is a consequence of one's own action (*karma*) performed in previous lives (and, to some extent, even in one's present life) *karma* is in principle a doctrine of hope]

Rev G B *ZDMG* 135(1), 203, Daniel GOLD, *Hist Rel* 23(3), 272-76, Malford SPIRO *AA* 86, 1002-1004

- 45 KIRAN, Prabha *Sanskṛta Sahitya men Nil - eka vimarśa* (Hindi) Varanasi, 1989, 2 + gha + 259,

..ethics in Sk. lit. ..

46. KOLHATKAR, B V. Social and moral thoughts in the Taittirīya Upaniṣad.

. see 20 109 above

47. KRISHAN, Y. The doctrine of *karma* and Ayurveda. *BIJHM* 10 (1-4), 1980; 34-39

48. KRISHAN, Y. The doctrine of *karma* and Hindu law. *VIJ* 20 (1-2), 1982; 141-147

..a close link bet *karma* and penal laws, human laws were accepted as an operation of the divine retribution embodied in the law of *karma* - penal laws received indirect sanction..

49. KRISHAN, Y. The doctrine of *Karman*, *Dana*, and *Puruṣārtha*. *ALB* 48, 1984; 119-132.

50. KRISHAN, Y. The doctrine of *Karma* and *Śrāddhas*. *ABORI* 66, 1985; 97-115

..evidence (among others) of *Br* and *Sūtras* - conflict bet. the doctrine of *karma* and cult of ancestor worship produced three direct results (1) evolution of the worship of *preta* - during the life-span of wh. *karma-vipāka* is blocked, (2) introduction of the practice of *brāhmaṇa-bhojana* (instead of oblations to *Pitṛs*). (3) admission of deceased females to the ranks of ancestors entitled to *śrāddha*

51. KRISHAN, Y. Social consequences of the doctrine of *Karma*. (in) *Essays in IHC*, IHCS, New Delhi, 1986, 151-159.

52. KRISHAN, Y. Doctrine of *karma* and "Hindu" mythology. *JOIB* 37 (1-2), 1987; 1-20.

..doctrine of *karma* had a profound and far-reaching impact on "Hindu" mythology; this is evident in the evolution of cosmogony and cosmology.. evidence of Vedic *sūktas* and other Vedic texts.. *Up* ..

53. KRISHAN, Y. Is *karma* evolutionary? *JICPR* 6 (1), 1988.

54. KRISHAN, Y. The Vedic origins of the doctrine of *karma*. *Journal of South Asian Studies* 4, Cambridge, 1988.

materialist char of *iṣṭāpūrta* and its relation to *karma*-doctrine

55 KRISHAN, Y The concept of *yugas* and the doctrine of *karma* *R C Agrawala Fel Vol*, New Delhi, 1989, 39-42

56 KRISHAN, Y Doctrines of *larma*, of *mokṣa*, of *nis-kama karma*, and the ideal *Bodhisattva*

see 57 53 above

57 KRISHAN, Y Collective *karmas* *EW* 39 (1-4), Dec 89; 179 194

collective *karmas* are those wh. either are not limited to individuals or are operative in the interactions of individuals in various collectives absence of the concept of collective *karmas* in rel lit the concept of collective *karmas* is foreign to Indian rel trad — in fact, it is a negation of the classical doctrine of *karma*

58 KWIATKOWSKI, Dennis Karma *Rosicrucian Digest* 67 (2), Mar Ap 89, 14 16

59 LOVIN, Robin W, REYNOLDS, Frank E (ed) *Cosmogony and Ethical Order New Studies in Comparative Ethics*

see 59 17A above

60 MALAMOU, C On the rhetoric and semantics of *puruṣārtha* (in) *Way of Life King, Householder, Renouncer* (ed T N MADAN), L Dumont Fel Vol, Mot Ban, Delhi, 1988 (rev new ed), 33 54

considers the words *catvārtha* and *turīya dharma artha kama* make up a self sufficient whole with its own coherence *mokṣa*, on the contrary can only appear in the background as it were and has meaning only in terms of the functioning of *trivarga*

61 MAZUMDAR, B P The concept of *dharma* in ancient India *BRMIC* 37 (4), April 86, 80-85

from Vedic times onwards

62 MEHTA, Mahesh M Dharma and *mokṣa* conflict or continuity? *SP*, 7 WSC, Leiden, 1987, p 90

. *dharma* and *saṁnyāsa* may be opposed, but *dharma* and *mokṣa* are compatible and complementary pursuits of life..

63 MEHTA, Vinodbhai P. Concept of 'evil' in Indo-Iranian mythology. *SP*, 33 AIOC, Calcutta, 1986; p. 88.

64 MENSEN, Bernhard (ed.) *Schuld und Versöhnung in verschiedenen Religionen* Steyler Verlag, Nettetal, 1986, 116

65. MISHRA, Shashilekha *Bharatiya Darśana men Karma-vāda aur Punarjanma — eka alocanātmaka adhyayana* (Hindi). Delhi, 1988; X + 154.

doctrine of *karma* and rebirth in Indian philosophical thought..

66. MISHRA, Virendra Kumar Vaidika vānmaya men paropakāra kī bhāvanā (Hindi) *Vedavani* 41 (7), May 89; 9-12.

67. NAYAK, G. C. *Evil, Karma, and Reincarnation*. Vishwa Bharati.

68. NIGAL, S G Vedic concept of values *The Vedic Path* 46 (4), Mar 84; 62-66

69. NIGAL, S G Vedic concepts of *artha* and *kama*. *The Vedic Path* 48 (3-4), Mar 86, 14-22

70. NIGAL, S G *Axiological Approach to the Vedas* Mot. Ban, Delhi, 1986, xii + 131

. (DD) presents an integral system of values in the Vedas.. *puruṣārthas* .

71 NEUFELDT, Ronald W (ed.) *Karma and Rebirth, Post Classical Developments*. SUNY, Albany, 1986; xv + 357.

72 O'FLAHERTY, Wendy Doniger *The Origins of Evil in Hindu Mythology* Mot Ban, Delhi, 1988, ix + 411.

. Ind ed of *VBD* IV 61 53

73. O'FLAHERTY, Wendy Doniger (ed.) *Karma and Rebirth in Classical Indian Tradition* Mot. Ban, Delhi, 1991; xxv+342.

..Ind ed of *VBD* IV. 61. 54..

Rev R P ATREYA, *The Vedic Path* 50 (1), 72-73, Daniel GOLD, *Hist Rel* 23 (3), 272-76.

73A O'FLAHERTY, Wendy Doniger. Karma and rebirth in the Vedas and Purānas. (in) 61. 73 above.

numerous peculiarities in the classical *karma* doctrine begin to make good sense when viewed as developments or inversions of the process of death and the view of after life implicit in the *śrāddha* ritual .

74. OOMMEN, T. K. Towards reconciling traditional and modern values The Indian experiment. (in) *India and the West*, Goetz Mem. Seminar, Steiner, 1983.

75. PANDA, Narasimha. Vedon men sadācāraṁśayaka sārvaḥḥauma sandeśa : eka paṛiśilana (Hindi). *Vedaṁāṁi* 41 (6), April 89, 3-9

76 PANDURANGI, K T. Indian concept of human values : Rita, Satya, and Dharma. *BJ* 38 (10), 31-12-91; 61-63

77 PANIKKAR, Raimundo. Is the notion of human rights a western concept? *Diogenes*, No 120, 1982

78 PAPPU, S S. Rama Rao (ed.) *The Dimensions of Karma* Mot Ban , Delhi, 1987, viii + 442

. (introd and 16 essays) *karma* examined from the rel. metaphysical, moral, and comparative pts of view

79. PARASHAR, Kanhaiyalal Rgvede pāpapunyayor vima-
rśah *SP*, 35 AIOC, Haridwar, 1990, p. 38.

80. PRABHAKAR, C. L. The idea of sin and virtue in the Yajurveda *QJMS* 60 (1-4), 1969, 28-38.

. see *VBD* III 61 42

81. PRABHU, Joseph Dharma as an alternative to human rights (in) *Studies in Orientology* (Basham Comm. Vol.), Y. K. Publishers, Agra, 1988; 174-179.

. subdivision of righteousness into moral and cosmic aspects helps us to distinguish three diff aspects of "right" . (1) cosmic righteousness, (2) social righteousness (*Sittlichkeit*-Hegel), (3)

rights in the sense of entitlements. The first is defined primarily thro' the category of *order* the second thro' that of *norms* and the third thro' that of *rules*. In the Indian scheme, the priority runs from order to norms to rules. In the western scheme, the priority is exactly reversed. *dharma* is the order of the entire reality, that wh keeps the world together and maintains each thing acc to its nature. It is the moral internalization of the cosmological notion of *rita* (1) in Indian thought. There is no question of rights in any possessive sense. (2) the idea of maintaining the world rejects the anthropocentrism inherent in the idea of exclusively human rights. (3) the individual is not a substantial category but rather a functional one.

82 PRADHAN, Sudhir Chandra. *The problem of evil and human freedom*. *IPQ*. Students' Suppl 13 (2), 1986, 15-23

83 RAJENDRA PRASAD. *Karma, Causation and Retributive Morality*. (Conceptual Essays in Ethics and Metaethics). ICPR Series in Contemporary Indian Philosophy, Mun Man, New Delhi, 1989, xiv + 426

84 RAMAN, S. *Karma*. Writers' Workshop, Calcutta
Rev. Ed. *Triveni* 51 (4) 93

85 RANI, Pratibha. *Vaidika Samhitaon men Ācāramimamsa* (Hindi)

see 34 144 above

86 REICHENBACH, Bruce R. The law of Karma and the principle of causation. *PEW* 38 (4), Oct 88, 399-410

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versal causation, (4) in the law of *karma*, the causal feature which is central is a moral one, causal law holds irrespective of moral judgement. Law of causation relates to *phalas* of *karma* to *samskāras*. Law of *karma* is a special application of the principle of universal causation.

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acc to author earlier scholars have concentrated on the moral aspect of *karma* taken in isolation from its proper context wh is the paradigmatic event of the Vedic ritual th s led to lack of proper understanding of the origin of *karma* doctrine author analys s the textual sources for *karma* in hist sequence ch ef structure underlying all Brahmanic thought is the not on that the cosmos arose from the primordial sacrifice of an anthropomorphic being (*Puruṣasukta*) emphasis on *Brahmanas* all the ideas necessary for the fulfilment of the doctrine of *karma* were already in place in the *Brahmanas* extended from the ritual world outward to a larger world of experience

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seers as represented mainly in various *Up* *Up* and Buddhist
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25. GANAPATI, S. V. *Man's Origin and Destiny*. Kalakshetra, Madras, 1982; 103 ÷ 2.

(Rev acc to author the book was undertaken because of many refreshingly new ideas having come to light from the Vedas. He however does not even once quote from any Vedic text)

Rev Yashodhara WADHWANI SHAH *BDCRI* 46 212 13

26 GOMBRICH R *Precepts and Practice* Oxford 1972

27 GUPTA, Sudhir Kumar *Dravyagunajnata ki lokopa kārāparayanata (Hindi)* *Bharatīvidyavāibhavam*, Jaipur, Sept 84, 1-2

28 HALBFASS, Wilhelm *Indien und Europa Perspektiven ihrer geistigen Begegnung*

(— *VBD* IV 57 74) see 64 29 below

Rev B BAUMER *WZKSA* 29 215-16 H BRUCKNER *OLZ* 80 (3) 287 90 J W DE JONG *IJJ* 27 217 19

29 HALBFASS, Wilhelm *India and Europe An Essay in Understanding* SUNY Press, Albany, 1988, xv + 604

see 64 28 above

Rev J W DE JONG *IJJ* 34 142

30 JHA, V N Language and reality *Acta Indologica* 6 (Studies of Mysticism), 1984, 73-89

31 JONES Richard H Must enlightened mystics be moral? *PEW* 34 (3) July 1986 273 293

ref *Up* and *advaita vedanta* knowledge and inference

32 KAPLAN Stephen Mind *maya*, and holography a phenomenology of projection *PEW* 33 (4), 367-378

33 KAPUR, Karam Narain Location of soul in the body *AH* 7, No 80, Jan 91, 11-12

Vedic evidence: heart = the seat of the soul (*YV* 34.1.3-4)
heart located on the left side of the chest or heart located in the brain but soul and heart are not located in any part of the head

34 KASHIKAR, C G Man world peace (in) *Volume on Man World Peace*, Karachi, 1988

35. KAVIRAJ, Gopinath. Mysticism in Veda. (in) *Notes on Rel. and Philos.*, SSVV, Varanasi, 1987; 158-162.

36. KHOLE, Gajanan. Vaidika va bauddha tattvajñāna (Mar.). *Prasāda* 40 (1), Aug. 86; 49-51.

..Vedic and Buddhist philos

37. KHUBCHAND, Chetan Anand. Spiritual science. *SP*, 34 AIOC, Visakhapatnam, 1989; p. 382.

. the process of *jñānayoga* consists of four stages - *prajñānam brahma; ayam ātmā brahma, tat tvam asi, aham brahmāsmi*..

38. KULISH, Karpurchand. Mana, prāna, aura vāk kā svarūpa (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), R. P. V. P., Jodhpur, 1990; 7.

..acc to OJHA - vāk, prāna, manas as constituents of ātman (ŚPB 14), each of these three principles has 6 *adhikāras*

39. KUNST, A. Man - the creator. *JIP* 4, 1976; 51-68.

40. MEHTA, R. N. Iṣṭāpūrta works in India. *JOIB* 32 (3-4), 1983; 207-215.

41. MISHRA, Mangilal. Ravindra darśana ke vaidika tattva (Hindi). *Vedapradīpa* 2 (3), Sept. 87; 26, 30.

..Vedic principles in Rabindra's philos ..

42. MITTAL, K. K. *Materialism in Indian Thought*. Mun. Man, New Delhi, 1974; xii + 336.

..(= VBD IV. 64.33) ..

Rev. : PRATAP CHANDRA, *IHR* 5, 255-56

43. MUKHYANANDA, Swami. Mantras and their significance in spiritual life. *BJ* 37 (7), 15. 11. 90; 29-31.

. serially; to be contd. ..

44. *Mushrooms and philosophers*. Ethnomycological Studies - 10, Yale Univ. Press, 1986.

45. OBERHAMMER, Gerhard (ed.). *Epiphanie des Heils*.

..see 47.84 above..

Rev. : G B, *ZDMG* 135 (1), 202.

46 OBERHAMMER, Gerhard (ed) *Inklusivism Eine indische Denkform* Publ of De Nobili Res Library, Occ Papers 2, Wien, 1983, 113

P. HACKER, 'Inklusivismus' (11-28) inclusivism wh may be regarded as a central and defining characteristic of Indian thought, consists in claiming for and thus including in one's own religion what really belongs to an alien religious ideology this tendency is prominently observable among protagonists of Neo Hinduism like Vivekananda and Radhakrishnan who see Hinduism as the point of union of all religions W HALBFASS, 'Inklusivismus und Toleranz im Kontext der indoeurop Begegnung' (29-60) A WEZLER 'Bemerkungen zum Inklusivismus' (61-92) G OBERHAMMER, 'Versuch eines Nachwortes' (93-113)

Rev J W DE JONG, *IJJ* 29 (1) 68-70 C OETKE *OLZ* 82 (1987) 3, 286-91

47 PAHARI, Satyabrata Where the Buddhists and the orthodox philosophers meet *SP*, 33 AIOC, Calcutta, 1986, 592-593

the *Ups* speak of *brahmavihara* wh the Buddhists have accepted in full

48 PANDEYA, R C Indian attitude towards nature (in) *Reality, Knowledge, and Value* (A G Javadekar Fel Vol), Bharatiya Vidya Prakashan, Varanasi, 1985, 119-124

. nature in polytheistic frame work Vedic mythology

49 PANDIT, M P *Traditions in Sadhana Studies in Tantra, Yoga, Philosophy, and Mysticism* Sterling Publishing, New Delhi, 1988, xiv + 289

50 PIANTELLI Mario The "mystical" attitude and its indifference to worldly values and commitments Some considerations on the Indian outlook *Ind Taur* 13, 1985-86, 251-262

51. POLLOCK, Sheldon The theory of practice and the practice of theory in Indian intellectual history *JAOS* 105 (3), 499-519

52 PRASAD, N S *Convergence of Science and Hindu Philosophy* 1989, X + 154,

seeks to bring out similarities bet the findings of the modern science and what was stated in *Uṣ*s and *Puranas*

53 RAMAN, N S S Indian and German idealism (in) *India and the West* (Goetz Mem Seminar), Steiner, 1983

54 SIDERITS, Mark The sense reference distinction in Indian philosophy of language *J Chinese Philosophy* 14 (3), Honolulu, 331-355

55 SIVANANDA, Swami Philosophy of the two birds *The Divine Life* 47 (8), Aug 85, 240-242

56 SMITH, Brian K *Reflection on Resemblance, Ritual, and Religion*

(= 47 121, 48 286 49 108 54 393 above) resemblance (*samanya*) as a category of Vedic thought reenvisonment of the Veda in Hindu thought primarily thro the adoption of the idea of resemblance resemblance as described here is the philosophic centre around wh all Vedic thought revolves Ch. 1

Making Connections Hinduism and Vedism , Ch 2 ' Constructing Vedism sacrifice was displayed as a *constructive* activity creating the human being (ontology) the afterlife (soteriology) and the cosmos as a whole (cosmology) Ch 3 ' Ritual and Reality last Ch ' The Destiny of Vedism ' emphasizes continuity of *yajna* in India *yajna* as a category - one of the defining characteristics of Indian rel. thought

Rev Frederick M SMITH *JAOS* 110 735-37

57 STAAL, Frits Exploring mysticism a methodological essay *JIP* 6, 1978, 79-85

(rev A C GRAHAM)

58 STAAL, Frits The search for meaning mathematics, music, and ritual *American Journal of Semiotics* 2 (4), 1984; 1-57

59 STAAL, Frits *Universals Studies in Indian Logic and Linguistics* Univ of Chicago Press, Chicago and London, 1988, xi + 267

collection of papers (up to 1977)

Rev Paul J GRIFFITHS *Hist Rel* 29 (2) 174-77

60. STORK, Hélène. *Enfances indiennes Etudes de psychologie transculturelle et comparée du jeune enfant*. Collection Paidos, Centurion, Paris, 1986; 237.

61. SUNESON, Carl. *Richard Wagner und die indische Geisteswelt* Brill, Leiden, 1989; xi + 124.

. W's knowledge and interpretation of the philos and lit trad. of India the ontological negativism of Schopenhauer became decisive for W's experience and understanding . Part I : the rel and cultural milieu of India wh W. encountered thro' reading Buddhological works, Parts II and III : W.'s application of some fundamental Indian philos concepts to his musical aesthetics..

62. TIWARI, Kapil N. (ed). *Suffering: Indian Perspectives*. Mot. Ban., Delhi, 1986; xiii + 302.

. Karl H POTTER suffering does not find a place in Indian philos, wh is *mokṣafāstra* . Arvind SHARMA suffering in Hindu theism, Vedic divinities associated with suffering are Varuna, Rudra, Nirṛti, for the Vedic man, suffering exists as a fact of life wh. can be counteracted thro' devotion, penitence, and prayer, in *Up* theism, suffering is associated with the nature of the world..

Rev. Ivo FIŠER, *AO* 50, 235-39; M P. MARATHE, *ABORI* 69, 327-29

63. TRIPATHI, Harihar Nath. *Bhāratiya tantra aura vaidika śīla* (Hindi). *JGJKSV* 38-39, 1982-83; HS 217-228.

64. VAIRAGI, Chakradhar *Jñānakarmasamuccayakhanda-nam*. SP, 33 AIOC, Calcutta, 1986; p 545.

65. VED PRAKASH. *Philosophy of Dayānanda* Indo-Vision, Ghaziabad, 1986

66. VYAS, R T Question in philosophical perspective. *JOIB* 36 (1-4), 1986-87: 17-27.

.. 'question' in *RV*, in *Up* ..

67. WAYMAN, Alex. The human body as microcosm in India, Greek cosmology, and sixteenth century Europe. *Hist Rel* 22 (2), Nov. 82; 172-190.

Up text *tat tvam asi* implies that man in his phenomenal self is equivalent to the Lord of the universe microcosm macrocosm-analogy in India and in Greek cosmology Geometry and number symbol sm of man

68 WERNER, Karel (ed) *The Yogi and the Mystic Studies in Indian and Comparative Mysticism* Durham Indological Series 1, Curzon Press, London, 1989, xv + 192

(a collection of 11 papers) WERNER Mysticism and Indian spirituality (20-32 originally in *VBD* IV 87 177 241 256) three stages of mysticism — (1) *via purgativa* (2) *via illuminativa* (3) *via unitiva* S N DASGUPTA speaks of sacrificial mysticism of the Vedic tradition (which is not proper) mystical vision (*dhī dhīti*) of the Vedic seers must be properly evaluated, concept of *rita* grasped through this mystical vision *Muni sukta* (*RV* X 136) — is Muni a shaman a mystic or a yogin? Pratma BOWER Mysticism in the *Up* and in Śaṅkara's Vedānta

Rev D H KILLINGLEY *JRAS* III 1(2) 307-08 Peter SCHREINER, *BSOAS* 53 (3) 586

69 ZIMMERMAN, F *L'echelle des etres dans l'Inde ancienne* Paris, 1976

XIV SOCIOLOGICAL STUDY

65 ANTHROPOLOGY ETHNOLOGY SOCIOLOGY GENERAL SOCIAL STUDIES

1 AGEHANANDA BHARATI, Swami *Great Tradition and Little Tradition Indological Investigations in Cultural Anthropology* Chowkhamba Sk Studies - 96, Varanasi 1978

2 BHATTACHARYA Nitin The ritual tools
see 54 41 above

3 BHOJ RAI Social mobility - its origin and evolution in the Rgveda
see 4 8 above

4 BHUMANANDA SARASVATI *Vaidiki Lokayavastha (Ecclesia Divine)*

see 30 18 above

5 BONGARD LEVIN, G M Ethnocultural outlines of ancient populations in Hindustan linguistic families and archaeological cultures (Russ) (in) *Roots of Modern Population of South Asia* (Russ), Moscow, 1990, 9 36

see 65 6 below

6 BONGARD LEVIN, G M , GUROV, N Ancient ethno cultural history of peoples of Hindustan results, problems, perspectives (Russ) *Drevnei Vostok*, Moscow, 1989, 58 111

see 65 5 above

7 BONGARD LEVIN, G M, VIGASIN, A A Society and state in ancient India – based on Sanskrit sources, mainly on the Arthaśāstra (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 31-40

at any given hist period India represented a complex synthesis of d ff societies and cultures at d ffering stages of development (non un form nature of hist and cultural development of ancient societies) wrong notion of belated origin of state in India Har civil substantial soc al and propertywise classification develop of political organization appearance of writ ng complex system of rel notions existence of state in Har period typologically the society of that period can be compared to synchronous societies of Mesop and Egypt

8 BOSE, N K *Fifty Years of Science in India progress of anthropology and archaeology* Indian Science Congress Assn , Calcutta, 1963

9 BOTTO, Oscar 'Società e stato nell' India classica (in) *Max Weber e l India*, CESMO, Torino, 1986, 13-22

10 BURGHART, Richard For a sociology of India an intracultural approach to the study of 'Hindu Society' *CIS* 17 (2), 1983

11 BUSS, Andreas *Società, Politica, Individuo Les formes elementaires de la vie sociale en Inde ancienne* Van Goraum, Amsterdam, 1978, 121

why political institutions in India did not achieve the independence from rel dogma as in the West (mainly based on Pali canon and *Jātakas*)

Rev E. FRANCO *WZKSA* 30 193-94

12 CARMAN, John B, MARGLIN, Frederique Appel (ed), *Purity and Auspiciousness in Indian Society* Intern Studies in Sociology and Social Anthropology - 43, Brill, Leiden, 1985, 129.

Rev G B *ZDMG* 137(2) 439

13 CHAKRABARTY Haripada *Socio-Economic Life of India in the Vedic Period* Sanskrit Pustak Bhandar, Calcutta, 1986; 4 + 292.

caste-system *samskaras* position of women, family life, dress and decoration food and drink amusement diff professions; trade and commerce corporate activities

14 CHARTKOFF, J L. World prehistory and the theory of cultural evolution *Reviews in Anthropology* 13 (4), Bedford Hills, 1986, 283-294

15 CHATTERJEE, K N New horizons of research in Dharmasāstra (in) *New Horizons of Res in Indology*, CASS, Poona Univ, 1989, 153-157

Dharmasāstra is too inclusive a lit. (GS DS *Smṛti Tikas*, *Nibandhas*) DS and GS produced to counteract rise of Buddhism rise of *varṇas* monarchy and republics status of women family DS = work of priestly class, the picture presented by them is partial

16 CHATTOPADHYAYA, Sudhakar Some thoughts on Hindu Society *IAC* 15 (4), Oct 66, 260-270

17 CHAUDHARY, Bijoy Kumar Kinship relations and social hierarchy in the Vedic period 50 *PIHC*, Gorakhpur Univ, 1989-90, p 134

early Vedic people were predominantly cattle-breeders tho* they also practised cultivation on a limited scale cattle-herding requires stability of human relationships and some division of labour kinship considered imp in early Vedic period, kinship began to extend only from the beginning of the later Vedic period

18 CHAUDHURI, Mamata *Tribes of Ancient India* Ind. Mus Monograph - 7, Calcutta, 1977, xii + 162

(= VBD IV 65 38)

Rev B D CHATTOPADHYAYA *IHR* 4, 439-40

19 CHAUDHURI, Mamata A note on absorption of the tribal people in the Hindu society, as gleaned from early Sanskrit literature 48 *PIHS*, Goa Univ, Panjim, 1987, p 148

20 COHN, Bernard S Note on the history of the study of Indian society and culture (in) *Structure and Change in Indian Society* (ed M SINGER, B S COHN), Aldine Publ Co, Chicago, 1968, 3-28

21 CREVATIN, F Osservazioni sulla società indiana dei vedici In *L* 8, 1982-83 (1984), 11-25

nature of Vedic kingship 'social competence', non-centralized society, etc

22 DANDA, Ajit K Tribes in India *MinI* 68 (4), Dec. 83, 313-334

pre-Har populations belonged to several cultures (BANIAM) Aryan invaders found in India considerable amount of ethno-cultural diversity Vedic population ref to as 'tribes'

23 DAS, Veena The uses of liminality society and cosmos in Hinduism *CIS* (NS) 10 (2), 1976, 245-263

24 DAS, Veena *Structure and Cognition* OUP, Delhi, 1977

25 DASGUPTA, Manashi Reflections on ideas of social philosophy and Indian code of conduct

see 61 18 above .

26 DASII, R M Sociolinguistic study of Paninian idiom

see 25 83 above

27 DESHPANDE, Madhav M *Sociolinguistic Attitudes in India An Historical Reconstruction*

(= VBD IV 46 14 and 65 45)

Rev Franklin C SOUTHWORTH, *Lg* 57 (4) 935-41

28 DIKSHIT, Bharati *Pracīna Bharata men Sāmājika Gatīśilatā ka Adhyayana* Allahabad, 1985

social mobility in ancient India

29. DIMOCK Jr, Edward C, KACHRU, Brij B, KRISHNA-MURTI, Bh (ed) *Dimensions of South Asia as a Sociolinguistic Area* Oxford and IBH Publishing Co, New Delhi, 1991, 320

30 DOUGLAS, Mary Introduction to the Paladin edition of Dumont's *Homo Hierarchicus* Grenada Publ Ltd, London, 1972, 11-22

see VBD IV 66 30

31 DUBOIS, Abbe J A *Hindu Manners, Customs, and Ceremonies* Asian Education Services, New Delhi, 1990; xxxiv + 741.

— (transl into English by Henry K BEAUCHAMP) fourth AIS ed

32 DUMONT, Louis *Essais sur l'individualisme. Une perspective anthropologique sur l'idéologie moderne* du Seuil, Paris, 1983, 267

33 DVIVEDI, K N *Rgvedikagungunāmānusandhānam*. *Sag* 23 (2), 1985, 79-80

Gungus were diff from the Aryans, they lived on the bank of the river Gungu (RV II 32 8), Divodasa vanquished them..

34 FUCHS, Martin *Theorie und Verfremdung Max Weber, Louis Dumont, und die Analyse der indischen Gesellschaft* Peter Lang Verlag, Frankfurt, 1988, iv + 702

WEBER's attempts at defining the concept of caste are not satisfactory also his presentation of *karma* and *samskāra* are criticised author attacks DUMONT's rigid structuralism

Rev Karl Heinz GOLZIO, *Mundus* 26 (3), 190-92.

35 GHOSH, A K Man evolving in India. *Proc* 62 *Ind, Science Cong*, Delhi, 1975

36 GNOLI, G , VERNANT, J -P (ed) *La Mort, les morts dans les sociétés anciennes* Ed de la Maison des Sciences de l'Homme, CUP, Paris, 1982, 505

Rev H J G ZDMG 134 (1) 174

37 GOEL, Sita Ram Adivasis versus Aryan invaders scholarship? or lunacy? a rejoinder *Organiser* 17 (18), 9 12 63 11-12

38 GOODFRIEND, Douglas E Rank and reflectivity a speculative enquiry into the ethno ontology of rank *JGJASV* 38-39, 1982-83 173 199

ref to *Grhya* and *Dharma sutras*

39 GOPALAN, S *Hindu Social Philosophy*

see 61 33 above

40 GRANTOVSKY, E A , RAEVSKY, D S [Indo Aryan ethnic elements] (in) *Simpozium Antichnaya Balkanistika*, Moscow, 1980, 13-16.

41 HALBFASS, W Philosophical anthropology in non Jain and non Buddhist Indian thought (in) *E Waldschmidt* (80) *Fel Vol*

thematized idea of man as opposed to other forms of life—
is it possible to speak of it?

42 HEESTERMAN, J C *The Inner Conflict of Tradition Essays in Indian Ritual, Kingship, and Society*

see 48 115A and 54 194 above the central feature of Indian social thought is the conflict bet the ideal of world renunciation (wh is also the ultimate source of authority) and the reality of participation in the normal social order wh falls short of the ideal and yet is the source of power in society

43 INDRADEVA, Shrirama Evolution des formes traditionnelles de stratification sociale en Inde *Dialogue* 150, April-June 85

44 JAISWAL, Suvira Studies in early Indian social history trends and possibilities *IHR* 6, 1979 80, 1-63

..caste-system · views of earlier scholars · question of *varna* and *jāti* · changes in the social order in the context of the mode of production.. detailed picture of Brahmana *varna* · priests and political power · Brahma-Ksatra phenomenon · problem of Śūdras.. endogamy and *anuloma-pratiloma* · untouchables or impure castes.. concept of pollution · position of women.. kinship structure and nature of family organization · *gotra* institution.. patriarchal joint family as the norm..

45. JATAYA, D. R. *Evolution of Indian Social Thought*. Bohra, Jaipur, 1987; X + 447.

46. JHA, D N *Feudal Social Formations in Ancient India*. Delhi, 1987.

47. JHA, Vivekananda Social stratification in ancient India: some reflections *Social Scientist* 19 (3-4), Mar-Apr. 91.

48. KANTOWSKY, D. Max Weber on India and Indian interpretations of Weber *CIS (NS)* 16 (2), 1982, 141-174.

49. KARVE, Irawati *Kinship Organization in India*. Delhi, 1990; xx + 389 + 1 chart.

..reprint of VBD III. 65 42 .

50. KAUR, Paramajit. *Dayanandakṛta Yajurvedabhāṣya men Samājika evam Rājanatīka Sandarbha* (Hindi) Delhi, 1990; viii + 200

..references to society and polity in Dayananda's comm. on YV.. see also 12 9 above..

51. KOLHATKAR, B. V. Social and moral thoughts in the Taittirīya Upaniṣad.

. see 20 109 and 61 46 above .

52. LELE, Jayant K , SINGH, Rajendra. *Language and Society : Steps towards an Integrated Theory*. Brill, Leiden, 1989.

. (pp 90 ff views re Pāṇini's grammar.. P.'s grammar and Gk., Roman, and other grammars)..

53. LEOPOLD, Joan. The Aryan theory of race. *Indian Economic Social History Review* 7 (2), 1970; 271-297.

- 54 MADAN, T N (ed) *Way of Life* Vikas, Delhi 1982
- 55 MALAMOU, Ch Le malencontra de la boetie et les theories de l'Inde ancienne sur le nature de la societe (in) *L'Esprit des lois sauvages, Pierre Clastres ou une nouvelle anthropologie politique*, Seuil, Paris, 1987, 173-182
- 56 MALIK, S C (ed) *Determinants of Social Status in India* (IAAS, Shimla), Mot Ban, Delhi, 1986, xi + 192
- the role of economics and power has been—and is—important in determining social status. common ritual perspective ignores the close connection of ritual status and politico-economic status
- Rev. Emilio D. CRUZ *Indica* 25 (1) 77-79 Stanley A. FIELD *AA* 90 207-08 Richard W. LARIVIERE, *JAOS* 110 379-80
- 57 MALIK, S C Intellectuals, tradition, and ethnographic studies *M in I* 69 (4), Dec 89, 317-345
- 3 main traditions of study administrative, oriental missionary
- 58 MARGLIN, F A, CARMAN, John B (ed) *Purity and Auspiciousness in Indian Society* Brill, Leiden, 1985
- 58A MAZUMDAR, B P Society and religious beliefs *BRMIC* 37 (6), June 86, 137-141
- (continuation of 48 172 above to be contd.) rites for Pitrs
murti-pūja tirthas vratas
- 59 MICHAELS, Axel *Ritual und Gesellschaft in Indien Ein Essay*
- see 54 275 above
- 60 MINES, Mattison Conceptualizing the person hierarchical society and individual autonomy in India. *AA* 90, 1988: 568-579
- explanations by social scientists of the Indian person have emphasized the subordination of the individual to caste and family and the compelling influence of hierarchy for explaining motivations for behaviour they have asserted there is no room for individuation and personal autonomy in Indian society.

based on 23 life histories the findings of this article contradict this view

61 MISHRA, Hariram Paninisutresu samasamayika samajah

see 25 202 above

62 MISHRA, Pratibha. Vaidikāh samajikamanyatah *Parijatam* 5 (6) Jan 87, 30-33

63 MISHRA Ramakrishna Vedon men samajavadi vicara dharake sutra (Hindi). *SP*, 33 AIOC, Calcutta, 1986, 59-60

indications of socialism in the Vedas e.g. *yajña dāna* etc.

64 MISRA, S N Vedic philosophy and ritual of nomadism and settlement.

see 54 289 and 53 73 above

65 MUKHERJI Prabhati Status determinants in early brahmanical literatures (in) 65 56 above

66 MUMSHI S Max Weber on India an introductory critique *CIS* 22(1) 1988, 1-34

67 NANDI, R N Anthropology and the study of the Rgveda *IHR* 13, 1986-87 153-165

(Rev art. on 65 104 below) the problem of social grouping *jana* (tribe) *jati* (class) *kula* (lineage not mentioned in *RV*)—these terms are used to describe *RV*-society without taking into account the variations in the meaning of these terms seen in different sources significance of descriptions of wars in *RV* clan exogamy and *vif* not strictly observed anthropologists differ on what constitutes a lineage study of social differentiation in *RV* needs greater analysis of the mode of self-subsistence and the mechanism of distribution need for reconsideration of the text of *RV*

68 NARANG, Satya Pal Samamatar—a lost socio-legal institution of the Rgveda. *SP*, 33 AIOC, Calcutta, 1986 p 65

69 NUMATA Ichito Dharma and kingship in the Dharmaśāstras *Hokkaido Journal of Indological and Buddhistic Studies* 4, Sapporo, Oct. 89, 98-107

70. OM PRAKASH. *Religion and Society in India.*

..see 48 204 above.

71. PANT, Sushila Ideal versus behavioural patterns a case study of ancient Indian society. 46 *PIHC*, Amritsar, 1985, 130-135.

.ref *Kalpasūtras, Dharmasāstras, Purānas* specifically discusses *āśrama* scheme . *samuccaya vikalpa, bādha*—three alternatives all norms put forward by the teachers not accepted by people .

72. PATYAL, Hukum Chand. *Bhrātrvya* as a term of kinship' *AJOS* 2 (1-2), 1985, 95-100.

. original sense of *bhrātrvya* in pre-hist times might have been 'brother's son', later on it became 'father's brother's son' and the metaphorical sense of 'rival' developed simultaneously

73. PODDER-THEISING, Ina *Hindus heute Materialien zu einer Sozialpsychologie der städtischen Mittelklasse.* Verlag Peter Lang, Frankfurt, 1984; 198

. ref Hindu middle class . no such thing as "homogeneous and formalized rel Hinduism" . the unifying factor is a kind of "Hindu mentality", a specific rel attitude, a certain atmosphere wh became intelligible only by ref to Hindu (autochthonous) trad Hindu culture represented as being diametrically opposite to scientific technological civil, to the West, to Christianity various philosophical schools and rel sects and cults-- Hindu culture urban and rural, regional variations . self-reflection is not the Hindu "way" ..

Rev . Othmer GACHTER, *Anthropos* 81, 749

74. RAGHAVAN, V. Some glimpses of social life in the *Rgveda* *Organiser* 19 (11), 24 10 65; p. 15.

75. RAI, Jaimal. *Rural-Urban Economy and Social Changes in Ancient India* Varanasi, 1974

76. RAJESH, Satyavrat *Maharṣi Dayananda ke Yajurvedic bhāṣya men Samaja kā Svārūpa* (Hindi)

..DD..

77. RAJURKAR, G G. The second urban revolution in India. *Jyōtasa* 1 (1-2), Jan-Apr. 74; 74-88

early *RV*-society devoid of any class gradation by the late *RV* period fixed social gradation emerged and political power was given to the Ksatriyas while other centralising power remained with the priestly class Vedic society in a state of formation after the end of the urban civilization of the Harappans later Vedic society = fusion of Aryan and non Aryan elements first urbanisation used copper and bronze the second one (1700-600 B C) used iron the term *ayas* discussed 1150-600 B C witnessed growth of iron agriculture (use of plough and subsidiary industries) and cattle breeding in *RV* in *RV* cow as medium of exchange term *pura nagara* discussed

78 SAHU, Bhairabi Prasad *The Brāhmanical model viewed as an instrument of socio cultural change—an autopsy* 46 *PIHC*, Amritsar, 1985, 180-189

79 SAHU, Bhairabi Prasad *From Hunters to Breeders* Delhi, 1988

80 SARKAR, Benoy Kumar *A Positive Background of Hindu Sociology Introduction to Hindu Positivism* Mot Ban, Delhi, 1985, 697

reprint of *VBD* I 133 16

81 SARKAR, Subimal Chandra *Some Aspects of the Earliest Social History of India Pre Buddhist Ages* Janaki Prakashan, Patna, 1985, xiv + xi + v + 244 + iii + pl

(first published 1928)

82 SCHNEIDER, David M *A Critique of the Study of Kinship* Univ Michigan Press, Ann Arbor, 1984, IX + 208

83 SHAPIRO, Michael C, SCHIFFMANN, Harold F (ed) *Language and Society in South Asia* Mot Ban., Delhi, 1981, 293

Rev L A SCHWARZSCHILD R K BARZ, *IJS* 28(4) 295-96.

84 SHARMA Arvind *What is Hinduism? A sociological approach*

see 48 270 above

85. SHARMA, R. S. Conflict, distribution, and differentiations in Rgvedic Society. *IHR* 4 (1), 1977.
(= *VBD* IV 83 118) .

86. SHARMA, R. S. Stages in social evolution in ancient India. (in) *Ancient Indian Culture and Lit* , Pt. Gangaram Comm. Vol., Delhi, 1980; 77-81.

. not possible to give one label to society in early India . the Vedic texts indicate a social formation wh. for most part of the Vedic period was tribal.. even in the Vedic period we notice pastoral life giving way to agriculture and tribal society disintegrating into a class-divided society .

87. SHARMA, R. S. *Material Culture and Social Formations in Ancient India*. Macmillan, Delhi, 1983; xxiv + 246.
Rev. . SURAJ BHAN, *IHR* 11, 111-16

88. SHARMA, R. S. *Perspectives in Social and Economic History of Early India*. Mun. Man , New Delhi, 1983; xii + 262.
Rev. . Ajay Mitra SASTRI, *IHR* 9, 233-35.

89. SHARMA, R. S. Traces of promiscuity in ancient Indian society. (in) *Essays in Indian Art, Religion, and Society* (ed K. M. SHRIMALI), Mun. Man , New Delhi, 1987; 68-71.

90. SHASTRI, Radhakrishna. Vedon men sāmājika vyavasthā (Hindi). *Vedapradīpa* 3 (10), May 89; 4-5.
social organization in the Vedas..

91. SHUKLA, Hiralal. *Samskṛta kā Samājśāstra* (Hindi). Delhi, 1989; xiv + 367.
..sociology of Sanskrit..

92. SHUKLA, Shaligram. Kinship system in Pāṇini's *Aṣṭādhyāyī*.
..see 25 297 above.

93. SIDDHANTALANKAR, Satyavrata. Vedic concept of social life. *AH* 7 : 73, April 90; p. 10

94. SIEFERLE, R. P. Indien und die Arier in der Rassen-theorie. *Zeitschrift für Kulturaustausch* 37 (3), 1987; 444-467.

- 95 SINGH, G P The genesis and growth of tribal civilization in North India *QRHS* 20 (4), 1980-81, 13-18

(from pre-hist times to 12th cent A D) various tribes evolved a mixed civil and developed various theological and philos doctrines wh contributed to the growth of proto-Hinduism (acc to ATKINSON hill tribes of Northern Himalaya - Khasa Naga, Kirāta Cina - had attained certain degree of civil in some respects superior to that reached by Vedic Aryans)

- 96 SINGH, K S *Tribal Society in India An Anthropological Perspective* Manohar, Delhi, 1985, xii + 327

acc. to author Sanskritization is secondary to technology or mode of production in triggering off the process of change in tribal society see 65 97 below

Rev R. S MANN *J Ind Anthropol Soc* 22, 91-92

- 97 SINGH, K S Technology and acculturation the Brahmanical model reconsidered *Social Sciences Probings* 2 (1), 1985, 20-36

con tests the validity of the Brahmanic model of the diffusion of agricultural technology and cultural change in areas peripheral to the Gangetic plains see 65 96 above

- 98 SINGH, Mahesh Vikram A Soma-sacrifice signifying assimilation in the Vedic fold

see 54 385 above

- 99 SRINIVAS, M N *The Cohesive Role of Sanskritization and Other Essays* OUP, Delhi, 1989, 220

- 100 TANAKA, Masakazu For a sociology of Hinduism a critical view of holism

see 48 308 above

- 101 THAKUR, Vijay Kumar Urban status of the later Vedic society an inquiry (in) *Studies in Orientology*, Basham Comm Vol, Y K Publishers, Agra, 1988, 54-63

13 traits distinguishing urban centres from rural settlements both lit and arch of the later Vedic phase just hint at urban origins implying at the same time its weak incipient, and nascent nature

- 102 THAPAR, Romila General President's Address
44 *PIHC*, Burdwan, 1983, 3-21

Vedic society as 'tribal' — this is a questionable characterisation rather, Vedic society was lineage based (*śākhā*) significance of Vedic *vis*

- 103 THAPAR, Romila *Ancient Indian Social History Some Interpretations* Orient Longman, New Delhi, 1984 (reprint), X + 396

(= *VBD* IV 82 591)

Rev John BURTON PAGE *JRAS* 1986 (2) 289, B N S
YADAVA *IHR* 5, 234-38

- 104 THAPAR, Romila *From Lineage to State Social Formations in the Mid First Millennium B C in the Ganga Valley* OUP, New York, 1984, 189

see 65 67 above

Rev B G GOKHALE, *AHR* 90 (5) 1251

- 105 TIWARI, Shashi *Rsi Vasistha kā sāmājika dṛṣṭikona — Rksamhitā ke ādhāra para* (Hindi)

see 32 78 above

- 106 TRAUTMAN, T R (ed) *Kinship and History in South Asia* Michigan, 1974

Rev Romila THAPAR, *IHR* 3 (1) 149

- 107 TRIPATHI, L K Transition from ancient to mediaeval period as reflected in the organisation of the Indian society *Bhārati* 17, BHU, 1987-88, 168 172

ref to *varṇāśramadharmā*

- 108 UPADHYAYA, Baladeva *Panktipāvanatāyāh vaidikī mīmāṃsā* (in) *Vimarśacintamanih*, Sharada Samsthana, Varanasi, 1985, 176-182

109. VARIADPANDE, N R [reply to Sharad PATIL, *Navabharata*, April 86, in connection with V's letter, *Navabharata*, Mar 86] (Mar) *Navabharata* 39 (10), July 86, 55-56,

110. VARMA, Raidya Nath. *Social Science and Indian Society. A Civilisational Perspective*. Concept Publishing Co., New Delhi, 1985; X + 96.

..(collection of 5 essays).. concerning the basic tenets of Hinduism in the context of the modernization of India.. "High Hinduism" and "Popular H," H does not stand as much in the way of India's modernization as is frequently averred..

111. VERMA, H. C. *Dynamics of Urban Life in Pre-Mughal India*. Mun. Man., New Delhi, 1986; xvi + 255.

112. VIDYARTHI, L. P.; RAI, B. K. *The Tribal Culture of India*. Concept Publ., New Delhi, 1985; 488 + illust., maps, etc.

113. VIGASIN, A. A., SAMOZVANTSEV, A. M. *Society, State, and Law in Ancient India*. Sterling Publ., New Delhi, 1985; 8 + 238.

Rev.. Ludo ROCHER, *JAS* 46, 201-02.

114. VON FURER-HEIMENDORF, C. *Tribal Populations and Cultures of the Indian Subcontinent*. Handbuch der Orientalistik, Abt. II : Indien 7, 1985; VII + 182.

..about 30 tribal societies discussed .

66. VARNA : CASTE

1. AMBEDKAR, B. R. *Collected Writings - Vol I*. Govt. of Maharashtra, Bombay, 1979.

..on caste-system, Śūdras, etc .

2. ANAND, Shanta. *Kṣatriyas in Ancient India. A socio-economic and religious study*. Mot. Ban., Delhi, 1985; xx + 212.

3. BAKER, Sophie. *Caste : At Home in Hindu India*. London, 1990; viii + 183 + 37 pl.

4. BANERJEE, Biswanath. Some thoughts on Varna and Jāti. *Man and Life* 8 (1-2), Jan-June 82; 65-74.

5. BANERJEE, Hemendra Nath. Re-consideration of the principles of social stratification viewed through class-caste distinc-

ction social mobility in India : a sociological approach *M in I*
69 (4), Dec 89, 393-402

6 BERBEROGLU, Berch (ed) *Class, State, and Development in India* Sage Publications, New Delhi, 1992, 330

Introd by B B Class, state, and development in India in
hist perspective"

7 BERREMAN, Gerald D Caste in India and the United
States *Am J of Sociology* 66, 1960, 120-127
see 66 25 below

8 BERREMAN, Gerald D The brahmanical view of caste
CIS (NS) 5, 1971; 16-23

9 BHATTACHARYA, Jogendra Nath *Hindu Castes and Sects
An Exposition of the Origin of the Hindu Caste System and the
Bearing of the Sects towards Each Other and towards Other Reli
gious Systems* Editions Indian, Calcutta, 1973, xix + 496

(first ed, Calcutta 1896)

Rev Rahul Peter Das, *ZDMG* 135 (1) 146-48

10 BHATTACHARYA, Sibesh Political authority and Brah-
mana Ksatriya relationship in early India - an aspect of the power
elite configuration *IHR* 10, 1983-84, 1-20

treats the subject within the framework of monarchical system
power of making and enforcing 'law' considers the period
roughly bet Early Vedic and the rise of the Mauryas much
of the inconsistency and the ambivalence that one encounters
in the ancient Indian theory of state and society was the out
come of an effort to synthesize the mutually contradictory pulls
and interests of *brahman* and *kṣatra* in the *RV* there is no
indication of Brahmanic attempt to share political authority
in the *Brahmanas* we find clear evidence of the Brāhmaṇas
Varna staking claim to political authority *ŚPB* IV 1 4 1-6
tells how Mitra the *brahman* cd stand without Varuna, the
kṣatra but not *vice versa* polarity bet Mitra and Varuna, imp.
of the Purohita a function (Brāhmaṇas had a natural share in
implementation of *dharma*) Brāhmaṇas gaining political
authority shows three phases (1) claim to share the source of
authority with the king, (2) claiming precedence over the king,
(3) claiming immunity from royal authority *Śuras* and

Dharmasastra king's power was generally regarded as unquestionable supreme and all comprehensive *BAU* (1 4 11) puts the matter in a nutshell. The Brahmana is the womb of royalty therefore the Brahmana sits at the Rājasthya below the Kṣatriya. Tho the Kṣatriya may reach the highest state, in the last resort he rests upon the Brahmana, his womb.

11 BIARDEAU M. Brahmanes et potiers *AEPHE* 5, 79, 1971-72

12 CHANANA, Dev Raj. The Śūdra the Dasa and Manu. *Indian Journal of Social Work* 20 (3), 1959, 201-208

13 CHATTOPADHYAYA, Aparna. *Reference to Yayavara Brahmanas of ancient India in Charaka*. Nagarjuna, Calcutta, Dec 69, 3

14 DAS Veena. *Structure and Cognition Aspects of Hindu Caste and Ritual*

see 54 113 above

Rev. Richard W. LARIVIERE *JAOS* 107 837-38

15 DHAR, M. K. *Royal Life in Ancient India*. Delhi, 1991, xii + 247

16 DOUGLAS, Mary. Introduction to Paladin Edition of Dumont's *Homo Hierarchicus*

see 65 30 above

17 DUMONT, Louis. *Homo Hierarchicus The Caste System and its Implications*. Univ. Chicago Press 1985, 540 + illust

(complete rev. English ed. transl. by Mark SAINSBURY. Louis DUMONT and Basia GULATI) two central theses (1) the hierarchy of purity and pollution is the central ideology round which Hinduism and Indian culture are oriented (2) understanding the dichotomy between the renouncer and the man in the world is central to understanding both Indian culture and purity-pollution hierarchy

Rev. Brian K. SMITH *Hist Rel* 21 100-102

18 GANDHI, Raj S. Caste and inadequacies of researches on caste. *SP*, 32 ICANAS, Hamburg, 1986, p 100

goes back to Max WEBER's hist portrait of caste and highlights his analysis of comparative stratification and the characteristics of caste as a closed status community wh. are useful in studying changes in caste system in contemporary India

19 GILVRAV, Dennis B (ed) *Caste Ideology and Interaction* Cambridge Papers in Social Anthropology - 9, CUP, 1982, 255

20 GOULD, Harold A *Caste and Class A Comparative View* Addison-Wesley Publ Co, Reading, Mass, 1971

21 GOULD, Harold A *Hindu Caste System The Sacralization of a Social Order* Chanakya Publications, Delhi, 1987, xi + 193

22 GUPTA, Shanti Swarup *Varna, Castes, and Scheduled Castes* New Delhi, 1991, 182

(Foreword by S P AGRAWAL) a documentation in hist perspective class fied Index to scholarly writings in Indian journals (1890-1990)

23 HANUMANTHAN, K R *Untouchability A Historical Study up to 1500 A D (with special reference to Tamil Nadu)* Koodal Publishers, Madurai, 1979, xii + 282

(see VBD IV 66 43) individuals became Candālas either by birth or by conduct

Rev V jaya RAMASWAMY IHR 5 242-44

24 HARIKRISHNA SASTRI *Brahmanotpattimartanda* Bombay, 1986, 8 + 616

orig n of the Brahmanas

25 HARPER, Edward B A comparative analysis of caste the United States and India (in) VBD III 65 75, 1968, 51-77

see 66 7 above

26 HUTTON, J H *Bharata men Jatipratha Siarupa, Karma, aura Utpatti* Mot Ban, Delhi, 1983, xvii + 319

Hindi transl by Mangal Nath SINHA of VBD III 66 50

27. JAISWAL, Suvira. Studies in early Indian social history: trends and possibilities.

. see 65 44 above

28. JAISWAL, Suvira. Changes in the status and concept of the Śūdra Varna in Early Middle Ages. (in) *Essays in Indian Art, Religion, and Society* (ed K M SHRIMALI), Mun Man, New Delhi, 1987, 160-168

29. JAISWAL, Uma. *Prācīna evam pūrva madhyakālīna bhārata men suvarnakāron kī sāmājika sthiti - eka aitihasika viślesana* (Hindi). *JGJKSV* 36 (1-4), 1980 (1984), 247-260.

. social condition of goldsmiths in ancient and early medieval periods.. Vedic evidence considered

30. JAUHARI, Manorama. *Prācīna Bharata men Varnaśrama-vyavastha* (Hindi). Varanasi, 1985, 16 + 191.

(2nd ed) Varṇāśrama in ancient India

31. JHA, D N. Validity of Brāhmana-peasant alliance. *Social Science Probings* 1 (2), June 84, 270-295

32. JHA, Lakshmishvar. *Śūdrānām ādhāne 'dhikārah*.

. see 54 218 above

33. JHA, Vivekananda. From tribe to untouchable : the case of Nisādas.

. see VBD IV 65 70

34. JHA, Vivekananda. Candāla and the origin of untouchability. *IHR* 13 (1-2), 1986-87, 1-36

. no ref to Candāla in *RV*, no semblance of untouchability in *Puruṣasūkta* where Śūdra is mentioned C mentioned 6 times in later Vedic lit (c. 1000 B C - 600 B C.) later Vedic references to C., tho lacking in details, broadly conform to the prevailing socio-economic milieu - primarily agrarian economy, proliferation of castes growing division of labour and specialization of functions, overall increase in both production and surplus creating conditions for steady disintegration of the Aryan *janaś* and formation of not only hierarchical fourfold *varṇa*-system (classes) but also of *jatis* (social groups) based essentially

ally on birth and heredity. evidence re C in post-Vedic phase (*Sūtras*) is more detailed .

- 35 JHA, Vivekananda Varnasamkara in the Dharma Sūtras: theory and practice (in) *Essays in Indian Art, Religion, and Society* (ed K M SHRIMALI), Mun Man, New Delhi, 1987, 85-98

three categories of people combined to produce the phenomenon of mixed castes — later untouchables (1) less assimilated backward aboriginals, (2) degraded artisans, and (3) groups wh thro' infringement of caste rules or otherwise (e. g association with a region outside the pale of brahmanism) had lost their Aryan status

- 36 JORDENS, J Two giants look at the cosmic man Ambedkar and Dayananda interpret the *Purusa Sūkta*

see 3 73 above

- 37 KARVE, Irawati. Anthropometric measurements of Śukla-Yajurvediṃyā Mādhyandina Brahmins *M in I* 21, 1941, 55-57.

- 38 KASHIKAR, C. G Soma drink vis-a vis the ruling class. see 50 214 above

- 39 KHARE, R S *The Untouchable as Himself · Ideology, Identity, and Pragmatism among the Lucknow Chamars* Cambridge Studies in Cultural Systems, CUP, 1984, 206

Indic trad of the holy man (renouncer, ascetic) is outside the caste-hierarchy and opposed to it, in their spiritual pursuits, every one is equal and has his own individuality, their spiritual trad pre-dated Aryan Brahmanism and proto-casteism, since it existed in IV civil, untouchables are descendants of the pre-Aryan autochthones, therefore, spiritual asceticism is their hist heri tage by rights of ancestry

Rev Pauline KOLLANDA, AA 88, 992 93

- 40 KLASS, Morton *Caste The Emergence of South Asian Social System*. Inst. for the Study of Human Issues, Philadelphia, 1980

...a materialist interpretation of the origin of caste-system. Caste-system is clearly not the classic *Varṇa*-system. K refutes the 'occupation' hypothesis. Subcastes or 'marriage circles' are the fundamental units into which every member of the society is born... various attributes of caste-system. Economic functions of the traditional caste-system. K's approach is only 'materialistic' - not just materialist. K. presents a 'reasonable explanation' for the origin and development of caste as a concrete historical phenomenon... K. claims to be 'eclectic' in his approach to and treatment of the subject.

Rev. : Satya P. SHARMA, *The Eastern Anthropologist* 36, 55-77.

41. KROEBER, A. L. Caste. (in) *Encyclopaedia of the Social Sciences*, Macmillan, New York, 1959 (reprint).

42. LALLANJI GOPAL. Devaladharmasūtra on *varṇas* and *jātis*. *Amṛtadhārā*, R. N. D. Fel. Vol., 1984, 239-245.

43. LEACH, E. R. What should we mean by caste? (in) *Caste in South India* (ed. E. R. L.), CUP, 1962; 1-10.

. introd. to the vol.

44. LINCOLN, Bruce. *Priests, Warriors, and Cattle: A Study in the Ecology of Religions*. Univ. Calif. Press, Berkeley, 1981; 242.

..(= VBD IV. 66-69)..

Rev. : F. BADER, *BSL* 79 (2), 96-113.

45. MADAN, T. N. (ed.) *Non-Renunciation*. OUP, Delhi, 1987.

46. MAPRABHULAL GOSWAMI. *Prāgjanmakarmavarnavyavasthā*. *Naumīsīyam* 5 (1), Aug. 84, 1-8.

...*varṇavyavasthā* and *karma* of the previous life..

47. MCGILVRAY, Dennis B. (ed.) *Caste Ideology and Interaction*. Cambridge Papers in Social Anthropology-9, CUP, 1982; X + 255.

. (= 66-19 above) the papers in this Vol. address the rival theories of caste-system in the structuralist approach of L. DUMONT and the ethnosociological approach of McKim MARRIOTT..

48 MEHTA, Harsha Varnavyavasthā – eka vivecana (Hindi) SP, 33 AIOC, Calcutta, 1986, p 634

49 MEISIG, Konrad Das Kastensystem des Hinduismus (in) *Wer ist mein Nachbar? Die Antwort der Weltreligionen*, Freiburg, 1988, 11-58

50 MISHRA, Mangilal Jāṭiyatā ki sthiti tatha usakī vaidikī avadhārana (Hindi) *Vedopradīpa* 4 (1), Aug 89, 12-13
caste and Vedic view

51 MISHRA Padma *Evolution of Brahmana Class (In the Perspective of Vedic Priesthood)* BHU, Varanasi, 1978, xx + 228

considers the terms *vipra* *r̥ṣi* *purohita* and *brahman* none of these denotes membership of a specific caste they refer to a specific priestly function Vedic society — *brahma kṣatra* were members of the same class author postulates a fairly long pre RV Aryan period therefore RV is silent about Aryan immigration *vipra* = internally an initiated or enraptured man (shamanistic activities played an important role in the emergence of priestly order among the Vedic people) ultimately the term *brahmana* (a derivative of *brahman*) came to designate a member of the priestly class, as this term was more comprehensive and covered every type of priestly activity

Rev. Suvira JAISWAL *IHR* 8 (1-2) 124-26

52 MUKHERJEE, Prabhati *Beyond the Four Varnas The Untouchable in India* IAAS, Shimla, Mot Ban, Delhi, 1988, xv + 120

Vedic lit (from *Sam* to *Up*) no evidence of total rejection of any group or groups by the four *varṇa* society which indicate the forming of a nucleus of future communities of untouchables there are only signs of segmentation an attitude of hierarchical discrimination on grounds of occupation and restrictions on the participation of some lower strata in Vedic rituals Śūdras mentioned by Paṇini Cāṇḍālas by Kaṇvilya

53 NANDI, R. N. Client, ritual and conflict in early Brahmanical order *IHR* 6 (1-2), 1979-80, 64-118

54 NARANG, Sudesh Śūdra varṇa (Hindi) *Veda Samita* 11 (9), April 91, 240-246

in support of *caturvarṇya* (missionary, military merchandise, menial) : accepts *Manusmṛiti*

55 NUMATA, Ichiro Rules of tax exemption for Brāhmanas in the Dharmasastra *JIBS* 37 (2), Mar 89, 990-988

56 O'MALLEY, L S S *Indian Caste Customs* Curzon Press, London, 1974

reprint of VBD I 134 23

57 ÓSTOR, Akos, FRUZZETTI Lina, BARNETT, Steve (ed). *Concepts of Person Kingship, Caste, and Marriage in India*. Harvard Studies in Cultural Anthropology 5, Harvard Univ. Press, Cambridge, Mass , 1985, xiv + 271

Rev David Hicks *AA* 86 (4) 999-1000

58 PANDA, Harihar R. G Bhandarkar's approach to the social history of ancient India the caste system 48 *PIHC*, Goa Univ , Panjim, 1987, 135-140

imp characteristics of c s endogamy commensality connubium B challenged SENART's theory of caste *brahma, kṣatra, viś* — three orders indicating three occupations B as a social reformer

59 PANDEY, Rajendra *The Caste System in India Myth and Reality* Criterion Publications, New Delhi, 1986, vi + 241

60 PARASHAR, Alokā Attitudes towards the *mleccha* in early Northern India — up to c A D 600 *IHR* 9 (1-2), 1982-83; 1-30

Mlecchas as a reference group in early India included all outsiders who did not conform to the values and ideas and consequently to the norms of the society accepted by the elite (Indo-Aryan speaking) groups see 66 61 below

61 PARASHAR, Alokā *Mlecchas in Early India A Study in Attitudes towards Outsiders up to A D 600* New Delhi, 1991: xiv + 350

- see 66 60 above

62. PATIL, Sharad. *Dāsa-Śūdra Slavery : Studies in the Origin of Indian Slavery and Feudalism and their Philosophies*. Allied Publ., New Delhi, 1982; VIII + 344.

63. PFEFFER, G. Puri's Vedic Brahmins : continuity and change in their traditional institutions. (in) *The Cult of Jagannātha and the Regional Tradition of Orissa* (ed KULKE and TRIPATHI), Delhi, 1978; 421-437.

64. RAMASHRAYA SHARMA. Gṛhastha, ādi āśrama, aura varna (Hindi). *Veda-Savitā* 5 (7) - 5 (12), 1985.
..serially.

65. RATHA, S. N. *Caste as a Form of Acculturation*. Gauhati Univ., 1977.

. survey of civil of the village cultures of pre hist. NW India and of the Har. culture as gathered from arch. remains, followed by a survey of the culture of the Aryans as reflected in *RV*.. on the basis of these surveys, author discusses the factors in the formation of a caste system, in the light of James R. WALSON.. main assumptions : (1) Aryan colonisers in *RV*-age were a small percentage of the total population in the region from Indus to Yamunā; (2) during the interval bet. the first invasion and the composition of *RV* hymns, the conquerors and the conquered in the Āryāvarta had become partly integrated in symbiotic relationship—some of the elites among the Dāsas were given niches in the society of the conquerors.. establishment of military alliances bet Aryans and Dāsas; (3) both Aryan and Dāsa societies were stratified tho', perhaps, the ranking orders were different, and (4) while slavery was definitely common in Aryan society, near-slavery was likely to have been practised by the Dāsas.. Aryan society : (a) land was communally owned; (b) women's status was high, (c) level of adm. was also high . on the question of purity-pollution syndrome (wh. is central to caste-system) *RV*-evidence seems to be negative.. Aryans being backward in the arts of peace and not having enough craftsmen, recruited craftsmen from among the conquered.. *RV*-class system allowed upward mobility in society..

REV. : A. AIYAPPAN, *The Eastern Anthropologist* 34, 241-43.

66. RAY, Upendranath. Śūdraṁ kī vedādhikāra aura Vedāntasūtra (Hindi). *Vedavāṇī* 36 (12), Oct. 84; 7-9.

Brahmasutra 1.3.34-38 Śūdra not entitled to study *brahma-vidya*

67 RIHANI, Vasundhara *Padbhyaṃ sudro ajāyata VJ* 34 (5), Aug 85, 35-36

Śūdra in Vedic times was not *nīca varṇa*

68 RITSCHL Eva *The Varnaśramadharmā in the early Dharmasūtras and in the Kautilya Arthasastra* Berlin, 1991

an attempt to depict a process of development

69 ROSEL, Jakob *The link between rebirth and caste society some questions on Weber's model of Hinduism*

see 48 241 above

70 SARAF, Samarendra *Hindu Caste System and Ritual Idiom* Delhi, 1986, viii + 203

71 SAUPARNA Durisethi Venkatesvara (ed) *Madhuvidya*

see 22 99 above a ms at the social emancipation of the Visvakarma Brahmins

72 SCHETELICH, M *Die Anfänge von varṇa System und varṇa Theorie in vedischen Zeit* Diss 8, Berlin 1983

(publ in English transl.)

73 SCHETELICH M *Separation of status and power in Louis Dumont's theory of the caste system R S Sharma Fel Vol*, Delhi

74 SCHETELICH, M *Das Phänomen Kaste in Indien* EAZ 30, 1989, 36-55

75 SEN, Ranjit *Social dynamics of ancient Indian civilization SP*, 33 ICANAS, Toronto, 1990

Brahmana abstained from labour the consequence of this fact socially Brahmana was the master and politically the Kṣatriya

76 SHANDILYA, H A *Varnavivecana (Hindi) SP*, 34 AIOC, Visakhapatnam, 1983, p 302

varṇa) a stha has survived in spite of various kinds of onslaughts

77. SHARMA, Ramayana Prasad. *Bhāratiya Varnāśrama: sāṃskṛtika evam darśanika viśleşaṇa* (Hindi) Varanasi, 1987; dha + 415.

. Indian varnāśrama cultural and philosophical analysis..

78. SHARMA, R. N. The status of the Brahmins as revealed in the Upanisads *Bhārati* 17, BHU, 1987-88; 26 ff.

..Brāhmanas, who were great scholars and wielded great power, were quite practical in their approach to the matters wh. directly concerned them they were aware of the growing Kṣatriya dominance, and therefore took precautionary measures to save themselves

79 SHARMA, R. S. *Śūdras in Ancient India A Social History of the Lower Order down to circa A. D. 600*. Mot. Ban, Delhi, 1990; xx + 384.

(reprint of VBD IV 66 117) origin of Śūdras and their subsequent develop from a tribe to a varna. "serving Śūdras" and Śūdras who enjoyed certain ritual, economic, political, and social rights an all-embracing deterioration in the position of Śūdras due to the relative development of productive forces and reallocation of surplus products in society needing redefinition of the varnas as well as other units in the social structure.. ultimately, some of the Śūdras turned to agriculture, mostly as agricultural labourers . loss in their earthly possessions compensated by assurance of spiritual gains (sanction of them of numerous vratas and pūjās) . role of Cāṇakīyas..

Rev *AI* 8 (No 84), 40, B. N. BHATT. *JOIB* 33, 200-203, Prabhati MUKHERJI, *J Ind Anthropol Soc* 17, 187-90

80. SHARMA, Satya P. A materialist thesis on the origin and continuity of the caste system in South Asia. *The Eastern Anthropologist* 36, 1983; 55-77.

. rev. art. on 66 40 above.. S has devised a caste usage formula-HECAFORM (hierarchy, endogamy, caste colour, ascription status, food and water [commensality] restrictions, occupation, ritual purity and pollution and mobility)..

81. SIIASTRY, P. Madanapāla's *Smṛti Kaumudī*: a critical appreciation of Śūdra Varna. *SP*, 8 WSC, Wien, 1990.

nature rights and duties of Śūdras (Śūdras enjoyed in Vedic times a status equal to that of other *varnas*, gradual degradation during the next 2000 yrs)

- 82 SINHA, Atul Kumar Changing denotations of the term *vr̥śala* A case study in downward social mobility *JGJKSV* 38-39, 1982-83 (1986), E 257-276

vr̥śala in *Akṣasukta* (RV X 34 11) up to the period of ŚS, *Vr̥śalas* enjoyed a high social status they were treated even as substitute for *śrotriya* Brahmanas gradual degradation from the period of GS onwards *Vr̥śala* in other Vedic texts (ŚPB BAU, BaudhŚS KauŚS, LatyayanaŚS GobhilaGS JaiminiGS) from the time of GS down to the early centuries of Christian era, the term *Vr̥śala* carried a sense of social disapproval and disrespectability - wh gradually resulted in its equation with Śūdra.

- 83 SINHA, B C Origin and evolution of caste system. *The Vedic Path* 47 (4), Mar 85, 31-34

- 84 SINHA, Mangal Nath *Bharata men Jatipratha Svarupa, Karma, aur Utpatti*

(= 66 26 above)

- 85 SMITH, Brian K Ritual knowledge, and being initiation and Veda study in ancient India

see 34 170 and 54 392 above

- 86 SMITH, R Morton Bowdlerizing Brahmanas *Proc. 30 ICHSANA - South Asia 3, Mexico, 1982, 72-75*

the Vedic 'obscenities' / sexualities are in the hymns *mantras*, or rituals—that is they are in *re.* and therefore not funny, they are in fact part of the technology and without them the fertility magic wd not work considers words like *urugaya* (= enlivening widely—in the loins) ref to several Vedic passages see *VBD* IV 34 217, 66 122

- 87 SRINIVAS, M N Some reflections on the nature of caste hierarchy *CIS* 18 (2), 1984, 151-167

- 88 SRIRAMAMURTI, P Varnadharmā — caste in Indian society A perspective *Bh Vid* 44 (1-4), 1984, 39-48,

- 89 SRIVASTAVA, Surendra Kumar *Vaidika Sahitya men Varna vyavastha* (Hindi) Nagina Prakashan, Varanasi, 1987, 24 + 282

varnavyavastha in Ved c lit

- 90 THAKUR, Vijay Kumar Role of religion in the exploitation of lower orders in ancient India *Arch Or* 57, 1989, 26-34

begins with IV civ l (second half of 3rd mil B C.) hold of rel in Har society Ved c period pastoral (tribal) culture— systematic exploitation of lower orders was very limited status of 'udras — almost as a servile domestic adjunct post Ved c times a struggle bet the Brahmanas and the Ksatryas to control the ever increasing social surplus

- 91 TILAK, M A Does the Vedic Chaturvarnya concept govern the modern earth ? *BJ* 32 (16), Mar 1986, 65 ff

- 92 UPADHYAYA, Baladeva Panktipāvanataya *vaidikī mīmāṃsā* *Parīśīlanam (praveśanke)* 1, 1988, 1-5

knowledge of Veda Vedanga—as well as *vedokta karma-kanda*

- 93 UPADHYAYA, Mrityumjaya *Bhāratīya samskṛti men varnavyavasthā* (Hindi) *Gagananala* 7 (2), 1984, 11-16

varna organization in Indian culture

- 94 URSEKAR, H S Varna Āśrama a reconsideration *SP*, 34 AIOC, Visakhapatnam, 1989, p 7

in ancient India, initially *varna* and *śrama* did not deny equal opportunity to any one

- 95 VAJAPEYI, Krishnadatta *Bharatiya samskṛti ka mula dhāra varnaśramadharmā* *Lakshmanadatt Chaturveda Comm Vol*, Delhi, 1986, 101-102

varnaśramadharmā as the basic prop of Indian culture

- 96 VIKRAMADITYA 'VASANTA' Pradurbhuta vipra *Veda Sarita* 7 (9), April 87, 299-300,

67 ĀSRAMA SAMSKARA GOTRA, ETC

1 ALTEKAR, A S The Asrama system (in) *Ghurye Fel. Vol* (ed K M KAPADIA), New Delhi, 1963

2 ANANTHA MURTHY, U R *Samskara A Rite for a Dead Man* OUP, Delhi, 1978

(transl by A K RAMANUJAN)

3 ARJUN DEV Samskara — kyon, kyā, kaise (Hindi), *Vedavani* 41 (8) — 43 (9)

a series of articles on *samskaras*

4 BROUGH, John Additional notes on the Brahmin clans, *JAOS* 74 (4), 1955, 263-266

see *VBD* II 67 6-7

5 BRUCKER, Egon Das Pumsavana Ritual aus der Sicht der hentigen Medizin *ZDMG* 136 (2) 1986 428-433

(summary in English)

6 BURGHART, R Renunciation in the religious traditions of South Asia *Man* 18 (4) 1983, 635 653

7 DAVE, Kantilal R Upanisatkālina upanayana samskāra (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 52

upanayana in Up time

8 DEVDHAR, S K Upanayana samskāra (Mar) *Prasada* 43 (1), Aug 89, 89-92

9 DVIVEDI, Radheshyam Yajñopavita aura upanayana. *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986, 153-155

one tantus and three dandas in yajnopavita the r mystic significance

10 FATAH SINGH Gṛhastha ka vaidika vyaktitva *Veda-Savita* 4 (2), Sept 83, 47-50

Vedic personality of a householder ,

- 11 HEESTERMAN, J C Householder and wanderer (in) *Way of Life King, Householder, Renouncer*, Dumont Fel Vol. (ed T N MADAN), Mot Ban, Delhi, 1988, (rev new ed), (= 67 19 below), 251-298

(CIS 15 1981) distinction bet normal householder and the *śrauta* sacrificer (*śālīna* and *yayāvara*) *dīkṣita* s way is that of a wanderer — the whole paradigm of the Soma sacrifice appears to be strung out along a cycle of wandering and trekking break bet the social world and the sovereign sphere of *śrauta* ritual on the breaking line bet the two worlds is found *agnya-dhicya* significance of *punaradhīya* the transformation of the wanderer into a householder is logical enough the institution of renunciation can be seen to have arisen orthogenetically within the Vedic trad as a result of the inner logic of that trad

- 12 JAUHARI, Manorama *Prācīna bhārata men varnāśrama-vyavasthā* (Hindi)

see 66 30 above

- 13 KAELEBER, Walter O The *brahmacarin* homology and continuity in Brāhmanic religion *Hist Rel* 21 (1), Aug 81, 77-99

in the 'career' of the *b* an assimilation indeed a homology, is effected bet ascetic practice and the concept of sacrifice *b* s career is in large measure a forerunner and legitimizing model for the initially 'heterodox' practices of ascetics later assimilated into orthodoxy as *vanaprastha* and *samnyās n* *b* also forerunner and legitimizing model for crit sacrificial activities as well that is why *b* ed help assimilate sacrifice and asceticism in Brahmanic rel

- 14 KAELEBER, Walter O *Tapta Marga Asceticism and Initiation in Vedic India* SUNY Press, Albany, 1989, X + 204 (Ind ed 1990)

- 15 KAPANI, Lakshmi Aspects philosophiques psychologiques, et rituels de la notion de *samskara* Paris

(DD dactylography) see 67 16 below

- 16 KAPANI, Lakshmi *La notion de Samskara dans l'Inde Brahmanique et Bouddhique I* Publ Inst Civil Ind — 59, Collège de France, Boccard, Paris, 1992, 314

(summary in English 5-41) I philosophy of act ritual making of Agni Prajapati and the sacrificer II Hindu life-cycle, *saritra amskaras* in *GS-DS* see 67 15 above

17 MADAN, T N Is the Brahmanical *gotra* a grouping of kin? *SIW J Anthropol* 18, Albuquerque 1962

18 MADAN, T N *Non Renunciation — Themes and Interpretations of Hindu Culture* OUP, Delhi, 1987 xiii + 184

renunciation has been considered the supreme value among the Brahmanas who were the ideologues of Hindu society M. investigates the uncoded but symbolically stated ideology of the Kashmiri Pandits (*grhasthas*) renunciation becomes the twin ideals of self possession and detachment in the midst of worldly involvements which are not considered evil in themselves the worthwhileness of the man in the world

Rev John CORT *Hist Rel* 29 (1) 68-71 R M SARKAR, *M in I* 68 480-83 Rupert SWELL *BSOAS* 53 (3) 539

19 MADAN, T N (ed) *Way of Life (King, Householder, Renouncer)* Mot Ban Delhi, 1988 xiv + 435

(Louis Dumont Fel Vol) contains 17 contributions deals mainly with imp aspects of the ideological foundation of Indic civil namely *puruṣārthas*

20 MALAMOU, Ch *Le Śādhya Recitation personne le du Veda*

see 37 43 above

21 MISHRA, Kedarnath Chanchal *Upanayanapaddhati* (Hindi) Allahabad, 1986, 104

22 MISHRA, Vidhata Significance of the Vedic *samskaras*, *SP*, 32 AIOC, Ahmedabad 1985, 46-47

samskaras cover the full span of life they even influence the individual after his death thro the cult of soul

23 MISHRA, Yugal Kishore *Asceticism in Ancient India. A Study of asceticism of different Indian schools in philosophical, religious, and social perspectives* Prakrit Jain Inst Res Publ. Series — 29, Vaishali, 1987, xviii + 119

- 24 MUKHOPADHYAYA, Bimalkumar Gotra system in India. *SP*, 35 AIOC, Haridwar, 1990, p 120

gotra is but an Indian counterpart of the totemic system found among other pre-literate people throughout the world

- 25 OLIVELLE, P *Mīmāṃsā* rules in the history of the *Āśrama* system *SP*, 8 WSC, Wien, 1990

shows the imp of *Mīmāṃsā* hermeneutical principles for understanding the hist of ideas within the Brahmanical trad — see 67 26 below

- 26 OLIVELLE, P Contributions to the semantic history of *śamnyāsa* *JAOS* 101 (3), 265–274

see 67 25 above

- 27 OLSON, C The existential, social and cosmic significance of the Upanayana rite *Numen* 24 (2), 1977, 152–160

- 28 PANDEY, Rajbali *Hindu Samskaras Socio Religious Study of the Hindu Sacraments* Mot Ban, Delhi, 1987, 1991, xxvii + 327

reprint of *VBD* II 67 17

- 29 PANT, Sushila Ideal versus behavioural patterns a case study of ancient Indian society

see 65 71 above

- 30 PATEL Gautam The concept of *śamnyāsa* *SP*, 32 AIOC, Ahmedabad, 1985, p 50

the concept as known in later lit is not found in *Sam*, *Br*, or early *Up* even the word does not occur *śamnyāsins* who are parasites on society were not accepted by Veda

- 31 PATHAK, Mohan Svarup Garbhādhāna samskāra (Hindi) *Lakshmanadatta Chaturveda Comm Vol*, Delhi, 1986; 161–164

ref *AV* 14 2. 31 32 38 58 39

- 32 PATYAL, H C The *yayavira* *Samamnyasa* 1 (1), 1992, 56–62

jagatara = a type of householder who used to wander from place to place or a class of seers etc. . y.s connected with many rites, e.g. *Praṇagnihotra*, *Pakṣahoma* . y.s as the foremost among householders . recognized as *paṇkti pavaras*

- 33 PRECIADO-SOLIS, Benjamin . Some problems concerning the origin of Samnyāsa, *ABORI* 68, 1987, 359-369.

asceticism has existed since very ancient times in Aryan trad ., it is possible that Vedic religion's transformation from ritualism into mysticism was made by the *vanaprasthas* . *dvijas* had their ascetics in *vanaprasthas* . *samnyāsa* cd be an attempt to recover all (including non brahmanic) ascetics for the brahmanical order

- 34 RAMARATNAM, S . The *Pumsavana* ceremony — certain differences in practice according to the Baudhāyana and the Āpastamba schools . *SP*, 8 WSC, Wien, 1990

- 35 RAMASHRAYA SHARMA . *Gṛhastha, ādi āśrama, aura varna* (Hindi)

see 66 64 above

- 36 RITSCHL, Eva . The Varnāśramadharma in the early Dharmasūtras and in the Kautīliya Arthaśāstra

see 66 68 above

- 37 ROY, Kumkum . *Legitimation and the Brahmanical tradition : The upanayana and the brahmacarya in the Dharma Sūtras* . 46 *PIHC*, Amritsar, 1985, 136-146

c. 500 B.C. — c. 100 B.C. increasing emphasis on *upanayana* and *brahmacarya* in *DS* has to be viewed in the context of changing sociopolitical situation wh rested increasingly on a 'hierarchy of privilege'

- 38 SATYANANDA, Vedavagish . *Antyeṣṭisamskara* (Hindi). Alwar, 1989, 42

- 39 SHARMA, Ramayana Prasad . *Bharatiya varṇāśrama : samskr̥tika evam darśanika viśeṣaṇa* (Hindi)

see 66 77 above

- 40 SHARMA, Satyendu . *Nāmakaranavimarsa men vihitā sūstriya avadhāranāen* (Hindi) . *SP*, 35 AIOC, Haridwar, 1990; p 103.

name influences the char of a person

41 SIDDHANTALAMKAR, Satyavrata The theory of Sam
skāras *Viśvatma* 13 (10) Feb 88, 57-60

42 SIEGEL, Lee *Fires of Love Waters of Peace Passion
and Renunciation in Indian Culture* Univ of Hawaii Press,
Honolulu 1983 11 + 122

Rev Tuv a GELBLUM *JRAS* 1984 (1) 160-62 Sheldon POLLOCK
JAOS 104 340-42 Maria Claude PORCHER *JA* 272 441-42

43 SIMHA Alakha Narayan *Pracina Bharata men Mrtaka
Samskara* (Hindi) Varanasi 1987, 16 + 174

funeral rites in ancient India

44 SMITH Brian K Ritual knowledge and being initia-
tion and Veda study in ancient India

see 34 170 and 54 392 above

45 SPROCKHOFF J F *Die Alten im alten Indien Ein
Versuch nach brahmanischen Quellen*

(— *VBD* IV 67-43)

Rev K MYLIUS *EAZ* 22 540

46 SPROCKHOFF J F Aranyaka und Vanaprastha in der
vedischen Literatur Neue Erwagungen zu einer alten Legende
und ihren Problemen *WZKSA* 35, 1991, 5-46

=continuation of 19 23 above Zweiter Hauptteil Kap V VII

47 SRIKANT Four stages of man (A modern view of an
age-old concept) *BJ* 35 (23) 15 7 89, 41-45

48 STEINMANN Ralph Marc *Guru sisya sambandha Das
Meister-Schuler Verhältnis im traditionellen und modernen Hindu-
ismus Beiträge zur Sudasienforschung* 109 Steiner, Stuttgart,
1986 xi + 312

49 TAMBIAH S J *World Conqueror and World Renouncer*
CUP, 1976

0 TAMBIAH S J The renouncer his individuality and
his community (in) 67 19 above, 299-320

[ref DUMONT, 'World renunciation in Indian religions' (VBD III 48-83) H = the rel of caste society, 'interior' practices and sectarian movements wh have modified H by way of addition rather than substitution H has developed by the progressive integration or aggregation by the orthodox establishment of elements introduced by the heterodox the agent of development in Indian rel and speculation, the 'creator of values' has been the renouncer] author deals in great detail with Buddhist renouncer renunciation and *puruṣārtha*

51 TEWARI, Kapil Narayan *Dimensions of Renunciation in Advaita Vedānta* Mot Ban, Delhi, 1977, 156

nature of renunciation Vedas and *Up*

52 THAPAR, Romila The householder and renouncer in the Brahmanical and Buddhist traditions (in) 67 19 above, 1988, 273-298

(= CIS NS 15) the Brahmanical insistence in the early hist period that the individual *śannyāsin* alone cd be regarded as a renouncer was not only an attempt to reiterate the earlier model but also to hold back the tide of the various orders of renouncers who were looked upon by the Brahmanas as heretics (*paṣandas*) the *āśrama* theory may have been less of an idealist abstraction projecting an ordering of the ideal life-cycle for the *dvija* and particularly for the Brahmana and more of ventriloquism of a Brahmanical perception of a time of troubles

53 TRIVEDI, Bhavani Shankar *Samskāra laksana* (Hindi). *Lakshmandatta Chaturveda Comm Vol*, Delhi, 1986, 169-170

54 URSEKAR, H S *Varna Āśrama* a reconsideration
see 66 94 above

55 VAJAPEYI, Krishnadatta *Bhāratīya samskr̥ti kā mūlādhāra varnāśrama* (Hindi)
see 66 95 above

56 VAN DER VEER, Peter Taming of the ascetic devotionalism in a Hindu monastic order *Man* 22 (4), 680-695

57 VEDABODHA Swami *Gṛhapati ki sādhanā* (Hindi) *Veda Savita* 9 (3), Oct 88, 88-90

- 58 VENKATA RAGHAVACHARYA, V S (ed) *Rgvedi Pūrva-prayoga* Madras, 1986, vii + 175

crit ed contains all the *pūrvaprayogas* from *garbhadhana* to *upanayana* for the *Rgvedins* (author's earlier work *Āśvalayana-Grhyaprayoga*)

68 WOMAN MARRIAGE FAMILY

- 1 AGRAWAL, Ashvini *Sati—how old? how Indian?* *HSAJIS* 3 (1-2), 1988 (1990), 91 ff

in *RV* X 18 7 8 there is no ref to actual burning of the widow this is confirmed by *AV* 18 3 1-2 no ref to widow-burning in *Br Ar Up Sutras*

- 2 AGRAWAL, Sula *Pracina samskr̥ta s̥h̥itya men striyon k̥a s̥ih̥āna* (Hindi) *Prajña* 28 (2)-29 (1), 1983, 111-114

- 3 ALTEKAR, A S *Position of Women in Hindu Civilization From Pre historic Times to the Present Day* Mot Ban, Delhi, 1987, 1991, xvi + 380 + iii + pl

reprint of *VBD* IV 68 6

- 4 APTE, Usha M *Vedic Hindu and tribal marriage* (in) *A Homage to Dr Mainkar* (= *VBD* IV 87 114A), 223-230

- 5 BADER, Clarisse *Woman in Ancient India Moral and Literary Studies* Delhi, 1987 (reprint) xiv + 338

- 5A BANERJI, Suresh Chandra *The Castaway of Indian Society* Calcutta, 1989, xiv + 264

hist of prostitution in Ind a since Vedic times based on Sk, Pali Pk and Bengali sources

- 6 BHADURI, Chira Kisore *Widow marriage in Vedic India* 45 *PIHC*, Annamalai Univ, 1984, 229-236

discusses various Vedic texts on the subject and states that they did not sponsor widow marriage

- 7 BHAT, G K 'Mother in Vedic literature [Brahmanas and Aranyakas] *ABORI* 68, 1987, 471-489

8. BHATTACHARJI, Sukumari. Women in Vedic society. (in) *New Horizons of Res. in Indology*, CASS, Poona Univ., 1989; 17-28.

9. CAMPANILE, E. Sulla struttura del matrimonio indo-europeo. *SCO* 33, 1983 (84); 273-286.

..evidence from, among others, old Indian sources.. 4 types of marriage correlated with Dumézil's 3 functions..

10. CARTER. [Households in India]. (in) *Households: Comp. and Hist. Studies of the Domestic Group* (ed. Robert M. NETTING et al), Calif. Univ. Press, Berkeley, 1984.

11. DANGE, Sadashiv A. Woman's share and the Mīmāṃsā-rule at *dayoh pranayanti* (An examination). *Bh. Vid.* 45-47, 1985-1987; 59-64.

12. DANGE, Sindhu S. Taboos in the Dharmaśāstra tradition. *Bh. Vid.* 45-47, 1985-87; 65-69.

..concept of *nigedha*. e. g. ref to GS after wedding, for 3 nights, husband and wife shd. abstain from saline or pungent food; garment of the bride is to be given away, rules for a pregnant woman..

13. DANGE, Sindhu S. The institutions of Ganikā and Devadāsī from ancient to medieval times. *Sangeet Natak* 97, July-Sept. 90.

14. DATTA, V. N. *Sati : a historical, social, and philosophical inquiry into the Hindu rite of widow-burning*. Manohar Publication, New Delhi, 1988; XX + 279.

Rev. : Werner F. MENSKEI, *BSOAS* 54 (2), 398-99

15. DAVE, Jayananda. Bhāratīya dāmpatya jīvanano ādarśa. (Guj.). *Sāṃmanasya* 51-52, 1987; G 13-15.

..ideal of married life..Vedic evidence.

16. DESHPANDE, Uma. Position and status of women in early Upanishads. (in) *The Glimpes of Indological Heritage*, Good Companions, Baroda, 1989; 9-18.

..also *Bh Vid* 49 (1-4), 1989. 96-103.. see 22. 33 above..

17. DEV, Aruna *Pracina Bharata men Striyon ke Kriḍa aur Manovimoda* (Hindi) Varanasi, 1990, xvi + 212

women's sports and entertainments in ancient India

18 DHAWAN, B D Vedon men pārivārika jivana (Hindi) *Viśvatma* 13 (10), Feb 88

family life in the Vedas

19 DUBE, Raj Deb Vaivāhika umra ke badalate pratimāna — atihāsika samdarbha men (Hindi) *VJ* 33 (12), Mar 85, 19-21

marriage age in hist perspective Vedic evidence considered

20 EMENEAU, M B, VAN NOOTEN, B A The young wife and her husband's brother Rgveda 10 40 2 and 10 85 44 *JAOS* 111 (3), 1991, 481-494

devrkama textual problems attempted to be solved thro consideration of social structure involved in the *nyoga* institution similar custom in many communities in present day North India

21 GHOSH, S K *Indian Women through the Ages* Delhi, 1989, xvi + 344

22 GOYAL, Priti Prabha *Hindu Vivaha Mimamsā* (Hindi) Rajasthan Granthagar, 1981, viii + 215

23 GUPTA, A R *Women in Hindu Society A Study of Traditions* Jyotsna Prakashan, 264

Rev *Inda and Foreign Rev* 16 (23) 29

24 HADDAD, Yvonne Yazbeck, FINDLY, Ellison Banks (ed) *Women, Religion, and Social Change* SUNY Press, Albany, 1985

FINDLY's essay explores the Upanisadic record of Gargī, despite contradictory patriarchal critiques of Gargī's accomplishments. F demonstrates that the record acknowledges her considerable intellectual skills. Gargī — a woman who pushes against the boundaries imposed on her class in a period of social change.

25. JAISWAL, Suvira. Studies in early Indian social history; trends and possibilities.

. see 65 44 and 66 27 above..

26. JHA, Akhileshwar. *Sexual Designs in Indian Culture*. Vikas Publishing House, New Delhi. 1979; xxi + 185.

..an underlying sexual pattern at the core of our culture determines our very negative present day attitudes to freedom, change, and moral action

27. JHA, Upendra. *Vedā nārīprapūjakāh*. SP, 35 AIOC, Haridwar, 1990; p. 16.

28. JOSHI, G. H. Ritual sequence in marriage — Vedic and present (with special reference to Western Maharashtra). SP, 32 AIOC, Ahmedabad, 1985; p. 42.

29. JOSHI, Mahesh Chandra *Prācīna Bhārata men Dāmpatya Maryādā* (Hindi). Delhi, 1988; 16 + 389.

. see 68 29A below .

29A. JOSHI, Mahesh Chandra. *Prācīna Bhārata men Dāmpatya Sambandha* (Hindi). Saccidananda Prakashan, Delhi, 1991; 384.

..Husband-Wife relations in ancient India.. (Prākkathana by LALLANJI GOPAL) see 68 29 above .

Rev : R. S. BHATTACHARYA, *Pur* 33 (1), 120-121.

30. KAPADIA, K. M. *Bhāratavarsā men Vivāha evaṁ Parivāra* (Hindi). Delhi, 1990, xxi + 301.

..Hindi transl. of VBD III 68.31 (VBD II 68 30) by Harikrishna RAWAT..

31. KHAN, Jalaluddin Ahemad. Women ascetics in pre-Gupta India. *PURB* (Arts) 20 (1), Chandigarh, April 89; 189 ff.

..in Vedic period, women enjoyed various rel rights.. in later Vedic period, their position was lowered..

32. KHAN, Jalaluddin Ahemad. Prostitution in ancient India (from early Vedic times to 300 A. D.). *PURB* (Arts) 21 (2), Oct. 90; 215-226.

RV mention of *apsaras nrtu* (Usas) several other references originating in early Vedic India the profession of prostitution could unabated throughout the period under review Vedic economy helped the custom

- 33 KUJUR S *Vaidika evam Dharamasāstriya Sahitya men Nari* (Hindi) Vishvavidyalaya Prakashan, Varanasi, 1982, 13 + 347

woman in Vedic and Dharmasastra lit

- 34 KUJUR, S *Vaidika kālina samāja men nari saundarya* (Hindi) SP, 33 AIOC, Calcutta, 1986, p 56

feminine beauty in Vedic society

- 35 KUJUR S *The position of girls in the Vedas* SP, 7 WSC, Leiden, 1987, p 72

in *RV* the birth of a daughter is not a calamity

- 35A KUJUR, S *Position of girls in the Vedas* SP, 8 WSC, Wien, 1990

the girl's position was not at all pitiable

- 36 KUSHWAH, Sivapujan Simha *Satidaha Eka Lomaharsaka Pratha* (Hindi) Dayananda Vaidika Shodh Samsthan, Jwalapur, 1987, 60

Sati discusses X 18.7 reads *agre for agne* introd Ādya Śankaracarya's views re Śūdra ka śravana *Aupanishada matsabhasana are rejected

- 37 LESLIE, L Julia *Essence and existence women and religion in ancient Indian texts* (in) *Women's Religious Experience* (ed P HOLDEN), Croom Helm, London, 1983

- 38 LESLIE, L Julia *The Perfect Wife The orthodox Hindu woman according to the Stridharmapaddhati of Tryambakayajvan* OU South Asian Studies Series, OUP, Delhi, 1989, xiv + 375 + 8 pl

contains a hist survey of the domestic life of the orthodox Hindu woman based on *DS* grammar texts epics etc.

- 38A LASLIE L Julia (ed) *Roles and Rituals for Hindu Women* Delhi, 1992, xviii + 267 + ill

39. MAHADEVA SASTRI, A. *The Vedic Law of Marriage or The Emancipation of Woman*. Asian Educational Services, New Delhi, 1988 (reprint); xiv + 6 + 255.

40. MAITY, S. K. The women in the Rig Vedic culture. (in) *Vājapeya: K. D. Bajpai Fel. Vol.*, Agam Kala, Delhi, 1987; 383-387.

..house-wife; daughter.. education and other accomplishments.. marriage, morals, and material relationships..

41. MANOHAR. Kula-pā kanyā (Hindi). *Veda-Savitā* 9 (4), Nov. 88; 128-129.

..ref. *AV* I. 14 *kula-pā kanyā* . one among brotherless daughters has to remain *kula pā*..

42. MEERA, S. *Contribution of women to literature and arts*.

..see 33.42 above..

43. MENSEN, B. (ed.). *Ehe und Familie in verschiedenen Kulturen*. Akad. Volker und Kulturen, St. Augustin, 1982; 136.

44. MENSKI, Werner P. *Role and Ritual in the Hindu Marriage*. DD, London Univ., 1984.

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45. MISHRA, Rajeshwar Prasad. *Upaniṣadon men nārī*. (Hindi).

. see 22.66 above..

46. MONE, Neelima. Arising out of KauśS 75. 23.

..see 54.293 above . rite of *veṣṭa-vivartana* .

47. MOORTHY, Krishna. *Woman in Ancient India*. Rajahmundry, 1989; ii + 33.

48. MURARI, Krishna. Prostitution in ancient India. *JGJKSV* 41 (1-4), 1985 (1989); 57-65.

..*RV* refers to love affairs and prostitutes : cf. I. 167; II 29.1; I. 66.4, I. 117. I. 8; I. 134.3..

49 NARANG, Bhim Sain *Concept of Strīdhana in Ancient India* Delhi, 1990, xxiii + 314

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51 OORT, Marianna *Reflections of the divine ? Female deities and females*

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role of chaos and violence in the world—both in the body
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pure independent and primordial violence but the instrumental
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..the Vedic heritage.. Mitra Varuna-bipolarity..

27. HARADAS, L. *Vaidika Rāṣṭra-darśana* (Hindi). Suruchi Sahitya, New Delhi, 1982; Vol. I, 156, Vol. II, 144; Vol. III, 106.

. (transl. by K. S. SUDARSHAN) .

28. HEESTERMAN, J. C. Power and authority in Indian tradition. (in) *Tradition and Politics in South Asia* (ed. R. J. MOORE), Vikas, New Delhi, 1979; 60-85.

29. HEESTERMAN, J. C. India's political bestial. Osmose van oud en nieuw. (in) *Politieke Stelsels* (ed. U. G. ROSENTHAL), Alphen a/d Rijn, 1982; 294-315.

30. HEESTERMAN, J. C. *The Inner Conflict of Tradition : Essays in Indian Ritual, Kingship, and Society*.

see 48 115a 54 194 and 65 42 above role of the king in
classical Indian society

31 JAIN Prakash SHARMA B K *Pracina Bharatiya
Rajya aur Samaja* (Hindi) Meerut 1970

ancient Indian society and polity

32 JOSHI Ratan Lal *Hamari adarsa ganatamtriya param-
para* (Hindi) *Visvatma* 12 (9) Jan 87 89 12

our ideal democratic tradition Ved evidence see 71 33 below

33 JOSHI Ratan Lal *Bharata men ganatantra ki param-
para* (Hindi) *Visvatma* 14 (9) Jan 89, 28-29 33

democratic tradition in India see 71 32 above

34 KAUR Paramajit *Dayanandakṛta Yajurvedabhasya
men samajika evam rajanaitika sandarbha* (Hindi)

see 65 50 above

35 KRISHNAPAL SIMHA *Vaidika rajaniti vijnana* (Hindi)
Vedavani 37 (3) Jan 85 3-7

Vedic polity

36 KUMUD RANI *Aitareya Brahmana men rajanaitika
acara eka drsti* (Hindi)

see 13 11 above

37 LAW Narendra Nath *Aspects of Ancient Indian Polity*
Delhi 1986 (reprint) XX + 228

(1st ed OUP 1921)

38 MAAN SINGH *Vedon men rastriya bhavana* (Hindi)

see 13 12 above

39 MABBETT Ian (ed) *Patterns of Kingship and Authority
in Traditional Asia* Croom Helm London 1985, 202

40 MISHRA Kaushal Kishor *Nature of the functions of
the state in ancient India* *Prajā* 28 (2) 29 (1) 1983 73-79

(Vedic evidence not considered)

41 MISHRA, K K *Police Administration in Ancient India*
Mot Ban, Delhi, 1987, xiv + 186

42 MISHRA, Sacchidananda *Bharatiya śāsakatva kā ādīma rūpa – vīraja, gopa, evam ksatra* (Hindi) *Bharati* 17, BHU, 1987-88, 43-50

the earliest form of Indian governance

43 NANDI, R N *Agrarian growth and social conflicts in early feudal India* *Social Science Probings* 2 (2), June 85

44 NUMATA, Ichiro *Dharma and kingship in the Dharmaśāstras* (Jap)

see 65 69 above

45 NUMATA, Ichiro *The parisad in the Dharmaśāstras* (Jap) *Hokkaido JIBS* 5, Oct 90, 95-107

46 OHKUMA, Keishiro *Kingship in ancient Ireland*
JIES 14, 1986, 231-245

common points with ancient Indian kingship

47 ÖSTOR, Akas, FRUZZETTI, Lina, BARNETT, Steve (ed)
Concepts of Person Kingship, Caste, and Marriage in India

see 66 57 and 68 52 above

48 PANDEY, Uma Kant *Political Concepts and Institutions in the Śukla Yajurveda*

(=VBD IV 71 66) see 12.14 above

49 PANKAJ, N G *State and Religion in Ancient India*

see 48 213 above

50 PAREKH, Bhikhu *Some reflections on the Hindu tradition of political thought* (in) *Political Thought in Modern India* (ed Thomas PANTHAM, Kenneth L DEUTSCH), Sage Publications, New Delhi

51 PATHARIYA, Satya *Rastra ka rāstrapati kaisā ho?* (Hindi) *Vedavani* 39 (4), Feb 87, 1-2

YV 5 24

52 PATIL, Sarad Prācīna bhāratiya sabhāgrha (Mar).
Navabhārata, Oct-Nov 85, 45-55

narīṣṭa (AV 7 12 2) *sabha-samiti* (AV 8 10)

53 PRABHA KIRAN Prācīna bhārata men ganatantra kā
svarūpa (Hindi) SP, 33 AIOC, Calcutta, 1986, 411-412

democracy in ancient India

54 PRAJNA DEVI, Pandita Kyā veda ke ādhidaivika artha
upeksaniya hain ? (Hindi)

see 30 95 above a propos of 71 55 below

55 PRIYAVRATA, Acharya *Vedon ke Rajanītika Siddhanta*
(Veda ke adhyayana evam anusandhāna ki eka nayina disā)
(Hindi) Meenakshi Prakashan, Meerat, 1984

(Principles of Vedic Polity — a new direction of Vedic study
and research) Part I Samvidhana Kaṇḍa lxxii + 672,
Part II Abhyudaya Kanda viii + 488 Part III Pratiraksā
Kanda viii + 248 see 71 54 above

Rev G B K HOOJA, *The Vedic Path* 47, 63-64

56 RAJENDRAN, C Democratic principles in the polity of
ancient India SP, National Sem on A I Political Thought,
TMV, Poona, Jan 91

ref to Vedic lit election of king *sabha* and *samiti*

57 RAMAMURTI, Pratapagiri *The Problem of the Indian
Polity* Delhi, 1986, xii + ii + 475

reprint of VBD I 135 28

58 RAWAL, Narendra Prakash Vedic samiti in the form
of ministry SP, 32 AIOC, Ahmedabad, 1985, p 51

three functions (1) defending and maintaining security in
the state (2) counselling the king (3) policy making.
functions similar to *samiti* and ministry

59. RISHI, Jagadish Chandra Bhārata ki prācīna ganatan-
triya parampara aur dharma (Hindi) *Viśvatma* 11 (9),
Jan 86, 57

, ancient democratic trad in India,,

60. RITSCHL, Eva; SCHETELICH, M. Die Entwicklung der Staatslehre im alten Indien und ihre Widerspiegelung in der Literatur. (in) *Probleme von Schrifttum und Gesellschaft in altindischen Gesellschaften*.

61. ROWLETT, Ralph M. Archaeological evidence for early Indo-European chieftains. *JIES* 12 (3-4), 1984; 193-234.

..PIE *reg was equated in status to the anthropological concept of a 'chief' (not king) *reg- is to be understood in term of 'chief', that is, the principal executive officer with some centralizing functions in what is still essentially a tribal society, based on kinship relations and often incorporating various smaller kinship-based social units. this is supported by arch. evidence.⁷
[Max WEBER the early Indo-Aryan kings or rāj- were leaders by virtue of an assumed 'familial charisma' or inherited magico-rel. efficacy, deemed to be acquired by birth into one of the specially endowed noble or royal families] .

62. SARITA KUMARI. *Role of State in Ancient Indian Economy*. New Delhi, 1986; viii + 266.

63. SCHARFE, Hartmut The Vedic word for "king". *JAOS* 105 (3), 1985; 543-548.

..Vedic rāj- "king" is a ghost word Sk rājan (and Gk. arāgōn) go back to IE period, but the word did not mean "king" at that time early IEs had no "kings" but must have had political and military leaders. two Vedic titles of worldly authority can lay claim to high antiquity: dāmpati (= master of the house) and viśpati (= master of the clan); out of these two, viśpati is the most comprehensive title that can be traced to IE, viśpatis were, in all likelihood, the "protectors of their people", the "men of power and charisma".. the term rājan was frequently used to denote the ruling class.. viśam viśpati comes closer to our notion of "king"..

64. SCHARFE, Hartmut. Zur Einsetzung des Königs im vedischen Indien. *SII* 13/14 (W. Rau Fel. Vol.), 1987; 185-193.

..the ratnas play a central role in the ancient royal consecrations. ratnas ritually grant the new king their specific services as a ratna, the ritual shows that the royal succession in late Vedic times was neither automatic nor free and spontaneous, when political conditions changed, the term ratna took on different connotations (see 71.65 below)..

65. SCHARFE, Hartmut *The State in Indian Tradition*
Handbuch der Orientalistik, Indian-III, Brill, Leiden, 1989;
ix + 265.

deals with the concept and actualization of the state in India and the developments leading up to the formation of the state, essentially from the Vedic period until the Muslim conquest distinguishes characteristic phases in this hist process (discusses *rajanis* - pp 127-132 see 71 64 above)

Rev Werner F MENSKE *BSOAS* 54(2) 394-95, Burton STEIN *JAOS* 111 591

- 66 SEN, Ajit Kumar *Hindu Political Thought* Gian Publishing House, Delhi, 1986 (reprint), vi + 179

- 67 SENGAR, J S Parliamentary system in Vedic era.
Vedic Path 44 (4), Mar 82, 49-54

- 68 SHAILENDRA KUMAR Vaidika pamcāyata — ādhunika pamcāyata ki ādharasīla (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 10

69. SHARAN, Paramatma *Ancient Indian Political Thought and Institutions* Meenakshi Prakashan, Meerut, 1984, X + 588

considers Vedic evidence see *VBD* IV 71 84

- 70 SHARMA, Om Prakash Power in ancient India
SP, 33 ICANAS, Toronto, 1990

. *dharma* and *danda* are the two ancient Indian concepts wh come nearest to the western concept of power

- 71 SHARMA, R G Early school of Hindu political thought *J Raj Inst Pol Res* 6 (2), April July 1970, 1-9

- 72 SHARMA, R S Taxation and state formation in Northern India in pre-Maurya times *Social Science Probings* 1, 1984

- 73 SHARMA, R S From *gopati* to *bhūpati* A review of the changing position of the king (in) *Sanskrit and World Culture* (Proc 4 WSC), Berlin, 1986, 67 74

, see *VBD* IV 71 98 ,

74 SHARMA, R S Stages in state formation in ancient India. *Prof S Ramachandra Rao Fel Vol*, Bangalore, 1986; 180-203

early Vedic predominantly cattle breeding economy kept the people semi nomadic *gotra* also considers terms like *vrā*, *vrāta*, *śardha*, *grama* later development tribe *jana*, *viś*, *gaṇa*, *grha* RV-economy was primarily a non food producing economy tribal chiefs were called *janasya gopaḥ*, *viśpati*, *viśampati*, *gaṇasya raja* *gramanī* *gananam gaṇapati* RV power structure can be called tribal chiefdom (tho' the head of the tribe was called *rajā*) idea of territoriality was not strong in RV. the structure of authority in RV can't be called a "state"; it was tribal chieftainship later Vedic develop of a food producing economy, beginnings of social differentiation AV and Br show that only the peasants (Vaiśyas) were meant for paying taxes... emergence of territorial element - *raṣṭra* emergence of incipient classes and a proto-state element of priesthood...

75 SHARMA, R. S *Origin of the State in India* D. D. Kosambi Mem Lectures 1987, Bombay Univ, 1989

76. SHARMA, Saroj *Prācīna bhāratīya rājanīti men daitya prathā* (Hindi) *Pracya-prajñā* 11, 1979, 55-69

institution of ambassadors in ancient Indian polity. Vedic evidence considered

77. SHARMA SASTRI, R. *Evolution of Indian Polity* Nag Publishers, Delhi, 1977

78 SIDDHANTALANKAR, Satyavrata Vedic concept of state *The Vedic Path* 46 (3), Dec 83, 1-2

79. SINGH, Rajendra Prasad *Vaidika kāla men grāma-pāncāyata* (Hindi) SP, 32 AIOC, Ahmedabad, 1985; p 53

village panchayat in Vedic times

80 SMITH, R. Morton Names and kingship in Vedic India (in) *Monarchies and Socio-Religious Traditions in the Ancient Near East* (ed Prince MIKASA), 31 ICHSANA, Tokyo, 1984

81 SRIVASTAVA, A L *Prācīna kāla men rāstra aura rāstrīyatā* (Hindi) *Gaganāncala* 9 (3), 1986, 60-63

. nation and nationalism in ancient times Vedic evidence considered

82 SRIVASTAVA, Suresh Kumar, SIMHA, Raghava Prasad. *Prācīna Bharatīya Rājya aurā Samāja* (Hindi) Varanasi, 1986; 14 + 322 + 160

ancient Indian state and society

83 SRIVASTAVA, Urmila Vedesu yuddham śāntiś ca *JDPV* 4 (3), Oct 91, 99-105

84 TANDON, Kiran *Prācīna Bharatīya Rājanītika Vicaraka* (Hindi) Delhi, 1988, xvi + 271

ancient Indian polity

85 THAPAR, Romila State formation in early India. *International Social Science Journal* 32 (4), 1980, 655-669

(theories on the earliest formation of states in India remain generally rather simplistic, because of obsession either with 'oriental despotism' or with 'Asiatic mode of production') evidence from Vedic and related texts suggests that a range of stratified societies - chiefships of RV times, such as that of the Bharatas - moved gradually towards a monarchical system in Western Ganges valley of wh. the Kuru and the Pañcāla were typical clan = *rajan*ya and vis the theory of *varṇa*

86. THAPAR, Romila *From Lineage to State Social Formation in the Mid First Millennium B C in the Ganga Valley*. QUP, Delhi, 1984, viii + 189

(Heras Mem Lectures 1980) lineage-based societies membership of a lineage determines social status and control over economic resources sacrificial ritual peasant economy

Rev R N NANDI, *IHR* 13, 153-65

87. TRIPATHI, L K Reflections on state-formation in ancient India *Bharati* 17, College of Indology, BHU, 1987-88; 157-161

in the organisation and working of the early tribal communities, the seeds are present that subsequently grew into such constituents of the state as *rāja* (king), *amātya* (minister), and *danda-bala* (army) in Vedic period people are found firmly

- settled practising agriculture, as the principal means of subsistence, and a no. of other crafts and professions..

88. TRIVEDI, Satyadev. *Prācīna Bhārata men Guptacara Serā* (Hindi). Anupam Prakashan Sanstha, Delhi, 1985.

. secret services in ancient India see 71 89 below .

89. TRIVEDI, Satyadev. *Secret Services in Ancient India; Techniques and Operation*. Allied Publishers, New Delhi, 1984; xxiii + 238; 1988 (2nd rev. ed. of 1984); xxv + 291.

..see 71. 88 above Introd Vedic cosmic order (*rita*) and the growth of security system..

90. TSUCHIYAMA, Yasuhiro. The coronation ritual of the Atharvaveda (AV 4.8).

. see 6 49 and 54 458 above..

91. TSUCHIYAMA, Yasuhiro. Ancient Indian kingship and *varcas* (Jap). *JIBS* 88 (1), Dec. 89; 454 450.

92. VAIDIKA, Vedavati. Upanisad aura rājanaya (Hindi).

..see 22 136 above .

93. VARMA, V. P. The R̥gveda, Buddha, and Marx.

. see 4.65 above.

94. VASUJA, Kiran Chandra *Prācīna-bhāratiya-cintāyām samājatantrabhāvanā*. *SSPP* 63 (1-12), 1980-81; 241-253.

..(Sk. transl. by JAYADEVA SASTRI)

95. VIDYALANKAR, Hemalata *R̥gveda men samājavāda kī parikalpanā* (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 51.

..socialism in *RV*

96. VIGASIN, A. A.; SAMOZVANTSEV, A. M. *Society, State, "āśu" in "Antic" India*.

. see 65 113 and 70 44 above..

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72. ECONOMIC LIFE

1. ADHYA, G L. *Early Indian Economics*. Bombay, 1966.

2 ARJUN DAS *Economic Philosophy of Ancient India*
Agam Kala Prakashan, Delhi, 1986, vii + 224

3 BOSE, Arun *India's Social Crisis an essay on capitalism, socialism, individualism, and Indian civilization* OUP, Delhi, 1989, xv + 155

4 CHAKRABARTY, Haripada *Socio Economic Life of India in the Vedic Period*

see 65 13 above

5 CHATTOPADHYAYA, Brajadulal (ed) *Essays in Ancient Indian Economic History* Mun Man, New Delhi, 1987, 260

6 CHAUDHARY Radhakrishna *Economic History of Ancient India* Janaki Prakashan, Patna 1982, X + 328

(ch 2 role of iron)

Rev Vijay Kumar THAKUR *IHR* 11 215-18

7 CHENNA REDDY P *The guilds in ancient India SVUOJ* 26 (12), 1983 (1990), 77-85

corporate activity in Vedic India — ref *BAU*

8 JHA, D N *Early Indian feudalism a historiographical critique* 40 *PIHC*, Pres address, Ancient India Section, Waltair, 1979

9 NANDI, R N *Client, ritual, and conflict in early Brahmanical order* *IHR* 6, 1979-80, 64-118

problem of transition from ancient to medieval in India in the light of the broader perspective of the relapse of a market-based exchange economy of ancient times into an agriculture-based subsistence economy of the early medieval period
Brāhmaṇa as an essential inspirational factor of the trad power, elite in India Br Dharmasāstra texts considered

10 NIGAM, Shyam Sundar *Economic Organisation in Ancient India* Mun Man, New Delhi, 1975, 352

11 OM PRAKASH *Economy and Food in Ancient India* Vol 1 *Economy* Delhi, 1987, vi + 176

- 12 PRASAD, Prakash Charan *Foreign Trade and Commerce in Ancient India* Delhi, 1977

(derivation of the Phoenicians from Vedic Panis, Baal from Vala, Sumer from Sambhar Assyria from Asura Chaldea from Coladesa author believes that a Harappan origin for the whole Mesopotamian culture is completely proved)

- 13 RAI, Jaimal *Rural Urban Economy and Social Changes in Ancient India*

see 65 75 above

- 14 RAJIV KAMAL *Economy of Plants in the Vedas* Janaki Prakashan, Patna, 1988, xi + 138

medicinal herbs *vanaspati* (trees in general) *lata itya* miscellaneous plants plants trees creepers and grasses together constituted the back bone of the Vedic and post Vedic economy..

- 15 ROY, Brajdeo Prasad. *The Later Vedic Economy*. Janaki Prakashan, Patna, 1984, xvi + 448

(from 10th to 6th cent B C) lit and arch. evidence

- 16 SARITA KUMARI *Role of State in Ancient Indian Economy*

see 71 62 above

- 17 SCHETELICH, M Zum Anteil von Metallgeräten an den landwirtschaftlichen Produktionsinstrumenten in Indien um 1100-600 v u z (nach den Zeugnis der vedischen Literatur) (in) *Produktivkräfte und Gesellschaftsformation in vorkapitalistischer Zeit* (ed J HERMANN, J KUHN), Berlin, 1982 203-208

- 18 SCHETELICH, M Frühe Formen des Grundeigentums in Indien - *urvara* und *ksetra* im Rgveda

see 4 50 above

- 19 SHUN Huang Private ownership of land in ancient India (Chinese) *South Asian Studies* 2 Beijing 1990 1 ff

private ownership of land evolved in ancient India over a long period communal ownership and state ownership existed side by side with it

- 20 SINGH, Hari Sahai Institutions of money-lending.
JGJKSV 38 39, 1982 83, 109-124

concept of *ma* and allied evidence in Vedic texts considered

- 21 SINHA, Satrugna Sharan, RAJIV KAMAL The khadira plant, its utility in the ancient Indian economic life *JAS* 29 (2), Calcutta, 1987 (89), 79 82

many references in Vedic lit (the plant found engraved on one of the Har seals)

- 22 THAKUR, Vijay Kumar Problem of defining peasantry: a note on the beginnings of present stratification in early India (c 2500-200 B C) 45 *PIHC*, Annamalai Univ, 1984, 129 138.

considers Har period Vedic period, post Vedic period

- 23 THAKUR, Vijay Kumar Changing patterns of the form and distribution of landed property in ancient India *Itihas* 8 (2)

- 24 TRIPATHI, O N *Taxation and Fiscal Administration in Ancient India from the Vedic Times to the End of the Mauryan Period* Lucknow, 1983, xii + 152

- 25 VIJAY NATH, Ritual symbolism and status conferring role of *dana*

see 54 481 above

73 MISCELLANEOUS TOPICS

(Cow, cattle, war, sport, dress, charity, etc)

- 1 ACHARYA, Subrata Kumar Evolution of the institution of beggary in ancient India *ABORI* 69, 1988, 269-277

(also *SP*, 32 *AIOC* Ahmedabad 1985, p 245) prior to IV civil, there was no surplus man lived on the edge of his need, in the next epoch NW India witnessed affluent urban culture but the rest of this vast country remained at the stage of food gathering with the rapid rise of the cultured Aryans, the constantly migrating nomads resorted to begging : later the rigid *varṇāśramadharma* of Brāhmanas the austere asceticism of

the Jainas, and the liberal śramaṇic way of the Buddhists encouraged homeless life with begging as the sole means of survival..

2. ALKAZI, Ro'shen *Ancient Indian Costume* Art Heritage Books, New Delhi, 1983, 209 + pl., fig

3 BANERJI, Suresh. Drinking in ancient India. *Kosal* 4 (1-2), Ind. Res. Soc. of Ayadh, Faizabad, 1982-83; 31-33.

..Vedic evidence (*RV* I 191 10, VII, 86 6, VIII 2.12; *AV* 14 1 35-36, *TS* II 5 1, *ŚPB* 1 6 3) festive occasions; rel. rites, means of relaxation

4. BHAGWAN SIMHA *Rgveda men pur.*

. see 4 6 above .

5. CENKNER, William *A Tradition of Teachers : Śankara and the Jagadgurus Today* Mot Ban., Delhi, 1983; xiv + 210.

. Ch. 1 *Up* antecedents of Ś's thought..

Rev : Ellison B FINDLY, *JAOS* 108 (1), 182-83

6. CHAKRABORTY, Pranada Sankar *The skeleton-burial — a remotest mode in disposal of the dead as evinced in the Śatapatha Brāhmaṇa*

. see 17 14 above..

7. CHAKRAVARTI, P. C. *Art of War in Ancient India.* Delhi, 1987; xiv + 212.

. reprint of *VBD* I 141 6..

8. CHAKRAVARTI, Ranabir (ed.) *Warfare for Wealth.* Firma KLM, Calcutta, 1986, 250

. analyses economic factors that were the main motivation for warfare in ancient India from the Vedic times onwards.. considers terms like *gopati*, *jana bhūpati*, *mahīpati* discusses how *jana* gave way to *janapada* in Vedic polity

9. CHAKRAVARTI, Vani *Prācīnayuge ābāryam.* *SSPP*, 60 (1-4), 1977, 20-29

10. CHAUDHURI, Nirad C *The Continent of Circe.* Jaico Publishing House, Bombay, 1965.

(cf VBD III 73 23) if the familiar words about tolerance and capacity for synthesis of the Hindus were true one wd be hard put to explain why there were such deep suspicions and enmities among the human groups of India

- 11 CHAUHAN, D V The yak in the Rgveda

see 4 11 above

- 11A CHHABRA, B Ch Navigation in ancient India AH
4 . 35, April 87, 11-13

- 12 CLASON, A T *Wild and Domestic Animals in Prehistoric and Early Historic India* Ethnographic and Folk Culture Soc, Lucknow, 1979, 46 + fig, tables

(= DHB 4 76)

Rev Bhairabi Prasad SAHU IHR 7 217 18

- 13 DANGE, Sindhu S Taboos in the Dharmaśāstra tradition

see 68 12 above

- 14 DELOCHE, J *Contribution a l'histoire de la voiture en Inde* Paris, 1983

- 15 DEV, P R MEGDE, Nandkumar G Dyūta aka prācina bharatīya khela (Marathi) *Bharatiya Itihasa ani Samskṛti* 24 Vol 95, Bombay, 1987, 3 ff

Dice — an ancient Indian game Vedic evidence, Pāṇini 1

- 16 DIKSHITAR, V R Ramachandra *War in Ancient India* Mot Ban, Delhi, 1987, xv + 419 + pl

reprint of VBD I 141 79 from the Aryan advent to Vijayanagar empire

- 17 EINO, Sh *Altindische Getreidespeisen* MSS 44
(Karl Hoffmann Festschrift I), 1985, 15 27

- 18 FALK, Harry *Bruderschaft und Würfelspiel (Untersuchungen zur Entwicklungsgeschichte des vedischen Opfers)* 1

see 54 146 above relationship bet the Vṛātyas and the game of dice Vṛātyas were not converts in the rel sense, but were a product of a social reform

19. FIŠER, IVO. *Indian Erotics of the Oldest Period*. Delhi, 1989; 139.

. reprint of VBD III 73 35

20. GHILDIAL, Vineet. Wildlife in post-Vedic period with special reference to Sūtras and Smritis. *The Vedic Path* 50 (1), June 87; 47-53

21. GHILDIAL-SHARMA, Vineet, SHARMA, Ramesh C. Classification of animals in ancient India. *JAS* 31 (3-4), Calcutta, 1989; 45 ff

. based on works of Paṇini, Manu, Umāsvatī, Caraka, Suśrūta.

22. GONDA, Jan. *Fatherhood in the Veda*. Ind. Taur. Publ. Series - 18, Torino, 1986

23. GUHA, Dina S. Food in the Vedic tradition. *Indica International Centre Quarterly* 12 (2), June 1985.

24. GUPTA, Sudhir Kumar. Aśvavidyā kā upayoga (Hindi). *Bhāratīyavidyavalbhavanam*, Jaipur, Sept. 84, p. 2.

25. HARRIS, M. The cultural ecology of India's sacred cattle. *Current Anthropology* 7, 1966, 51-60

. see 73 27 below

26. HAZRA, R. C. The professional jesters of the Vedic age.

. see 38 8 above

27. HESTON, A. An approach to the sacred cow of India. *Current Anthropology* 12, 1971, 191-209.

. ref 73 25 above

28. HULSEWIEDE, Brigitte. *Indiens heilige kuhe in religiöser, ökologischer, und entwicklungspolitischer Perspektive. Ergebnisse einer aktuellen ethnologischen Kontroverse*. Ethnologische Studien 1, Munster, 1986; 152 + map.

29. JAISWAL, Jnaneshwari. *Prācīna Bhārata men Paśupāśana* (Hindi). Patna, 1987; 213.

30. JHA, Naresh. Prācinabhārate kṛidā. *JGJKSV* 38-39, 1982-83 (1986). HS 277-280

sport in ancient India Vedic period RV IX 20 7, SV-Uttara 6 27 4, AV 13 2 11 extension of sports in Pāṇini's time

- 31 KANVA, Santosh Vaidika vānmaya men go-himsā (Hindi) *Vedapradīpa* 4 (2), Sept 89, 23-24

cow slaughter in Vedic lit

32. KAUR, Paramjitā Rsi Dayānandakṛta Yajurvedabhāṣya men gr̥ha, gr̥hopakarana, tathā bhojanavyavasthā (Hindi)

see 12 9 above house, household articles, arrangement for meals

- 33 KHOSLA, Inder Dev Dress and its varieties in Vedās. *AH* 7 No 78, Nov 90, 8-10

(article based on *A Study in Vedic Polity* by IRIVAVRATA VED VACHASPATI) ref to 19 varieties mentioned in *Samhitās*, spinning and weaving of cloth, dyeing of garments and their use in proper seasons, proper costumes for proper occasions)

34. KRISHNA LAL Atharvaveda men yuddhanīti (Hindi)

see 7 16 above

- 35 MAHDIHASSAN, S The precise natures of the Vedic drinks, Soma, Sura and Parisrut

see 50 227 above see 73 36 below

- 36 MAHDIHASSAN, S A history of early alcoholic distillation and of the beverages, *Parisrut* (Indian) and *arrack* (Mongolian)

see 50 236 above Soma - the fresh extract of the plant ephedra as an anti fatigue drink used thrice a day by the Aryans as hunters, it was consumed unlike any alcoholic beverage - discusses *surā* (beer) *parisravana* *parisrut* (domestic alcoholic drink) from Mahuwa flowers see 73 35 above

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63. PRAHARAJ, Sadashiv. Amāvāsyā guruṁ hanti, śiṣyaṁ hanti caturdaśī. *A. G. Swain Fel. Vol*, Utkal Univ., Bhubaneswar, 1985; 3-14.

. ref. GS and DS .

64. PRAHARAJ, Sadashiv. Veda-sūtra-smṛti-purāna-kāvya-kāleṣu candrasya mahattvapradarśanapūrvakam anadhyāyatithinām yathārthatva-pratipādanam. *Vāṇijyotih* 1, 1986; S 13-18.

65. PURI, Narinder. *Ancient Indian Mathematics* Spiritual Study Group, Roorkee Univ.; Pushpa I (magic speed answers to all mathematical problems using 16 simple sūtras from the Veda) 1986, 128; Pushpa II (a magic till understood), 1988, 144; Pushpa III (mathematics with smile), 1989, 126.

..also Hindi versions of these three (*Prācīna Vaidika Gaṇita*)..

Rev. (P. 1) : D. Sri RAMA RAO, *Pr Bh* 93 (July 88), 278.

66. RAY, Pramodranjan. Astronomical references in the R̥gveda. *Res. Bull. No. III*—S C College, Puri, Samanta Chandra Comm. Vol., 1985; 57-64.

..Indra-Varuṇa — Antares and Dababihisā.. the notion of stellar nature of gods.. Vedic calendar..

67 ROY, S. B. Tilak Jacobi chronology — a critical appreciation. *Journal of Itihasa* 6 (1) State Archives, Govt of Andhra Pradesh Hyderabad, 1978, 19-33

author proposes fixation of Vedic chronology by ethno-astronomy. *karitika* period to be placed at 2600-2200 B.C. (acc. to TILAK 2500 B.C.)

68 ROY Sudhanghu Mohan Concept of seasons in the Śatapatha Brahmana

see 17 26 above

69 SAMPATH IYENGAR, G. S. Astronomy in Rgveda *JOIB* 37 (3-4), 1988, 191-194

astronomical facts in RV vs. age of Vedic r̥ṣiṣ 16000 B.C. — 8576 B.C. I 115 1 and I 90 1 give the exact date when the first codification of RV took place

70 SARASVATI AMMA, T. A. *Geometry in Ancient and Medieval India*

(= VBD IV 75 55)

Rev. D. G. DHAVALE *ABORI* 69 295 M. Ch. o. YANO *Historia Mathematica* 10 467 84

71 SARKAR, Ramtosh Vedic literature vis-a-vis mathematical astronomy (in) *History of Oriental Astronomy* (ed G. SWARUP et al.) CUP 1990, 29-32

76 SATYA PRAKASH SARASVATI Numerals—their singularity
From the Rigveda to Ramanujan *JIDVP* 2 (2) Aug 89,
141–197

the concept of number originated in the very early *RV* times
the word *anka* found in *RV* (I 163 13) but not *samkhyā* the
word *samkhyā* occurs in *AV* (X 8 24) the enumeration of
numbers from *eka* to *parardha* in multiples of ten in *YV* (17 2)
acc to author after *sahasra* (in *YV* passage) the successive
term is not *dasagunīta* but *satagunīta* in the *YV* passage, the
Vedic term of numerals is *īstakā dhenavah* etymology of Vedic
numerical terms *eka* and *prathama* (not connected with *eka*)
in *RV* *YV* gives series of odd numerals (*YV* 17 24) also
multiple of four in *YV* (18 25) arithmetical numerals and
series (*dharas*) numerals in *Śulbasūtras*

77 SEIDENBERG A The origin of mathematics *AHES* 18,
1978, 301–342

8 SHULAN GUO Astronomy in ancient India *South
Asian Studies* 2 Beijing 1989 54–61

79 SRIVATHSA P K A critical study of Vedic and ancient
Indian mathematics in the light of modern mathematics and com-
puterization *SP* 8 WSC Wien 1990

80 STAAL Frits The search for meaning mathematics,
music, and ritual

see 37 78 and 54 413 above

81 THIBAUT G *Mathematics in the Making in Ancient
India* K P Bagchi and Co Calcutta 1984

(reprint of On the *Śulbasūtras* by THIBAUT originally
published in *JASB* Calcutta 1875 ed with introd [ix x] by
Deb prasad CHATTOPADHYAYA) On the *Śulbasūtras*
pp 1 ff *Baudhājana Śulbasūtra* pp 67 ff

82 TURSTIG Hans Georg *Jyotiṣa Das System der indischen
Astrologie*

(= *VBD* IV 75 68)

Rev Kenneth G Zysk *JAOS* 105 (4) 790–91

83. VARMA, Vishnu Kant Rgveda men sūksma sthula bhūta, sūrya va prthvī ki utpatti kā vijñāna (Hindi) SP, 33 AIOC, Calcutta, 1986, 80-82

ref RV X 72 the first half of the hymn speaks of the origin of *nakṣatras* thro' the medium of *surya* and of the origin of *grahas* thro the medium of *prthvī*

84 VASUDEV, Gayathri Devi *Astrology and the Hoax of Scientific Temper*

see 28 8 above

85. VOLODARSKY, Alexander I Mathematics in ancient India (Russ) (in) *Investigations in the History of Maths* -20, Moscow, 1975, 283-299

also (English vesion) in *Proc 14th Intern Congress of History of Science* III, 1975 346-359

86 YANO, Michio *Indian Works on Astronomy and Mathematics* (Jap) Asahi Shuppansha, Tokyo, 517

Vol 1 of *Great Works on Science* (Jap)

76 MEDICINE HEALTH

1 ACHARYA, A M Military medicine in ancient India, *BIJHM* 6 (1), 1976, 42-49

2 BAGCHI, Asoka K The evolution and chronology of ancient Indian medical sciences *BIJHM* 9 (1-4), 1979, 21-26

3 BAHULKAR, S S Atharvanic element in the Āyurveda

see 7 3 above

4 BHATIA, S L The medical heritage of India *BIJHM* 1 (3-4), 1971, 73-83

5 BRUCKER, Egon Das Pumsavana Ritual aus der Sicht der heutigen Medizin

see 67 5 above

5A. CHATTOPADHYAYA, Debiprasad Science, philosophy, and society in ancient India *IJR* 7 (1-2), 1980-81; 1-23.

..(cf. VBD IV. 78 8) . in ancient India, the only discipline wh. aspired to be fully secular and promised (in a rather rudimentary form) the beginnings of natural science in the modern sense was *Āyurveda*. It represented the original nucleus from wh. branched off specialised sciences like botany and zoology, anatomy and physiology, etc., it also settled the methodology of natural science.. (why is a physician considered impure? YV says: "because the practice of physician entails promiscuous, unaristocratic mingling with men) . imp of Vedic sacrifice and priests.. there must not be misplaced admiration for Up-philosophy (e.g. Sanatkumara-Nārada Saṁvāda in BAU..

6. DAS, Rahul Peter. Religionen und medizinische Ethik : (3) Hinduismus. (in) *Lexikon Medizin Ethik Recht* (ed. Albin ESER et al), Herder, Freiburg, 1989; 916-926.

7. DESAI, Prakash N. *Health and Medicine in the Hindu Tradition*. Crossroad, New York, 1989; xiv + 153.

8. DUBE, Rajadeva; SIMHA, Pramod Kumar. *Āyurveda ke vikāsa men Atharvaveda kā yogadāna* (Hindi).

..see 7.10 above.. contribution of AV to the development of *Āyurveda*..

9. FATAH SINGH. *The Vedic medicine : añjanam. Veda-Savitā*, ES 3 (11), April 85; 34-36.

10. GUPTA, Sudhir Kumar. *Oṣadhimiśraṇa kā vaidika ādhāra* (Hindi). *Bhāratīyāṁśaibhāṣam*, Sept. 84.

..Vedic evidence for the mixing up of medicinal herbs .

11. JOGLERAR, P. S. Yajña — mental disorders in *Āyurveda* and neuro-physiology.

..see 54.222 above..

12. KAUSHIK, Purushottama. Glimpses of medical botany in Atharvaveda (Kāṇḍa IV). *The Vedic Path* 48 (2), Sept. 85; 64-67.

13. KHAN, Khalid bin Yusuf. Rgvedic remedy to the psycho-somatic disorders. *Pūrṇatrajī* 18 (1), 1991; 61-76.

14. KRISHAN, Y. The meaning of *prajñā-aparādha* and *karma* in *Āyurveda*. *BHIM* 12 (1-4), 1982; 28-33.

15 KSIRASAGAR V K Vedavanmaya aura rogopacara
(Hindi) *Vedapradīpa* 3 (12) July 89, 31-32

16 MAHDIHASSAN, S The tridosha doctrine traced to breath
as soul *Ancient Science of Life* 9 (1) July 89, p 25

17 MAHDIHASSAN S *Indian Alchemy or Rasayana in the
Light of Asceticism and Geriatrics* Mot Ban, Delhi 1991,
XX + 147

(second rev ed of 1977)

18 MANOHAR Na pumsaka 'vasistham = jalacikitsā
(Hindi) *Veda Savita* 7 (11) June 87 390-391

19 MANOHAR Jalacikitsa ka eka bheda svamutrakitsa
(Hindi) *Veda Savita* 8 (3) Oct 87 79 81

RV X 9 8 AV VI 57 1 2 VI 44 3 etc

20 MEULENBELD G Jan WUJASTYK Dominick (ed)
Studies on Indian Medical History Egbert Forsten Groningen,
1987, vii + 247

Proc of Internat Workshop on the Study of Indian Medicine,
Sept 86

Rev Kenneth G Zysk *IJJ* 32 (4) 322 27

21 MURTHY, C K Origin and progress of study of anatomy
in ancient times *BIIHM* 8 (1-4) 1978, 24-25

22 PUSHPANGADAN, P, SHARMA, Jyoti, KAUR, Jeet.
Environmental health and hygiene in ancient India an appraisal
Ancient Science of Life 7 (1), Coimbatore July 82, 1 5

IV civil careful and elaborate civic and domestic sanitary
arrangements lead one to conclude that that civil must have
been based on and supported by a sound understanding and
practice of health science Vedic culture nature and mankind
(*prakṛti* and *puruṣa*) form an inseparable part of life-support
system *Āyurveda*

23 RAGHUNATHAN K Indigenous systems of medicine in
India early history literature and special features *BIIHM*
14 (1-4), 1984, 1-13

24. RAMANA RAO, V. V. Indian goddesses of epidemic diseases.

..see 48.227 above..

25. RAMESH MUNI. Hṛdaya roga ki anubhūta vaidika cikitsā (Hindi). *Vedavāṇī* 39 (10), Aug. 87; p. 25.

..Vedic diagnosis of heart-disease.. *AV* I. 22..

26. RIHANI, Vasundhara. Veda men jalacikitsā (Hindi). *SP*, 35 AIOC, Haridwar, 1990; p. 103.

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27. ROŞU, Arian. Pratiques magico-religieuses en médecine indienne. *WZKSA* 30, 1986; 83-89.

..rev. art. on *VBD* IV. 76 36.. see 76.43 below..

28. SAHA, Mridula. Health-care in ancient India as reflected in the Śatapatha Brāhmaṇa.

..see 17.27 above..

29. SATHE, R. G. (ed.). *Tṛcabhāskara of Bhāskara-rāja*. GOS - No. 170, Baroda, 1982; viii + 9 + 151.

..*Tṛca* = *RV* I. 50.11-13 : ritual relating to the Sun for healing..
Tantric work..

30. SATYENDRA KUMAR, Arya. Aitihāsika pariprekṣya men bheṣajakalpon kā vikāsa krama (Hindi). *Vedavāṇī* 36 (6), April 84; 3-8, 18.

..develop. of Vedic sources of medicine in historical perspective..

31. SHARMA, Ashok. Conceptual synthesis of Vedic and modern medical scientific model of human body system. *JIDVP* 2 (1), April 89; 91-100.

32. SHARMA, Priyavrata. *Āyurveda kā Vaijñānika Itihāsa* (Hindi). Varanasi, 1976.

..scientific hist. of *Āyurveda*..

Rev. : K. RAGHUNATHAN, *BHIM* 6 (1), 75-78.

33 SHASTRI, Suraj Bahadur Vedic medicine as gleaned from Sanskrit sources *SP*, 7 WSC, Leiden, 1987, p 157

34 SINGH, R S Contribution of Unānī Materia Medica to the identification of Vedic plants with special reference to *uśana* *IJHS* 16 (1), 1981, 41-44

(— *VBD* IV 76 33) *uśana* = plant growing on alkaline earth (*uśa*) mentioned in *ŚPB* as the plant from wh Soma was pressed

35 SRIVASTAVA, Suresh Chandra *Vaidika Kalina Roga evam Ausadhyā Vanaspatīyan* (Hindi) Prācī Śodha Samsthana, Gorakhpur, 1980

diseases and medicinal plants in Vedic times

36 SRIVASTAVA, Suresh Chandra Vaidika sāhitya men varṇita tantrika tantra (Hindi) *Ayurveda Vikasa* 21 (6), June 82, 11-14

tantrika tantra described in Vedic lit *AV* and 30 *Up*

37 SUBBA REDDY, D V Ancient Indian medicine — philosophical and ethical basis educational and scientific methodology *BIJHM* 1 (3-4), 1971, 84-88

38 SUNESON, C Some interrelated terms in ancient Indian embryology *WZKSA* 35 1991, 109 121

considers *garbha* *bhruva* (*RV* X 155 2) *jathara* *Nirukta* evidence

39 TEWARI, P V, SHARMA R D, CHATURVEDI, C Maternity in ancient Indian medicine *Ancient Science of Life* 6 (4) April 87, 192 202

BAU VI 4 (various exercises in coitus to have or not to have conception) *Garbhopaniṣad* III (embryology) *Āśv GS* I 5 5 and *Āp GS* I 3 10 20 (qualifications of bride and groom) *AV* passages

40 THAKAR, Prajna Atharvavedaman nirdista keśavar-dhanana upayo (Guj) *Śiadhaya* 26 (1-4), 1988 89, 1 6

means of hair growth indicated in *AV* ref *AV* VI 21 2-3, 30 3 136 1-3, 137 1 3

41. THAKAR, Prajna. Salyacikitsānī prācinatā (Guj.). *Sambodhi* 14, Feb. 90; G. 81-89.

..evidence of surgery from *RV* (Viśpala operated upon) and *AV*..

42. THAKUR, Bhagendrasimha. Vedon men cikitsāsūtra (Hindu). *Veda-Savitā* 8 (6), 1988; 191-194.

..1. *sūrya cikitsā* (*RV* X 37 7) 2. *jala-c* (I 23 19, *YV* 9 6, *AV* I. 4.4); 3. *mantra-c* (*AV* V 23 10). 4. *auśadhī-c* (X. 97.3; *YV* 12 77), 5. *śalya-c*. (X 161 1, III 11 1), 6. *mānasa-dāya-c* (I 24 9)..

43. THITE, G. U. *Medicine. Its Magico-Religious Aspects according to Vedic and Later Literature.*

. (= *VBD* IV. 76.36) . see 76 27 above

Rev.: H. F. *ZDMG* 134 (1), 213, Govind Gopal MUKHERJEE, *BRMIC* 39 (2), 47, K. MYLLUS, *OLZ* 81 (2), 193-95, S. R. SARMA, *AJOS* 1 (2), 169-70, J. VELINKAR, *Indica* 21 (1) 45, FRANCIS ZIMMERMANN, *RHR* 202 (2), 202-203, Kenneth G. Zysk, *JAOS* 105, 808.

44. THITE, G. U. Vedātīla āyurvedīya vicāra, dharma ānī tattivajñāna (Mar.). *Vedaprabha*; 74-86

. āyurvedic thought, rel, and philos in the Veda see 76.47 below..

45. THITE, G. U. Prophylactics in ancient Indian medicine. *K S Birth Cent. Comm. Vol*, Part 2, Madras, 1985; 139-154.

..prophylactics relating to birth of a child contain ritual characterised by Vedic *mantras* . many magico-rel prophylactics described in ancient Indian medicinal texts

46. THIRE, G. U. Bhāratiya paśuvaidyakaśāstra (Mar.). (in) *Prajñānjali* (L. Joshi Ed. Vol.), Poona, 1985; 87-97

..(also in *Bhāratiya Itihāsa ānī Samskṛti Parjālocana* 1985 177-178).. ancient Indian veterinary science no work available but indications of its existence in Vedic texts in connection with animal sacrifice; *bhejaya* for man and animals (*TS* I 8 6. 1-2), in *Caturmāsya*..

47. THIRE, G. U. Religion, philosophy, and medicine in the later Vedic literature.

see 49 112 and 58 114 above also see 76 44 above..

48 VEDIA, D G. Medhājananasūktas of the *Atharvaveda* — a study

see 6 52 above

49 VISHWAKARMA, Hiralal, DWIVEDI, Upendra *Atharva-cikitsa-vijñāna* (Hindi)

see 7, 33 above

50 VISHWAKARMA, Ramajit *Vaidika Sahitya men Śalya-cikitsa eka adhyayana* (Hindi) Varanasi, 1986, 19 + 286

surgery in Vedic lit

51 WEISS, Mitchell An account of unmāda according to non medical Sanskrit sources *ALB* 51, 1987, 294-326

AV evidence (*AV* 6 111 2 2 5, 6 130) *TS* 3 4 8 4, *RV* evidence

52 ZYSK, Kenneth G Fever in Vedic India *JAOS* 103, 1983, 617-621

study of the ancient Indian's views on *takman takman* = malaria (first suggested by V GROHMANN) this is generally accepted acc to V W KARAMBELKAR : — fever in general, wh can be classified into three types malarial fever, influenza, and typhoid

53 ZYSK, Kenneth G Towards the notion of health in the Vedic phase of Indian medicine *ZDMG* 135 (2), 1985, 312-318

analyses three broad categories of frequently occurring expressions of health (1) those wh reflect a sound internal condition (*an amīva*— *a yakṣma*— *a rapas*— (2) those wh indicate a whole external state (*an aturā a rīṣtatati*) (3) that wh denotes detoxication (*a gada*) health in a positive sense does not occur in early Vedic medicine fundamental dualism bet disease and health lies at the basis of Vedic medical diagnosis

54 ZYSK, Kenneth G *Religious Healing in the Veda With translations and annotations of medical hymns from the Rgveda and the Atharvaveda and renderings from the corresponding ritual texts.* Trans American Philosophical Society — 73 (7), Philadelphia, 1985, XVII + 311.

..causes of diseases not attributed to physiological functions but rather to external beings or forces of demoniac char .. healing must be done by performing an elaborate ritual . see 76 55 below..

Rev. : Rahul Peter Das, *ZDMG* 138, 415-16, K. K. RAJA, *ALB* 50, 642-43; Hartmut SCHARFE, *JAS* 46, 942-44, Karel WERNER, *JRAS* 1987 (2) 352-53, Francis ZIMMERMANN, *JAOS* 108, 502-03.

55. ZYSK, Kenneth G. Religious healing in the Veda. *SP*, 32 ICANAS, Hamburg, 1986; p. 355.

. examines the attitudes toward disease and cure as reflected in *RV* and *AV* and the fundamental rel presuppositions underlying them.. see 76 54 above .

56. ZYSK, Kenneth G. The evolution of anatomical knowledge in ancient India, with special reference to cross-cultural influences. *JAOS* 106 (4), 1986, 687-705.

. earliest evidence of Indian anatomy found in Vedic lit. (1500-200 B C) . acquisition of anatomical knowledge by means of the sacrifice of animals, principally the horse, and of man; quite accurate lists of bodily structures of horse and of man recorded and transmitted by means of traditional rel texts .

57. ZYSK, Kenneth G. The Indian ascetic traditions and the origins of Ayurvedic medicine. *J. Eur. Ayurvedic Society*, Vol. I, Reinbek, 1990; 119-124.

..two distinct phases of ancient Indian medicine—the first is based on a magico-rel form of healing, beginning in about the middle of 2nd mill. B. C., its source derives largely from *AV*, it does not have a separate lit trad, disease in this Vedic system of medicine was conceived to be possession by divine demonic entities, and therapeutics involved a rel ritual in wh. the appropriate *mantras* were recited, demons exorcised, and powerful amulets, usually of a vegetal origin, consecrated and employed.. second phase . more empirico-rational system of medicine (mainly based on humoral thory *tridoṣa*), richest source of this system is Pali texts of the early Buddhists

58. ZYSK, Kenneth G. *Asceticism and Healing in Ancient India*. OUP, New Delhi, 1990; 224.

. contains an overview of the hist of Indian medicine in its rel, context.. focus on Buddhist monastic medicine..

77 OTHER SCIENCES TECHNOLOGY AGRICULTURE
FLORA FAUNA WEAVING METALS

- 1 ACHCHHELAL *Pracina Bharata men Krsi* (Hindi)
Siddhartha Prakashan, Varanasi, 1990, xii + 330

agriculture in ancient India from the earliest times to A D
650 Ch 1 Vedic period discusses such words as *śira*, *langala*,
hala datra pārśu latitra kūpa, *vapi*

Rev PUSHPA PRASAD *IHR* 9 226-27

- 2 BARTHOLOMEW, Bradley York The five senses
see 22 10 above

- 3 BHARDWAJ, H C *Aspects of Ancient Indian Technology*,
(= *VBD* IV 77 14) [B thinks that iron was known to the
RV people He also suggests the familiarity of the Harappans
with glass]

Rev Jagannath AGRAWAL, *VIJ* 20 278, V B MISRA, *IHR* 13,
188-91

- 4 BHARTIA, Kanti Kishor *Jīva mātṛa ke pratī ananya
kalpataru - sarpa* (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985;
p 32

serpent—a boon to mankind, helpful to agriculture by des-
troying injurious insects, etc

- 5 BHATNAGAR K K The origin of the universe — science
and the Vedas *Pr Bh* 96, July 91, 288-290

thousands of years ago, the Vedas aphoristically outlined the
origin of the universe *Puruṣa*, *Hiraṇyagarbha*, *Nasadiya-*
sūktas

- 6 CEJKA, Mirak [The Indo-European agricultural termi-
nology]

see 45 37 above.

- 7 CHATTOPADHYAYA, Debiprasad *The History of Science
and Technology in Ancient India The Beginnings* Calcutta, 1986;
xxiii + 556

..ref. to Har. and Vedic periods..

8. CHATURVEDI, Prem Sagar. Tools employed by the Vedic carpenter. *50 PIHC*, Gorakhpur Univ., 1989-90; 866-867.

..RV: stone-tools, also tools made of metals (*ayas* = generic name for metals); *dhmāta*, *karmāra*.. head axe..

9. CHAUDHURI, Korak K. 'Ayas' in Vedic literature. (in) *Studies in Ancient Indian History*, D C. Sircar Comm. Vol., Sundep Prakashan, Delhi, 1988; 321-326.

..conspicuous absence of iron in all Har sites, this tends to associate iron with Aryans. it may be conjectured that, in the beginning, *ayas* signified only iron, use of iron in RV period seems to have been extensive. terms *lohitaṣyas* (copper) and *kṛṣṇāyas* (iron) came into existence later..

10. CHOLKAR, V. B. The physics of the Gāyatri Mantra. ¹
..see 3.36 above..

11. CHOWDHURY, K. A.; SARASWAT, K S.; BUTH, G. M. *Ancient Agriculture and Forestry in North India*. Asia Publishing House, Bombay, 1977; xxiv + 99 + pl, maps, tables.

Rev.: D. P. AGRAWAL. *IHR* 4, 428-29.

12. DAS, Rahul Peter. On the identification of the Vedic plant *pāṣā*. (in) *Studies on Indian Medical History* (ed. G. J. MEULENBELD and D. WUJASTYK), Egbert Forsten, Groningen, 1987; 13-42.

..discusses earlier attempts (e g *p* = a surrogate of Soma) and discards them.. *p* mentioned in *AVP* 7.12, *AVŚ* 2.27. *p* = a thorny or (hard) sprigged, barbed, leafy plant.. (Zyck suggests resemblance of *p*. to plant goddess *Arundhati* who is identified with 'ākṣā, śilācī)..

13. DASGUPTA, Surendranath. *Natural Science of Ancient Hindus*. ICPR Series in Natural and Social Sciences, Mot. Ban, Delhi, 1991 (reprint); x + 99.

..(ed. Debiprasad CHATTOPADHYAYA).. (also, ICPR, New Delhi, 1987; xiii + 99).. Part I: Matter and motion; Part II: Theories of cosmic changes; App: Genesis of Tanmātras.. [there is practically no indication in the whole field of Indian lit. that any investigation re the laws of nature or chemical properties of

matter for their own sake were pursued except in astronomy and medicine]

Rev R S BETAJ *Sambodhi* 14, Rev 1-3

14 DATTA, Krishna Yugabhedena vṛttivyavasthāyām
kṛṣṇa sthānam *SSPP* 63 (1-12), 1980 81, 231 240

15 DEVADATTA SASTRI *Atharvavedīya Tantravṛṇāna*
(Hindi)

see 7 7 above

16 DEY, Sitanath Flora and fauna in the Śukla Yajurveda,
see 12 7 above

17 ED Vedic approach to drought *The Vedic Path* 50 (1),
June 87, III IV

18 EINOO, Shingo Altindische Getreidespeisen
see 54 140 above

18A FALK, Harry Silver, lead, and zinc in early Indian
literature *South Asian Studies* 7 Cambridge, 1991

18B GHILDIAL SHARMA, Vineet, SHARMA, Ramesh C Wild
life in Rgvedic India *The Vedic Path* 47 (2), Sept. 84, 7-16

environment of RV India geographical situation, Himalayas in
RV India some imp Rgvedic wild animals black buck, gaur
(Indian bison) elephant ass buffalo dog spotted deer (chital),
wild goat (aja)

18C GHILDIAL SHARMA, Vineet, SHARMA, Ramesh C. Some
Himalayan birds and their conservation in Rgvedic India *The
Vedic Path* 49 (23), Dec 86, 26-35

falcon eagle, peafowl goose quail partridge, owl, vulture

19 GHILDIAL SHARMA, Vineet, SHARMA, Ramesh C.
Himalayan wildlife in Vedas *Arch Or* 57 (3), 1989, 242-246

based on extensive material from Vedic texts Himalayan
wildlife and close co-existence of man with nature in Vedic
India

20 GOYAL, Chelbihari Lal Vedon men kirana vijñāna
(Hindi) *Vedapradīpa* 2 (8), Feb 88, p 25

21. GUPTA, Shakti M. *Plant Myths and Traditions in India*, New Delhi, 1991; xvi + 112 + 28 pl

22. ICKE-SCHWALBE, Lydia. Pflugtypen nichtarischer Völkernschaften in historischer Wertung (Zur Entwicklung der Produktivkräfte auf dem indischen Subkontinent). (in) *Sanskrit and World Culture*, Proc. 4 WSC, Berlin, 1986, 45-51

23. KAMAL, Rajiv. *Economy of Plants in the Vedas*, Janaki Prakashan, Patna, 1988, xi + 138

. see 72.14 above . I introd , II medicinal herbs, III *vanaspathi*; IV *latā*, V *trṇa*, VI miscellaneous acc. to author . RV refers to 99 medicinal plants, AV deals with 283 plants; YV has a list of 82 plants, the Br deal with 129 and the *Kalpasūtras* with 519 plants . plants, trees, creepers, and grasses together constituted the back-bone of Vedic and post-Vedic economy..

Rev. : P. D NAVATHE, *ABORI* 71, 332.

23A. KAMAL, Rajiv. Some useful creepers of Vedic India. (in) *Perspectives in Indology* (B. N Mukherjee Fel. Vol.), Harman Publishing House, New Delhi, 1989; 15-20.

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87. SHARMA, B. R. Security of environment in the Vedas. *AH* 8 : 83, April 91; 23-25.

.. significance of *rajās* in this connection.

88. SHARMA, Sudarshan Kumar. Ecology or *kalā* : comparative critique. *Samāmnāya* 1 (1), 1992; 70-90.

89 SHARMA, Vasishth Vedic scientific terms and their equivalents in modern science *AH* 7 80, Jan 91, 16, 40

maruts = photons *paśus* = cosmic rays, *devatas* = elementary particles *yajnas* = nuclear reactions etc

90 SHASTRI, Hara Prasad *Śyainikaśāstram (The Art of Hunting in Ancient India)* Vivek Agency Publ), Aligarh, 1982

91 SHASTRI, Vaidyanath *Sciences in the Vedas* Sarva-deshika Arya Pratimithi Sabha, New Delhi, 1970

92 SHUKLA, Pratima Hiranya aura usaki samdrsti (Hindi) *Veda Savita* 5 (9), April 85, 316-318

93 SOHONI, Y B Some scientific aspects of Agnihotra
see 54 400 above

94 SREEDHARAN, E The beginning of the scientific attitude in ancient India *JIH* 62, 1984, 47-56

(restless spirit of science climbing after knowledge infinite to comprehend the wondrous architecture of the world) — such spirit discernible in Vedas (e.g. *RV* X 129 4) the present paper constitutes a brief inquiry into the suggestive beginnings of scientific attitude in India as seen in Vedas and Sāṅkhya philosophy origin of the world seen as the building of a house *RV* contains various cosmogonic accounts suggestion of *hiranyagarbha* (universal germ) 'productive force', super-atom cosmic egg primeval fire-ball etc the problem of matter (some cryptic references in *RV* which might find favour with some of the latest views of 20th cent physics)

95 SRINIVAS, Madabhushi Some observations on references to geology in Sanskrit literature *SP*, 34 AIOC, Visakhapatnam, 1989, 419-420

imp of earth in *RV AV (Bhumisukta)* *ŚPB (etad u vijñanam)* *ŚPB* mentions nine formative stages of earth

96 SRINIVASACHARYULU, Vedantam *Veda vijñana darśanam* Manchikalapudi, 1988

97 STAAL, Frits Ritual grammar, and the origins of science in India *JIP* 10, 1982, 3-35

. (= VBD IV. 78 41)

98 STAAL Frits. *The Fidelity of Oral Tradition and the Origins of Science*

. see 38 12 and 54 418 above science and rationality do not necessarily depend on literacy indeed, science and rationality came about in ancient India without the help of literacy in a way, the early sciences of India owe their origin to the absence of literacy they originated in the ritual trad., where memorization reached its greatest refinement mainly deals with *human sciences*—the two sister sciences of ritual and lg. [STAAL ritual acts are not transmitted thro writing, and generally not thro lg. at all analysis embodied in *pad-pathas* constitutes the beginning stage of the science of lg. *padapathas* were not written adheres to the antiquity of Indian culture—also exalts the virtues of ancient Indian culture Western philology and linguistics wd not exist without RV and Panini] [BRONKHORST in rev Some organizing minds were at work in the creation of Vedic ritual did ancient Indian scientists show any receptiveness to the idea of innate principles? what is the relationship bet grammar and ritual? *Rgveda-padapatha* is the only *padapatha* wh is certainly older than Panini STAAL does not deny the existence of writing in the time of the earlier lit.—but writing not used for sacred purposes RASK's earlier work eclipsed by BOPP's work]

Rev Johannes BRONKHORST *HJ* 32 (4) 303-10

99. STAAL, Frits. *Rules without Meaning Ritual, Mantras, and the Human Sciences*

see 54 419 above

100 SUBHASHI, Vedalamkar, BHATTI NATAVARALAL (ed). *Vedon ki Vajñānika Vitecana* (Hindi) Govardhan Granthamala - 21, Jaipur, 1986, 90

science in the Vedas

101. SUKUMAR SHASTRI Yama-Yami sukta vajñānika pariprekṣya men (Hindi)

see 3 161 above

102. SURJANDAS, Swami Veda men vajñāna (Hindi). *Paper*, A I Vidvat Sammelana (M Ojha), R P V P, Jodhpur, 1990, 10.

science in Veda

103 THATTE, R P Recent scientific discoveries reveal the real significance of the Kṛṣṇa Yajurveda

see 12 25 above

104 THIRUGNANASAMBANDHAN, P Science and arts in the Vedas *BITCM*, Madras Univ, 1982 (July Dec), 33-44

physical sciences medicine mathematics astronomy biology;
zoology linguistic sciences music drama architecture

105 VAMANI, Vishnu Kant Vedon men vijñāna evam sṛṣṭi utpatti (Hindi) *Rashtrapurusa* (Weekly) 16-17, 1969

science and creation of the world in the Vedas

106 VARMA, Vishnu Kant Big bang of modern cosmology visualised in the R̥gvedic scripture (1)

see 54 470 above see 78 107 below

107 VARMA, Vishnu Kant R̥gveda men ādhunika vijñāna ke mahāvīṣphota (Big Bang) kī parikalpana (Hindi) *SP*, 32 AIOC, Ahmedabad, 1985, 56-57

cf *vo aśmanor antar agniḥ jajata* (*RV* II 12) see 78 106 above

108 VARMA, Vishnu Kant *Vedic Cosmological Secrets Part I Vedic Chemistry and Nuclear Science*

see 59 40 above

109 VARMA, Vishnu Kant Mula tattva Mitra Varuna Aryamā kī samagra satta ka pratika - Aditi (Hindi)

see 49 122 and 50 25A above scientific interpretation of these divinities forms of energy (electron neutron, etc)

110 VEDIA, D G Dhanurveda Samhita of Vasistha *SP*, 32 AIOC, Ahmedabad, 1985, 453-454

Upaveda of YV and AV

111 Vedic "solution" to Fermat's riddle *MLBD News letter*, Feb 90, 6-7

XVI STUDY OF WORDS

79. STUDY OF WORDS

1. ACHCHHELAL *Prācīna Bharata men Kīsi* (Hindi).
see 77.1 discusses such words as *śira*, *lāngūla*, *hala*, *dātra*,
parśu, *lavitra*, *kūpa*, *vāpt*
2. ADAMS, D Q Sanskrit *puman*, Latin *pūbēs*, and related words. *Sprache* 31 (1), 1985, 1-16
(cf VBD III 79.351) equation of Sk. *pūmān* (= man, male being) and Latin *pūbēs* (= one capable of bearing arms) put on a sound footing, they are both reflexes of a PIE holo-kinetic **péunos* (= one characterized by body hair, pubes, etc., male youth)
3. ADAMS, D Q Studies in Tocharian vocabulary IV. *JAOS* 106 (2), 1986, 339-341
(p. 340 *jons* 'womb, vulva', idg. **jeun-* "girdle, belt").
4. ADAMS, D Q The Indo-European words for hair : reconstructing a semantic field *JIES* 16 (1-2), 1986; 69-93.
5. ADRADOS, F R Greek *ἀλόπεζ*, O I. *lopāśa*, Av. *urupis*, Lat. *erolpēs* and the IE laryngeals with appendix *Spw. Forschungen* (Knobloch FS), IBK 23, Innsbruck, 1985, 21-28.
6. AGRAWAL, P K A note on the antiquity of seal. *Piv* 8, 1975-76, p. 141
the word *samuḍrah* in *RV* VI 69.6d is interpreted as "(properly) sealed"
7. AGRAWALA, V S Notes on Sanskrit words.
see 42.5 above
8. AMARASIMHA *Rgveda men ullikhita śaryanāvat pada — eka vivecana* (Hindi) *KURJ* 14-15, 1980-81.
cf VBD IV. 79.11
9. ANDRONIKASHVILI, M K The names of fire-light-lustre and related vocabulary designating color in ancient Indo-

Iranian and Kartvelian languages. *SP : Soviet Scholars*, 6WSC, 1984; 10-14.

..considers *šuc, ruc, svar, gura, piš citra*, etc and their cognates in Georgian and other Kartvelian lgg considerable similarity both in the phonetic make-up and semantics suggests ancient genetic and areal relations bet these lg systems

10. ANGIRASA, Ramakanta. *Bhāratīyaparamparāyām lokasaṁgrahapadamīmāṁsanam*. *PURB (Arts)* 19 (1), April 88; 105-111.

..ref. to Vedic and *Up* passages .

11. ARYA, Jagadish. Rsi Dayānanda ke Vedabhāṣya men 'savitā' pada aur usakī vividha prakriyāon men vyākhyā (Hindi). *Vedavāṇī* 41 (3), Jan 89; 11-15; 41 (6), April 89; 18-26.

. the word *savitā* in Swami Dayananda's Veda comm ..

12. BADER, F. De skr *anyā* - à skr *ārya* - noms i.e. de l'autre.' *BSL* 80 (1), 1985-86, 57-90

. (*ārara* - "stranger" / *nitja* - "own" - two terms in opposition : *RV* III 53 24, V 85 7, etc) *ari- arjū, ārya-, ārya-* = the other..

13. BADER, F. Rev. of *Ricostruzione linguistica e ricostruzione culturale*. *BSL* 80 (2), 1985 (86), 104-108.

..considers : *apām napāt, vitra-hén, nīsatyā*

14. BAILEY, H. W. Vedic *kṣumpa-* and connected data, (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 17-20

. *kṣumpa* occurs only once in *RV* (1 84 8) Sāyaṇa explains it as *ahicchatrakq*; Mādhyas as *ahicchatra* author connects it with **sūmpa-* (= 'soft', 'spongy') if the base *seu-* 'soft' is the source of the plant name *hauma- soma-*, it can be treated as 'fungus'..

15. BAILEY, H. W. A note on *nákula* 'ichneumon' *ALB* 50, 1986; 247-249.

..*AV*-word *nákula*.. suggests Indo-Ir origin

16. BAILEY, H. W. Iranica in Caucasian. *Ars Linguistica* 15 (Hoenigswald Fel. Vol.), Tübingen, 1987, 33-36.

avest *varəsa-* some kind of plant *vrkṣa* (RV X 94 3)
herb

17 BALASUBRAHMANYAM, M D An accentual note on the Vedic *ioḍhave* (in) *Surabhi* (E R Sreekrishna Sarma Ed Vol), Tirupati, 1983 229-240

see VBD IV 79 32

18 BALASUBRAHMANYAM, M D Vedic *vikṣipa* and Paṇini 3 1 135

see 25 14 above

19 BALODHI J P Phenomenology of aggression in ancient Indian thought (an analysis of R̥gveda)

see 58 5 above

20 BAMESBERGER, A On the formation of Vedic *īja-a-* GL 22 (2), 1982, 104-106

from *aj-* (cf *stā-a-* *sad*)

21 BAPAT, Shailaja The meaning of the term *ananda* in the philosophy of the Upanisads

see 58 6 above

22 BAUMER, Bettina (ed) *Kalātattvakośa*

see 35 5 and 74 4 above

23 BECKES, R S P GAv *u.īrāid̥jal* and *rarəša* MSS 38, 1979, 9-20,

Appendix Skt *īraj̥ātī tnakṣatī an̥śā*

24 BECKES R S P On laryngeals and pronouns AZ 96, 1982-83, 200-232

1 Sk *gop̥nīh* 2. laryngeal umlaut in Sk 3 Sk *sm* and related forms (Sk *śam*)

25 BECKES, R S P Skt *ustand-* AZ 98 (1), 1985, 47-48

26 BECKES, R S P On IE 'wine' MSS 48, 1987, 21-26.

- 27 BEEKES, R S P The word for 'four' in PIE *JIES* 15 (1-2), 1987, 215 219

considers Sk words *catvārah catvāri*

- 28 BELARDI, Walter Il nome del 'Avesta', all ricerca di un significato perduto *Rendiconti Acad Naz Lincei* 34, Rome, 1979, 251-273

(English summary)

- 29 BHAGWAT, Bhagyashree A note on *vihi* in the *Maitrāyaṇi Samhitā* *VIJ* 25 (1-2), 1987 1992), 42-45

(also *SP* 34 *AIOC* 1989 p 15) the form *vihi* occurs in *MS* with three diff accents author discusses the *padapatha* of the verb *MS* 1 1 13 1 8 6 1 10 2—to be derived from the root *vi* at other places from the root *i* with *vi*

- 30 BHARGAVA, P L The word *asura* in the *Rgveda*. *ABORI* 64, 1983, 119 128

in most of the hymns of the *RV* the word *asura* (and its variants) meant nothing but mighty what led to the change in the meaning of the word *asura* towards the end of the *RV* period? Probably the application of this word in the older sense of mighty to some of the hostile beings imperceptibly led to a change in its meaning *asura* and *deva* in *Avesta* critique of ELIADE's views (as expressed in *A History of Religious Ideas* = *VBD* IV 47 39)

- 31 BHATTACHARYA, Lakshminarayana *Rgvedagatamantresu vyomaśabdarthavivēcanam* *SP*, 32 *AIOC*, Ahmedabad, 1985, p 5

vyoman in *RV*

- 32 BHATTACHARYA, Ram Shankar A wrong conjecture regarding the reading *granthavistara* in the *Maitrāyaṇi-Brahmana-Upaniṣad*

see 20 197 above also *VBD* IV 20 255

- 33 BHATTACHARYA, Ram Shankar *Kathopniṣadgatasya jagrata 'iti pāthasyaśuddhiḥ*

see 20 31 above also 79 34 below,

34 BHATTACHARYA, Ram Shankar The word *jagrata* in Katha Upanisad

see 20 32 above also 79 33 above

35 BHATTACHARYA, Ram Shankar Word *narayana* A C Swain Fel Vol, 1985

(Art 11) *narayana* = resting place or goal of *nara* (= collection of *naras*)

36 BHOWMIK, S K Tribal interpretation of the word *arya* SP, 33 AIOC, Calcutta, 1986, p 455

arya or *ar* originated in Austro Asatic or Asura lgg in Santali *aryao* (*arjao*) means to cultivate

37 BISWAS, Kamal Priya The interpretations of *sam añjantu* in the Chāndogya Brahmana SP, 33 AIOC, Calcutta, 1986, p 8

Ch Br 1 2 15 interpretations suggested by STONER (unite') and Gunavindu and Seyana (purify) are only partial only comment on ParaskaraGS try to bring out the sense both of *sam* and the root *anj*

37A BLAZEK, Vaclav The diffusion of agricultural terms from Mesopotamia Arch Or 10 1992, 16 37

considers IE (IA) and Dravidian words which are likely to be of Sumerian origin

38 BODEWITZ, H W Prana apāna, and other prānas in Vedic literature ALB 50, 1986, 326 348

lists the various meanings of the *pranas* that are found in Vedic lit see 80 39 below

39 BOMHARD, Allan R An etymological note. PIE *Hs-ter-* JIES 14, 1986, 191-192

Vedic *śrībhūh*

40 BRAHMACHARI Usha Vaidika sahitayamān 'ṛṣi' nī vibhavana (Guj) Śādhya 24 (1-2), 1987, 181-206

discusses the word *ṛṣi* as it occurs in various Vedic texts

41 BRUCKNER, Heidrun Sankara's use of the term *akhyāyika* in his BAUBh

..see 20. 132 above..

42. BUDDHAPRAKASH Śabda aurā saṁskṛti (Hindi). *NPP* 60 (3-4), Amar Nath Jha Comm. Vol., 1956; 185-214.

..considers words like *brahman*, *gāṅgā*, *śivaliṅga* .

43. BUDDRUSS, Georg. Zu Pañcaviṁśa-Brāhmaṇa 14 6 6.

..see 15. 29 above .

44. BURROW, T. A note on the equation Sanskrit *dhur-* & Hittite *turiya*. (in) *P. K. Narayana Pillai Fel Vol (VBD IV, 87. 143)*; 17-22.

45. BURROW, T. Śvaghniṇ. *Kratylos* 17, 1972/74; p. 157.

..the 'true' etymological root of *śvaghniṇ* wd. have been *śvagh* "to gamble".

46. BURROW, T. Some notes on Sanskrit etymology. *Ṛtam* 11-15 (B. R. Saksena Fel Vol), 1979-83, 81-87

..*arūṇi-* (=firestick), *alajj-* (= inflammation of the eye); *clasaṇdra-*, *avaṣṭa-*, *aṣṭ(h)i-*

47. BURROW, T. On the derivation of the Sanskrit word *nimitta*. (in) *K K. Handiqui Fel. Vol*, Gauhati, 1982; 51-55.

..*n*. derived from the root *mā (m)* 'to ascertain'..

48. BURROW, T. A note on the Indo-Iranian root *kan-* 'smell' and on the etymology of Latin *canis* 'dog'. *TPS*, 1983; 155-164.

49. BURROW, T. Notes on some Dravidian words in Sanskrit. *IJDL* 12 (1), 1983; 8-14.

50. BURROW, T. Vedic *urvārī* "lady of choice, wife." *JRAS* 1984 (2); 209-216.

..[*urvārī* = 'tow, oakum' this is the meaning given by *BR* and repeated by most of the dictionaries.. also, *u*. = (*AV* 10.4.21) *ādhiśyaprāptā śrī* 'superior woman (*APR*), a wife presented for choice (*MIV*)] . author considers evidence derived from *MIA*, particularly Pali . *urvārī*, perhaps derived from root *vr* 'to choose', therefore, = lady of choice.. this meaning suits most of the contexts..

- 51 BURROW, T Miscellaneous notes on Sanskrit etymology *K S Birth Cent Comm Vol*, KSRI Madras 1985, 43-49.

oja (*Rkpratiśakhya*) meaning odd numbered may be explained as Prakrit in origin being derived from *ajuj-* also considers *varuda-* *vali-*

- 52 BURROW T The Vedic verb *pavate* 'goes, moves, (wind) blows, (Soma) flows' *BSOAS* 49 (2) 1986, 292-298

(GELDNER RENOUE transl wrongly *pavate* = is purified) *pavate* in *RV IX* and elsewhere means runs flows streams' (S S BHAWE) BURROW provides additional evidence in support of this

- 53 BURROW, T Four contributions to Sanskrit etymology. *Ars Linguistica* 15 (Hoenigswald Fel Vol) Tübingen, 1987, 57-64

1 *kr kirati* to scatter 2 *chata* mass lump assemblage 3 *pitta* n bile 4 *bidāla-* cat

- 54 BURROW, T Two homonymous verbs in Sanskrit (in) *Ben Schwartz Mem Vol*, Peeters, Louvain, 1988, 489-492

1 *javate* thanks, 2 *smayate* 'smears salves

- 55 CAILLAT, Colette Vedic *ghramsa-* 'heat of the sun, *Ardhamāgadhī ghimsu* "burning heat", Jaina *Maharāstri ghim-* "hot season" *ABORI* 68 1987, 551-557

- 56 CAMPANILE, E A proposito di *ved bhūthas e blūthas*. (in) *Studi linguistici e filologici per Carlo Alberto Mastrelli*, Pacini, Pisa, 1985, 101-105

- 57 CAMPANILE, E Sul presente di **(s)te H2-* (in) *Scritti in onore di Riccardo Ambrosini* (ed E C) Giardini Pisa 1985

skr sthātī (in the rev of the book F BADER considers *vṛtrahan vṛtṛhan vṛtra vāla vṛtra*) see 79 13 above)

- 58 CAMPANILE, E [*Rv govindu*] (in) *Studi indoeuropei* (ed E C), Pisa, 1985, 51-52

boānd RV IX 96 19 gov ndu gopa Indra

- 59 CARDONA, George On Yaska's etymology of *daṇḍa*

. see 26.10 above .

60. CARDONA, George. On Sanskrit *bhunákti* 'aids, serves, protects.' *Ars Linguistica* 15 (Hoenigwald Fel. Vol.), Tübingen, 1987; 65-72.

61. CARDONA, George. On Indo Iranian **tva-* 'the one.' (in) *Warren Cowgill Comm. Vol.* (Untersuchungen zur idg. Sprach- und Kulturwissenschaft, N. F. 3), de Gruyter, Berlin, 1987; 1-6.

.. *tva-* has appositional force . (pronominal **t* plus appositional **-ne/a-*) .

62. CARDUCEI, Paola. *Riguardo alcune radici verbali per la conoscenza nel X libro del Rgveda.*

. see 3.32 above .

63. CATSANICOS, Jean. A propos des adjectifs hitt. *Su-hmili* et véd. *sū-máya-*: quelques remarques sur le traitement du groupe **V-Hx Co* à la jointure des composés. *BSL* 81 (1), 1986; 121-180.

64. CEJKA, Mirak [IE agricultural terminology].

. see 45.37 and 77.6 above .

65. CHAUHAN, D. V. *Rgvedīya tr̥su āni vāghat* (Mar.). (in) *Prajñāñjali* (L. J. Fel. Vol.), Poona, 1985; 183-198.

. *tr̥su* = snowy region, *tr̥su* = *tri* + *rsu*, *bādhat* = sprinkler, provider of water..

66. CHINMAYANANDA, Swami. The pranava - Om. *Tap. Pras.* 23 (10), Oct. 85; p. 5.

67. CHRISTOL, Alain. [*ā dyām tanosi* note de phraéologie]. *BSL* 81, 1986; 181-204.

. (Homer and Veda)

68. COSTA, Gabriele. Isoglosse vs. isoide nelle lingue indeuropee orientali; ved. *nṛṇ cyautná-e gath. śyaoθna.-*, *AGI* 72, 1987 (88), 49-54.

69 CREPAJAC, Ljiljana Razmatranja o dva indoevropska leksemska minimuma *Ling* 20, 1980, 67-76

**snal snā snau-* to swim , **rau s* ship'

70 CREVATIN, Franco Problemi di antichità indoeuro. pee note sull'occupazione della terra *Incontri Linguistici* 8, 1982-83, 27-35

on *salpati* and Lat *possidere* from **potis sadere*

71 CREVATIN, Franco Per incertam lunam sub luce maligno (in) *Problemi di sostrato nelle lingue indoeuropee* (ed F C), Giardini Pisa, 1983 109-115

OIA *bhanga*

72 CREVATIN, Franco Paralipomena etimologici ed esegetici *InL* 9, 1984/85, 190-192

1 Ved *samraj* , *svaraj* 2 Ved *sabha*

73 DANGE, Sadashiv A Hotrvurya SP, 35 AIOC, Haridwar, 1990, p 145

hotrvurya occurs in RV only twice - I 31 3 and VI 70 4 - in both places loc s ng Sayana understands it as meaning sacrifice selected by *hotr*, the Vedic trad does not support this explanation

74 DAS, Karuna Sindhu Semantics of some Upanisadic words in the Vedānta Sutra — a critique SP, 32 AIOC, Ahmedabad, 1985, p 279

about 50 *Vedantasutras* devoted to determining the meanings of words from some 16 Up words like *śūdra* *śat ākṣa*, *prāṇa jyotiḥ gayatrī vaiṣṇava bhūman* and *duharaḥ kṣa* (from *ChU*) *atī* and *vajra* (*Kaṭha*) *antarjagat* and *akṣara* (*BAU*), *prāṇa* (*Kauṣ*) *setu* (*Mundaka*) most of these words (except *śūdra*) are made to mean *brahma* with the help of some semantic device (sentence meaning is stronger than word meaning)

75 DAS, R P Altindoeurisches *kaca* ~ ' (Joch-) Strick; Joch" und die sippe um tamilisches *ka* "Strange, Joch" *Die Sprache* 31 (2), 1985/86, 256-278

76. DAS, R. P. [The plant named *pāṣa*] (in) *Studies on Indian Medical History*, Groningen Or. Series-II, Groningen, 1987.

..as mentioned in *AV* (Ś and P).. also considers whether it was used as a surrogate of Soma (identified with *Āyurveda*-plant, *pāṭha*, *patalā*) (arguable) synonyms *jayantī* *jaṭā*, *vijayā* .

77. DASS, A. C. A note on morpheme *-vi*. *VIJ* 24 (1-2), 1986 (1989); 66-75.

. *-vi* is one of the most ancient polysemic morphemes of *IA*
lg .. is applied both ways prior and after a root to modify its basic meaning .

78. DASS, Ayodhya Charan The primary meaning of *Agni*.
..see 50. 3 above .

79. DESAI, Bejon N. *Aramati*. *Vedapradīpa* 2 (8), Feb. 88; p. 12.

. (Vedic semantics) . *aramati* = enlightened righteous intellect..

80. DESHPANDE, Madhav M A note on *kāka-peyā nadi* :
a crow-drinking river *JOIB* 23 (3); 155-163.

81. DESHPAKDE, Saroj. *Idam* in the cosmological statements in early Upaniṣads.

. see 22. 32 above .

82. DUCHESNE-GUILLEMIN, Jacques Post-script, errata, varia. (in) *Edgar C. Polomé Fel Vol*, Mouton de Gruyter, Berlin, 1988; 123-131.

..on Persian *sūrnāy* *Sl mā* etc .

83. DUNKEL, George IE hortatory **éy éyte* : Ved. *éta...*
stáṁāma, Hitt. *ehuzna it*, Hom. *ei d'áge* *MSS* 46 (K Hoffmann
Fel, Vol. III), 1985; 47-79.

84. DUNKEL, George, Indogermanisch **át*, vedisch *átha*.
Historische Sprachforschung (*KZ*) 101 (1). 1988; 53-78.

85. DWIVEDI, K. N. *R̥gvedīkagunṇamānusandhānam*.
Sāg. 23 (2), 1984; 79-80.

69 CREPAJAC, Ljiljana Razmatranja o dva indoevropska leksemska minimuma *Ling* 20, 1980, 67-76

**sna / snə s au-* to swim **ī au s* ship

70 CREVATIN Franco Problemi di antichità indoeuro-
pee note sull'occupazione della terra *Incontri Linguistici* 8,
1982-83, 27-35

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71 CREVATIN, Franco Per incertam lunam sub luce
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(ed F C), Giardini Pisa, 1983 109-115

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72 CREVATIN Franco Paralipomena etimologici ed
esegetici *InL* 9, 1984/85, 190-192

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73 DANGE, Sadashiv A Hotrvarya SP, 35 AIOC,
Haridwar, 1990, p 145

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74 DAS Karuna Sindhu Semantic of some Upanisadic
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bad, 1985, p 279

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prāṇa (Kauṣ) *setu* (Mundaka) most of these words (except
śūtra) are made to mean *brahma* with the help of some seman-
tic device (sentence meaning is stronger than word meaning)

75 DAS, R P Altindoeurisches *kaca*—' (Joch) Strick;
Joch" und die sippe um tamilisches *ka* "Strange, Joch "
Die Sprache 31 (2), 1985/86, 256-278

76 DAS, R P [The plant named *pāta*] (in) *Studies on Indian Medical History*, Groningen Or Series-II, Groningen, 1987.

. as mentioned in *AV* (§ and P) also consider whether it was used as a surrogate of *Soma* (identified with *Āyurveda*-plant, *patha patala*) (arguable) synonyms *jayanti jayā, vjayā*

77 DASS, A C A note on morpheme *vi* *VIJ* 24 (1-2), 1986 (1989), 66-75

-*vi* is one of the most ancient polysemic morphemes of *IA*. It is applied both ways prior and after a root to modify its basic meaning

78 DASS, Ayodhya Charan The primary meaning of *Agni*. see 50.3 above

79 DESAI, Bejon N *Aramati Vedapradīpa* 2 (8), Feb. 88; p 12

(Vedic semantics) *aramati* = enlightened righteous intellect...

80 DESHPANDE Madhav M A note on *kaka peya nadi*: a crow drinking river *JOIB* 23 (3), 155-163

81. DESHPANDE, Saroj *Idam in the cosmological statements in early Upanisads*

see 22.32 above

82 DUCHESNE GUILLEMIN, Jacques Post script, errata, varia (in) *Edgar C Polome Fel Vol.* Mouton de Gruyter, Berlin, 1988, 123-131

on Persian *surāy* *Sk ma* etc

83 DUNKEL, George IE hortatory **ey eyte* Ved *eta...* *stāvama*, Hitt *ehuzwa it*, Hom *ei d age* *MSS* 46 (K Hoffmann *Fel Vol III*), 1985, 47-79

84 DUNKEL George, Indogermanisch **at*, vedisch *ātha*. *Historische Sprachforschung* (AZ) 101 (1) 1988, 53-78

85 DWIVEDI, K N *Rgvedīkagūṇanūśānusandhānam*. *Sag* 23 (2), 1984, 79-80

Gungus named after the river Gungu (RV II 32 8) Gungu assimilated to the modern river Lohgadh Gungus vanquished by Divodasa

- 86 ELIZARENKOVA T Y Notes on contents in the Rgveda
ABORI 68, 1987 99-109

(RV as the first Indian and the last IE text) discusses words meaning contest or competition in RV *ajī tar s dhana prī prīana pradhana bhara mīha vāja vdatīa vīac sprdh* some common semantic motivations relevant for the most part of this terminology all these words possess well established IE etymologies suggests that one deals here with an IE institution which touches all spheres of life of Aryan society (the killing-of-Vritra myth is in essence a creation myth) verbal contests

- 87 EMENEAU M B Indo Aryan origin of Gondi *cūḍ* (ḍ)-small ' *Ind Taur* 14 (Caillat Fel Vol) 1987 88, 195 199
from *kṣudra*

- 88 ESNOUL, A M A propos de Catur *Studia Iranica* 11, 1982, Leiden 83-88

- 89 ETTER Annemarie Vedisch *kam-akam Risch Fel. Vol*, 1986, 220-228

Ved *akam* is an artificial word created to explain *nāka*

- 90 FALK H Vedisch *upanīśad ZDMG* 136 (1) 1986, 80 97

various meanings of considered (1) the earliest and still widely prevalent Sitzung zu Füssen des Lehrers (die dabei vorgetragene Gelehmtheit) (This least conforms to the original sense except for the last part geheime Lehre) (2) Verehrung eines hohen Wesens (OLDENBERG) (3) die magische Äquivalenz (CHAYER) (4) connexion (RENOU) (5) Voraussetzung (6) bewirkende Macht (7) Unterordnung *upanīśad* action or agent?

- 91 FATAH SINGH An intelligent approach to the Vedas
see 30 44 above

- 92 FATAH SINGH Pra yāga *Veda Savita ES* 5 (7), Dec 85, 25-28

to be continued in further issues *p* = process of integration

93. FATAH SINGH. [Om]. *Veda-Savitā* 8 (9), April 88; 274-275.

94. FLOYD, Edwin D. 'Famous name' in Indic, Greek, and Tocharian re-examined. *SP*, 33 ICANAS, Toronto, 1990.

..*frutyam nāma*, Gk. *onomaklutas*, Toch *nom-kīyu*.. combination of 'fame', 'birth', and 'song'..

95. FORSSMAN, Bernhard. Vedisch *sākām*. *Die Sprache* 32 (1), 1986; 22-28.

..*sākām* goes back to an adj. of the type *apāka*

96. FORSSMAN, Bernhard. Ein etymologischer Beitrag zum vedischen : *ūrú-*. (in) *Sk and World Culture* (Proc. 4 WSC), Berlin, 1986; 339-343.

97. FORSSMAN, Bernhard. Vedisch *śyavasa*. *Ars Linguistica* 15, Hoenigswald Fel. Vol., Tübingen, 1987, 115-119.

98. FORSSMAN, Bernhard. *jīagrāham*, *jīagr̥bh*. *SI* 13/14, (Wilhelm Rau Fel. Vol.), 1987; 69-76.

..(Maitrāyaṇi Sam. II 2.12, 24.18-20) .

99. GANGAL, V. V. Was the title *bhagavat* originally Buddha's? *VIJ* 24 (1-2), 1986 (1989); 115-117.

.. (ref. D. D. KOSAMBI's view that *bhagavat* was originally Buddha's title - *Myths and Reality*) G connects it with Rigvedic *Bhaga*.. *Bhāgavata* rel. originated and grew in Sun-worship of *RV*.. *Bhaga* = pre rise aspect of the sun.. occurrence of the word *bhagavat* in *Ch Up* and *BAU* (among other t p) ..

100. GANGESHWARANANDA, Swami. Vedamen Śrīrādhā (Hindi). *Vedapradīpa* 2 (6), Dec. 87; 22-24.

..*Rādhā* in the Veda.. *rādhās* = indicative of *Rādhā*..

101. GEORGIEV, V. I. Die i. e. Wurzel **jaǵ-* "religios verehren, opfern." (in) *Johann Knobloch Fel. Vol.* (65th birthday), IBK 23, Innsbruck, 1985; 111-113.

102. GEROW, E. What is *karma* (*kīṃ karmeti*)? An exercise in philosophical semantics,

. see 61 28 above

- 103 GEROW, E A note on *pitryá* (?) *IJ* 28 (4), 1985; 291-293.

pitrya- found accented in at least four diff ways, first occurrences in *Āś*: *GS* 1 24 *BaudhŚS* 24 32 *Sāmavidhāna-Br* 1 5 8, *JB* 3 221 author tries to explain the accent in the light of Pāṇini's rules

- 104 GHOSH Abhijit A note on the Vedic word *matyā*. *IJL* 9 (1), Calcutta, 1982, 36-48

occurrences, earlier interpretations, the word originally (*YV* and *Br*) meant 'a heavy bamboo stick' → 'a heavy staff' used as 'clod breaker' → a 'leveller', a harrow (*AV VII 8 11*) seems to have been connected with an Austro Asiatic word for 'bamboo', stick etc (cf Santali *mat* = bamboo). also evidently connected with later Sk word *madikā madī*

- 105 GHOSH, Abhijit The etymology of OIA *jimūta-*. *SP*, 33 *AIOC*, Calcutta, 1986, 466-467

jimūta (= stormcloud, thundercloud, raincloud) occurs first, but only once, in *RV* in a late hymn containing several foreign words author connects *jimūta* with Khasi *jimut* 'mist', Sora *jum* 'mold' '(be) hazy', Santali *japut* 'heavy, cyclonic, long rain', Mundari *japud* 'heavy, cyclonic'

- 106 GHOSH [Amal Kumar Antiquity of *gehu*, *gohu*, or *gam* *SP*, 33 *AIOC*, Calcutta, 1986; p 467.

godhuma in Vedic lit discusses how *godhūma* (and for that matter, *gahu*) came to be staple food of the Aryans

- 107 GONDA, J *Nidhipati* (*AVŚ* 7 17 4 etc)

see 6 20 above

- 108 GONDA, J, *Varcas*. *VIJ* 22 (1-2), 1984 (1987) 10-20

varcas is a power of energy, especially proper to the sun..

- 109 GONDA, J Patamesthin *JAOS* 105 (3), Ingalls Fel. Vol, July Sept 85, 439-457

grammatical formation of the word *p* is often used as a descriptive, distinctive significant adjective denoting a characteristic quality or attribute of a deity or of a concept of entity

regarded as a divine person.. discusses the various occurrences of the word in Vedic texts and epics.. concludes : the word *p*. always denotes "one or the One who is in the Highest"—sometimes occurs as an epithet and as such can be applied to diff gods and in other cases is the designation of a figure of the Highest rank, whether regarded as identical with another High Being—often with Prajāpati—or functioning as an independent otherwise anonymous deity . (the name *p* does not occur in *RV*, while it is comparatively frequent in *AV*).. once introduced, it obviously met the requirements of those thinkers, believers, and authors who by adopting it showed that in this respect they shared views and convictions of adherents of religions in other parts of the world..

110. GONDA, J. The pronoun *ka* and the proper name *Ka*. *ALB* 50, 1986; 85-105.

..*RV* X. 121 (this pronoun expressed the idea of unspecified individuality) . *Ká* = Prajāpati.. ritual formulas of the type *ká..tá..*

111. GONDA, J. Notes on *āyuh* (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol.), Varanasi, 1987; E 182-197.

..the word group (*āyuh*) did not originally denote such ideas as "vital power, vitality or vigour", but something like "full length of existence" or "duration filled with existence"..

112. GONDA, J. Notes on *pūriṣa*. *ABORI* 68, 1987; 1-14.

. (RENOU, *IJS* 4, 104 ff. : the basic meaning "loose earth or soil" explains all other senses) G attempts to modify and amplify R.'s argument. food, excrement, and the soil that is ritually used in building the great fire-place are considered to represent three successive aspects or stages of one and the same substance : what in the earth is mud, moist, and fertile soil corresponds to excrement in human body . draws attention to a relation bet. *pūriṣa* and Indra . discusses the adj. *pūriṣya* and the function of Agni *pūriṣya*..

113. GONDA, J. *Vāja* in the *Ṛgveda* R. C. Agrawala Fel. Vol., 1989; 1-13.

..*vāja* expresses not a concept in the modern sense of the word but a complex of ideas, beliefs, conceptions, experiences converging in a power usually conceived of as substantial in character and manifesting in animal and vegetation life as the capacity for (continued) life, potency, strength, vitality, well-being, vigour..

114 GONDA, J *Prayer and Blessing Ancient Indian Ritual Terminology*

see 54 178 above

Rev K K RAJA ALB 54, 213-14

115 GONDA, J The meaning of Vedic *is* (in) *Perspectives in Indology* (B N Mukherjee Ed Vol), Harman Publ. House, New Delhi, 1989, 1 8

is - *ūrj* (complementary notions) = power substance manifesting itself as invigorating power etc and 'refreshing food, etc

116 GOTO, Toshifumi *utsanga* and related topics MSS 39, 1980, 11-36

semantic change in *u* since Ved c times ('make-shift carrier' > apron lap)

117 GOTO, Toshifumi Altindisch *randhra* und uridg *lendh* MSS 44 (Karl Hoffmann Ed Vol I), 1985, 77-91

randhra = (originally Ved c) loin (later) cavity (*randh* *radh* unterliegen)

118 GOTO, Toshifumi Rgvedisch *vipanyā*, *vipanyu*, und *vpanyāmahe* IJ 32 (4), Oct 89, 281-284

(ref THIEME Zu RV 10 72 *Risch Festschrift*) T's assumption of root *pan* 'sich abmühen' *vi pan* 'sich gegenseitig abmühen' is not warranted (cf DUNKEL *Studies in memory of Warren Cowgill* p 18)

119 GOUDRIAAN, Teun Vedic *kṛtyā* and the terminology of magic (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 450-456

[(magic) involves ritual performances wh most often do not imply sacrifice wh are executed or believed to have been executed on a small scale usually in the individual sphere for a specified purpose involving harming or killing a personal enemy or warding off various kinds of attacks The ritual may be performed by professional practisers on behalf of some client distinction bet. 'witchcraft' and 'sorcery' *śaṇī* *ṛṣi* *abhi-* *cara* (mag c productive protective destructive)] two aspects

of *krjā* : (1) impersonal, and (2) more personally concealed power..

120. GUPTA, Bina; WILCOX, William C. Are all names of the Absolute synonymous? *PEW* 33 (3), July 83; 285-293.

..analysis of diff usages of the term *brahman*

121. GUPTA, M. N. The riddle of *triṣaptāḥ* of Atharvaveda I. 1.1 in relation to symbolism on seals from Mohenjodaro in the Indus valley (An archaeology-aided solution).

..see 6. 22 above..

122. GUPTA, Sudhir Kumar. Tryambaka. *Bhāratīdyā-vaibhavam*, Sept. 84; p. 3.

. *RV* VII. 59. 12. *t* = coconut. (see *VBD* II. 50. 78 and *VBD* III. 79. 174)..

123. GUPTA, Sudhir Kumar. Dayānandabhāṣya men *ṛbhu*. *SP*, 32 AIOC, Ahmedabad, 1985; 10-11.

. 4 principal meanings in *Dbh* - *medhā*, *kirāṇa*, *dhanamjaya*, *mahān*..

124. HAMILTON, Alfred Porter. *Compounds of the word "cow"*; a study in semantics. *DD*, Penn. Univ., Philadelphia, 1923; V + 59.

125. HAMP, E. P. Indic *prtānā* 'combat'. (in) *Papers from the Parasession on Nondeclaratives*, Chicago Linguistic Soc., 17.4, 1982; 63-66.

. idg. /iran *prtā* - 'ford'..

126. HAMP, E. P. A morphological comparison. *PCLS* 19, 1983; 155-157.

..Indo-Ir. -ar < *r̥ (as in *īhar*, *rāsar*, *xšapur*)..

127. HAMP, E. P. IE *metta-. *MSS* 43, 1984; 45-46.

..(ref. *VBD* IV. 79. 83, 84, 86.. *mā* 'to ascertain').. as. *māti*- and *mīti*-..

128. HAMP, E. P. Lat *callum*, *callis*, Indic *kiṇa*. *KZ* 98 (1), 1985; p. 59.

129 HAMP, E P *bhadrā*- 'happy, favourable'. *IJ* 30 (3), 1987, p 175

130. HAMP, E P *Rudh*- 'obstruct' *IJ* 31 (4), 1988; p 301

131 HAMP, E P **sor* 'woman' and Indo-Hittite *JIES* 16 (1-2), 1988, 121-122

132 HAMP, E P *adhī* *IJ* 32 (4), Oct 89, 285-286

133 HARA, Minoru *Utsaha* *JORM* 40-41, KSRI, Madras, 1970-72

134. HARA, Minoru A note on the Sanskrit word *śīla* (2) (Jap) *Hakkaido JIBS* 6, Oct 91, 42-74.

135, HARDARSON, Jon Axel Das urindogermanische Wort für "Frau" *MSS* 48, 1987, 115-137

136 HAZRA, R C A hitherto obscure Vedic word on the *Vrātyas* — its derivation, interpretation, and historical importance. *A N Jani Fel Vol*, Baroda, 1983, 143-153

discusses *vṛātyam* (occurring in *TandyaMBr* and *JB*) the study of the word *vṛāti* suggests that *Vratyas* belonged to Eastern India particularly to Magadha *vṛāti* = a city (or stronghold or settlement) of a *vṛāta* or *vratas* (which is situated in an eastern country)

137. HAZRA, R C Interpretation and importance of the word *paśutrp* in *Rgveda* 7.86.5

see 3.59 above

138 HAZRA, R C Interpretation and interest of a word and an expression of the *Taittiriya Samhitā*

see 10.27 above also, *VBD* IV 79.205

139 HERMAN, L J Semantic parallels · two foot notes to Pokorny. *KZ* 97 (2), 1984, p 204

ref. *ojam* 'geschwindigkeit, sogleich' (**hūzig brennend*) < IE **eu*;
ju- 'trennen' < ju- 'verbinden' < IE **eu*

140. HOCK, Hans Henrich On the origin and early development of the sacred Sanskrit syllable *om* *Paper*, 1989 Annual Meeting of AOS, 1989, prepublication typed copy, pp. 13.

. ref PARPOLA, *VBD* IV 79 417 *om* was borrowed from Dravidian in the meaning 'yes') H argues that the chronology of Vedic attestations suggests that the meaning 'yes' is innovated, that KEITH's 'recitational' derivation of *om* is more consistent with the Vedic facts, but that in addition we need to postulate an 'exclamatory' origin for some of the uses of *om* cites many Vedic passages in support of his argument, acc to him, it is necessary to go beyond the fairly late evidence in ŚS (as suggested by PARPOLA) *YV samhitā* and JB. H suggests that *om* (in the latter passages) functions as a particle of address, used with vocatives and imperatives much as *he* is used in cl. 1g. we must recognize two early uses of *o* or *om* (1) as an independent particle wh can be translated like lo, hey, ho', (2) as a recitational substitution these two uses seem to have been identified with each other thereby making *om* a syllable of formidable mystical significance the syllable *om* lends itself most readily as the ONE *akṣara* that embodies all that is shared by the three Vedas — and that wh transcends them The fact that it can be analysed into three component parts- *a, u, m* (*At Br* 5 32.1-2)- further supports this 'triumph' char of *om*, as does the fact (noted by VAN BUITENEN *JAOS* 79, 176-187) that *om* frequently has trimonic *pluta* pronunciation..

141. HOFFMANN, Karl JB *vanakakṣah* (in) *Aufsätze zur Indoiranistik* 1, 1975, 191-194

see *VBD* IV 85 66

145. HOFFMANN, Karl Altindoar *kācā-* *Die Sprache* 32 (1), 1986, 29-31

[*kaca* = pearl (in *Asvamedha*)- *kacan avajanti*] earliest occurrence of *kaca* in *KS XX 6 25 4* — *k* — pearl (or even) glistening piece of ornament

- 146 HOFFMANN, Karl Vedisch *proṣṭha* *SIJ 13/14* (W. Rau Fel Vol), 1987, 129 134

cd be derived from *pra + vas* (= spending the night out; being abroad) *proṣṭha* = passing the night abroad, (as a concrete term) campbed

- 147 HULD, Martin E Proto and post IE designations for "sun" *KZ 99* (2), 1986, 194 202

- 148 HUMBACH, H Der metaphorische Gebrauch von *av. gau* 'Rind' und die *Jatakas* *MSS 41*, 1982, 103-117

Priesterlohn in Gestalt von Tieren bei Zarathustra, *RP*, and *Jatakas* H supports LOMMEL's idea that there is a hist connection bet the ref to the cow in *Y 44 18* and the Vedic *Dana-stutis* rejects the metaphoric interpretation by LENTZ, H - P. SCHMID etc

- 149 HUMBACH, H Altpersisch *avapara atiyaiš* *MSS 45* (Karl Hoffmann Fel Vol II), 1985, 97 103

(Note p 97 / 104 Khwar *dnby-* Ved *dambhayati*)

- 150 HUMBACH, H Proto Germanic **arma* - 'poor' and its cognates (in) *Johann Knobloch Fel Vol*, IBK 23, Innsbruck, 1985, 189-193

(ved *árma* / *armaka*, av *arma* indo ir **arma-* 'lonely or solitary or isolated place') H rejects Avestan *armae* Ved *irmā* (NARTEN *IJ 10 247 ff*) and connects it with Ved *arma* (*ka*) 'solitary(?) place'

- 151 HUMBACH, H Weiteres zum Ahuna Vairya Gebet. (in) *Orientalia J Duchesne Guillemín emerito oblata*, 225-241

(author maintains that *ahū* is an instr sing, later reinterpreted as nom sing.)

152. INSLER, Stanley. The Vedic causative type *jāpayatē* (in) *Studies in Memory of Warren Congill (1929-1985)* (ed. Calvert WATKINS), de Gruyter, Berlin, 1987; 54-65.

153. ITŌ, Gikyo. On Yasna 51.16. *Orient* 23, Tokyo, 1987; 1-21.

..ref. to Av. *maga* (van)- and Vedic *maghā*-(van) - Gathica XVII..

154. IVĂNESCU, G. [Das Wort für 'Mond, Monat' in den idg. Sprachen]. *SCL* 36 (5), 1985; 416-419.

155. IVANOV, V. V. Etymological studies in Sanskrit. *SP, Soviet Scholars*, 6 WSC, Philadelphia, 1984; 75-77

..*megha* (cognate to East Iranian Pamirian *mēj* 'name of a mythical horse'), *grīā* in Slavic folklore and folk customs one may find striking resemblances to ancient symbolism of the horse and its parts as exemplified in *Upaniṣads*, e. g. the magic use of the eye of a horse (also cf *RV* I 50 . chariot = eye = sun).. *afya san* - Mitannian cognate *a-aš-su-uš-ša-an-ni* . the whole Sanskrit combination *afya-sā-rathāya* may have pre-Indo-Iranian origin to the same hippological semantic field belongs Vedic *tri vrt* (Mit *tera-wartann* 'three rounds on a stadion)..

156. JAMISON, S. W. A Vedic-Avestan correspondence : *RV ānadant-* : Gāthic *nadant-*. (in) *IE Studies IV* (ed. C. WATKINS), 1981.

..*RV* III. 1..

157. JAMISON, S. W. "Sleep" in Vedic and Indo-European. *KZ* 96 (1), 1982-83; 6-16.

..*svapiti*, *svapti*, *svapatu* probably all these Indian innovations for the present *śasti* (with a suppletive system); Vedic speakers used a potpourri of forms..

158. JAMISON, S. W. Brāhmana syllable counting. Vedic *śide* "skin," and the Sanskrit expression for the canonical creature.

..see 41. 72 above..

159. JAMISON, S. W. Linguistic and philological remarks on some Vedic body parts. (in) *Studies in Memory of Warren*

Cowgill (1929 1985) (ed C WATKINS), de Gruyter, Berlin, 1987, 66-91

I *asnam f₁ r₁* (MS III 9 6) II *kukṣī-* (and *asya-*), *kukṣī-* (dual) in early *RV* = checks in later *RV* and *Br* = 'checks', 'buttocks' pregnant belly III *dhāman-* and *kakṣa* = fundament (?) and crotch groin (*AV* VI 127 2)

160 JANERT, K L Zum indogermanischen Namen der Espe, Silberpappel *KZ* 97 (2), 1984, 202 203

(add to author's article on *sphya* *KZ* 79, 89-111 = *VBD* III 79 216)

161 JEFFERS R, PAPICELLO, W Morphological reanalysis as a factor in etymological error the case of Indo-Iranian *da* (ms) *Paper*, Annual Meeting of LSA, San Diego, CA, Dec. 1982

162 JHA Amarnath Trayitattvavimarsah *SP*, 35 AIOC, Haridwar, 1990, p 18

RV I 164 significance of the words *indra mitra varuna*, *yama* etc

163 JHA, Sukheshwar, JHA, Sudha Gurvartha mimāmsa *SP*, 32 AIOC, Ahmedabad, 1985, p 164

the word *guru* from *RV* onwards

164 JOSEPH, Brian Hittite *mar, na* (r) and Sanskrit *ma*, *KZ* 95, 1981, 93 98

165 JOSHI, Malati Jamiyatram 'Bhumā' *SP* 32 AIOC, Ahmedabad, 1985, p 386

166 JOSHI, S D On *adhīśakhya* *G B Comm Vol*, Kurukshetra, 1991, 25-30

adhīśakhya occurs only once in Vedic lit viz *MS* 3 9 2 that word is a *taddhita* based on a *tp cp* and it shd be *adyudā-ṛta* it wd mean 'having a tree (i.e. something branch like) grown over a tree ref to as *ayoni* i.e. not coming from the earth directly

167 KAMAT, Nirmala Ganesh A note on *atimukhī*

see 20 138 above

168 KAPILADEVA SASTRI Rgvede Atharvavede ca 'vasistha'-
śabdasya yaugiko yogarudhas ca prayogah *HSAJIS* 1 (1), 1986,
197-208

168A KAPILDEVA SASTRI Rgveda men 'dadhikra' śabda
ka prayoga tatha usaka abhipraya (Acarya Sayana tatha Rsi
Dayānandakṛta Vedabhasya ke paripreksya men) (Hindi) (in)
Navonmesah (G Kaviraj Comm Vol) Varanasi, 1987, H 86-96.

only in *RV* IV 40 4 *dadhikra* = *afra* (*paśu*) in other
contexts it has diff meanings in accordance to the char of
devatas

169 KAPILADEVA SASTRI Rgveda men *dravinodah* śabda kā
prayoga aura abhipraya (Hindi) *HSAJIS* 2 (12) 1987, 30-37.

dravinodah (in *RV*) -- Agni (and not Indra) acc. to Daya-
nanda d. (in *paramarthika* s ns) = *paramatma* (in *vivaharika*
sense) = *vidyan* *śrīman*

170 KAPUR, Karmanarayana. Paramatma ka uttama nāma
Om (Hindi) *Vedavani* 38 (12) Oct. 86 6-8

171 KAPUR, Karmanarayana Kasmai devaya havisā
vidhema (Hindi) *Vedavani* 40 (4) Feb 88, p 25

Ka = Prajapati *sukhasvarupa* (acc to Dayananda)

172 KASHIKAR, C G The meaning of *gataśrī* *ABORI*
67, 1986 (87), 243 245

(ref A M GHATAGE's General President's Address 32 AIOC
1985 acc to G *gataśrīh* *pratiṣṭhah* *TS* 2.1 3 4 7 2.7 2
one who has lost prosperity and therefore wants to regain it)
acc. to K. *g* = one who has newly attained prosperity and
wants to retain it - this is supported by *Manavaśś* 1 10 35 -
(cl. Sk. understands the word otherwise) K. also discusses
ati *śaj*

173 KATZ, Hartmut Zu idg **mrito*- *Die Sprache* 29 (2),
1983, 174 177

(OIA *mrito*- av *mārita*)

174 KATZ, Hartmut Zu al. *āsira* und *ara*- *MSS* 47,
1986, 99-103

in *RV āṣtra-* = (Leder) Peitsche, *ārā-* = Treib-stachel)..

175 KELLENS, J Mazda Ahura ou Ahura Mazdā ? *MSS* 43, 1984, 133-136

176 KELLENS, J Le racine sanscrite *kamp* à la lumière des faits iraniens (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 344-347

177 KIEHNLE, C *Vedisch uks und uks/vakṣ Wort-geschichtliche und exegetische Untersuchungen*
(= *VBD IV* 79 251)

Rev Joel P BRERETON *JAOS* 103, 433-35

178 KILLINGLEY, Dermont On the sacred syllable in the Veda (in) *A Net Cast Wide* (David Friedman Mem Vol), Grevatt and Grevatt, Newcastle-upon Tyne, 1986

notion of Speech in Vedic hymns *Br, Up* amalgam of ritual, mythological and metaphysical ideas surrounding this notion

179 KISSOCK, M Reevaluating the reflexive status of *tanū* in Rgveda *SP*, 8 WSC, Wien, 1990

there is no reason to invoke a meaning for *tanū* other than 'body'

180 KLAUS, Konrad On the meaning of the root *smr* in Vedic literature *SP*, 8 WSC, Wien, 1990

(ref to *RV, MS ChUp KenaUp Sāṅkhayana Ār*) seeks to construct a concept of memory in Vedic and early Buddhist lit (*ChUp*) 7.13.1 *smara smr mat vi-jna*)

181 KNOBL, Werner F Sanskrit *śala-* m (1) 'the *śala*-tree and (2) 'the *śala* wall' *Proc 31 ICHSANA*, Tokyo, 1984; 144-145

proposes same etymology for both (1) and (2) - relates both nouns to an adj **śāla-* derived form *śilā* 'stone and meaning stony see 79.183 below

182 KNOBL, Werner F Sanskrit *balahakā-* m 'rain cloud, thunder-cloud' and *varaha-* m 'boar' — Etymology of the two

words and relation of their meaning. *Proc. 31 ICHSANA*, Tokyo, 1984; p. 192.

..b to be derived from : .. v = va-rāha; va- 'down, off'; root *rah* 'lie down' : *ava-rah = lying down in a secret, secluded lair..

183. KNOBL, Werner F. *śāla-* and *viśāla-*. *KZ* 99 (2), 1986; 223-240.

..(see 79 181 above) . also considers etymologies of *piṭha*, *prākara*, *vipula*, *vaiṣya* .

184. KREYENBROEK, G. *Sraoša in the Zoroastrian Tradition*. *Orientalia Rheno-Trajectina*, Brill, Leiden 1985, xiii + 200.

..[Rev. by M : S = 'obedience' or 'hearkening'. M Boyce (*Hist* I, 60-62) structural parallel drawn bet. S and Vedic *Byhaspati* . pairing of Indra-*Byhaspati* and Mithra-S. presents at least an Indo-Ir social ideology re warrior and priestly exercise of power]..

Rev. : W W MALANDRA, *JAOS* 107 (2) 369-70, W SUNDERMANN *IJ* 30, 287-91.

185. KRISHAN, Y. The meaning of *prajñā-aparādha* and *karma* in *Āyurveda*.

..see 74 14 above .

186. KRISHNALAL. *Rgveda men vasu* (pumlīga ekavacana) (Hindi)

..see 4 30 above .

187. KUIPER, F. B. J. Ahura (in) *Encyclopaedia Iranica* (ed. Ehsan YARSHATER) 1 (fasc 7), 1984, 683 ff.

188. KUIPER, F. B. J. Was the putika a mushroom?

..see 50 219 and 77 28 above..

189. KUIPER, F. B. J. Note on Avestan Ahū. *IJ* 28 (4), 1985; 287-290.

..the existence of a word *ahu-* 'lord, overlord' cannot be questioned, etymologically it has been connected with *hit*, *hūi* 'king' and Latin *crus* 'lord'..

190 KUIPER, F B J Skt *bhuṣundī* MSS 44 (K Hoffmann Fel Vol I), 1985, 123-143

191 KUIPER, F B J Twice *upasrtya* A historical sketch *Ernst Risch Festschrift* de Gruyter, Berlin, 1986, 215-219.

192 KUIPER, F B J R̥gvedic *suar* and *nam* IJ 30 (1), 1987, 1-8

193 LANDI, Addolorata Sanscrita *sarapa s* (n) (in) *Scritti linguistici in onore di G B Pellegrini*, Pacini, Pisa, 1983, 725-726

194 LANKARANY, F - Th *Dacna in Avesta, eine semantische Untersuchung* SII-Monographia 10, Reimbek, 1985, VII + 190

(ref to Vedic *dhēna* pp 22-24)

Rev Gherardo GNOLI EW 35 (1-3) 294-96

195 LAYEK, Satyajit The meaning of the word *śvapna* in Vedic literature JOIB 37 (3-4), 1988, 195-199

(also SP 33 AIOC Calcutta 1986 56-57) 4 senses in the Samhitas sleep continuity of sleep dream dream as a deity

196 LAZZERONI, Romano Messop *kl(a)ohi* = sscr *śroṣi* SSL 22, 1982, 163-169

197 LAZZERONI, Romano Sscr *eta vaca* su una forma pronominale vedica SSL 25, 1985, 43-49

198 LAZZERONI, Romano Gli ottativi vedici del tipo *gamena* e le forme modali autonome indoeuropee SSL 27, 1987 (88), 123-150

199 LE BOURDELLES H Le flamme et la brahmane. Nature de la fonction Etymologie REL 57, 1979 (80), 69-84

200 LEJEUNE, M Essais de philologie mycénienne XVI Mycénien *to to* et védique *tattad* RPh 53, Paris, 1979, 205-214

201 LEVITT, Stephan Hilmyer What does 'noseless' mean in the R̥gveda? ABORI 70, 1989, 47-63

anas used to ref. to Dāsas (RV V 29.10) mentions earlier views *a + nas* noseless *an + as* faceless (Sāyana) 'speechless' study of Bhojī proverbs wd. be helpful 'noseless' or 'faceless' (= purposeful ambiguity) = 'truthless' or 'untrue' both Bhojī usage and lexicographic trad. show that the expression 'noseless' is a characterization of a particular physical formation of nose

202 LIENHARD Siegfried Zur Deutung von skt. *pamsu*. *Specimina Philologiae Slavicae - Suppl.* 26 (Werner Thomas Fel. Vol.), München, 1988, 17-19

203 LINCOLN, Bruce The ferryman of the dead. *JIES* 8, 1980, 41-59

IE **ǵerant*

204 LUBOTSKY, A Gk. *pēgnumi*, Skt. *pajra* and loss of laryngeal before mediae in Indo-Iranian *MSS* 40, 1980, 133-138.

205 MAAN SINGH The etymologies in Dayānanda's *Satyarthaprakāśa*. *D. N. Shastri Comm. Vol.*, 1989, 94-126

206 MACDONALD, John The supreme warrior caste in the Ancient Near East (in) *B. S. J. Isserlin Fel. Vol.*, Brill, Leiden, 1980, 39-71

discusses *mariyannu* (Ved. c. *marja*)

207 MAGGI, D I buoi rossi di Indra e l'Indo-vinello di mage Salomone.

see 3.91 above

208 MAGGI, D Sul nome dell'erpica. *Studi e saggi linguistici* 23, 1983, 77-91

on ploughs *sra- sra- langala-* Lat. (h)*irpex*

209 MAGGI, D Vedico *īśhila* (in) *Studi Indoeuropei*, a cura di Enrico Campanile, Giardini, Pisa, 1985, 109-122

210 MAGGI, D Interpretazione di Rigveda V 33.4

see 3.92 above

211 MAGGI, D *Problemi di metodo nell' interpretazione del lessico vedico il case di garta-* *Atti del Sodalizio Glottologio Milanese* 27, Milan, 1986 (87), 113-122

212 MAGNONE, P The development of *tejas* from the Vedas to the Puranas *SP*, 8 WSC, Wien, 1990

the word *tejas* from the root *tij* sharpen and hence originally meaning sharpness, came to express the notion of a peculiar kind of substance power with distinctive very connotations the germs of this metaphorical extension already visible in *RV* became more manifest in *Up* (e.g. *Ch Up MaitrUp*)

213 MAHDIHASSAN, S Is Indragopa of Brihadaranyaka Upanishad the cochineal insect? *S and C* 19, Oct 53, p 207.

No see 79 221 below

214 MAHDIHASSAN, S *The Vedic words Soma and Surā traced to Chinese*

see 50 223 above

215 MAHDIHASSAN, S Parisrut - the earliest distilled liquor of Vedic times or of about 1500 B.C. *IJHS* 16, 1981, 223-229

three earliest Vedic drinks are (1) Soma the juice of ephedra, (2) *surā* millet beer, (3) *parisrut*, a distilled liquor, etymology confirms their respective natures ref. to Chinese words

216 MAHDIHASSAN, S Etymology of names - Ephedra and Cannabis (in) *Studies in Hist. of Medicine*, Mar 82, 63-66.

the Chinese ascetics discovered ephedra as an energiser, called it Ho Ma (=the name given to hemp because ephedra resembled hemp fibres in colour and form and because ephedra had originally no name) the name and use of Ho-Ma communicated by the Chinese ascetic to his Aryan counterpart Chinese Ho Ma = Aryan Soma or Haoma see 50 229 above

217 MAHDIHASSAN, S The significance of the word son in some terms found in Rgveda and in Chinese, *VIJ* 21 (1-2), 1983, 35-38

..(impact of Chinese culture upon early Aryans . Soma=ephedra, the yellow species found on the borders of China)..
similar influence of Chinese culture seen in the significance of the word 'son' (*sahasah sūnuh*) cf Chinese Tzu..

218. MAHDIHASSAN, S. The Chinese origin of the Sanskrit word for wheat. *IJHS* 19 (1), 1984; 71-73.

..*godhūma* .

219. MAHDIHASSAN, S. Ārya and Indra as names and their significance.

..see 50.56 above.. see 79.221 below.

220. MAHDIHASSAN, S. Kashmir-lac or Kerriaefici, Green. *Proc. Pakistan Acad. of Sciences* 21 (1), Islamabad, 1984; 69-76.

. *AV V.5* ref. to *lākṣā* as being gold hued, it was a drug with adhesive properties so that on the principle, 'like makes like', it can join parts of the body separated by wound the adhesiveness and yellow colour easily specify *kerriaefici* wh. is regularly cultivated on *Acacia catechu* in Kashmir and must have been available, as forest product, in Vedic times.

221. MAHDIHASSAN, S. Indragopa, a red arachnid, as an aphrodisiac drug in India with the significance of the names *Arja*, *Indra*, and Indragopa. *Hamdard* 28 (1), Karachi, Jan.-Mar. 85; 49-59.

..the word *indragopa* traced to *Up* ; the name signifies protege of Indra; Indra is red god because he is fire-god *arja* = *ar-ja* where *ar* = fire, and *ja* = implorer or worshipper; *arja* = fire-worshipper .. see 79.213 and 219 above..

222. MAHDIHASSAN, S. The beginning of Greek alchemy with its names *chemgia* and *chumeta*. *Hamdard* 28 (4), Oct.-Dec. 85; 57-93.

..[p. 59: Vedic Aryans at first killed their aged, but later exiled them as ascetics to dwell in forests (*prarāsanam*)].. [p. 61: battling against life-trying drugs of longevity: *RV VIII. 48.5*; *X. 39.4*)].. [p. 79: Śiva = ' (śnade) va = ' phallus as-god ']..

223. MAHER, J. Peter. "Stone," "hammer" and "heaven" in IE languages and cosmology. (in) *Approaches to Language*

Anthropological Issues (ed W C McCORMAC and S. A WARM).
Mouton, The Hague, 1978, 457-492

(see VBD IV 79 294, also, 59 18 above)

224. MALLORY, J P ; HULD, M E PIE 'silver'. KZ
97 (1), 1984; 1-12

225. MALVANIA, D D The word *pūja* and its meaning.
Ind. Taur. 14, 1987-88

226. MAŃCZAK, W Le caractère archaïque du type v. ind.
bhārami (in) *Studia indotranica* (Pobożniak Fel Vol), Polske
Akad. Nauk, Krakov, 1983, 79-83

227. MANESSY-GUITTON, J Recherches sur la terminologie
du " char " en védique, en mycénien, et chez Homère. *Études
indo-europeennes* 20, 1987, 1-50

228. MANOHAR, Vidyalamkar *Rsi aurā maharṣi : Veda men
prayukta do śabdon para manana* (Hindi) *Vedapradīpa* 3 (2),
Aug 88, 31-32, 34.

. consideration of the words *ṛṣi* and *maharṣi* used in Veda..

229. MARKEY, T L IE etymia for " left, left-handed " and
markedness reversal. *The Mankind Quarterly* 23 (2), 1982;
183-194.

230. MARKEY, T L The grammaticalization and institu-
tionalization of IE *hand*

. see 45 152 above..

231. MARKEY, T. L. Morning, evening, and twilight
between *M Gimbutas Fel Vol*, Inst for the Study of Man,
Washington, D. C., 1987, 299-321.

considers some OIA terms .

232. MAUE, Dieter Zu einem gut belegten *ghostword*.
Die Sprache 26, 1980, 54-57.

.. *abhyatītakalagata* .

233 MAUE, Dieter Zur Nebenüberlieferung von ai *jaluka-* 'Blutegel' *Veröffentlichungen der Societas Uralo-Altaica* -14, OH, Wiesbaden, 1981, 114-117

234 MAWET, Francine 'Light' in ancient Iranian *JIES* 10 (3-4), 1982, 283-299

Vedic cognates considered

235 MAYER MODENA, M L Una antichissima isoglossa indo mediterraneo (a proposito sanscrite *rasa* - e dell' accadico *rusū-*) *Acme* 36 (23), 1983, 13-19

236 MAYER MODENA, M L "Vedera," "illuminare," ed "esprimere" nella compurazione semantica indo-europeo-camitosemitica (in) *Contributi di orientalistica, glottologia e dialettologia*, Milan, 1986, 43-52

. svar

237 MAYER MODENA, M L A proposito di alcune denominazioni della "canna" e della "radice" in ambito indomediterraneo *AION* 8, 1986, 271-283

considers among others *sara* - *surmi* - *svaru*

238 MEHENDALE, M A *amsala* *E Waldschmidt* (80) *Fel Vol*

fatty (and then) 'sacrificially rich' eating of beef in and outside the ritual context

239 MEHENDALE, M A Professor Thieme's etymology of Skt *asi* and its bearing on the iron-age in India *Piv* 10, 1978-79; 79-80

asi (m) n curs in RV = knife *asi* from *asita* (=black), *asi* = black one therefore, *asi* made of iron iron known in RV-period

240 MEHENDALE, M A On *mitradruh* and *mitradroha*. *ABORI* 69, 1988, 249-254

(also in *Amala Prajna P V Dapal Fel Vol*, Delhi, 1989; 547-551) in Vel. context, *mitradruh* = 'contract-deceiver', also in Avestan it has the same sense in some contexts of *MBh* (e.g. X. 90.4) (besides the sense 'friend injurer').

241. MICHELINI, G A proposito di ved vyoman. *SILTA* 10 (1-3), 1981, 439-441

242 MICHELINI, G A proposito del significato di vedico $\bar{i}d-/i/-$ *RIL* 117, 1983 (1986), 53-64

243 MIGRON, Saul Living on in the son · Rgveda X 10. 1 cd

see 3 96 above on Sk *pra tar-* 'continuer' (agent noun derived from *pra tr* 'to bring forward, advance continue' .

244 MISHRA, M Some Sanskrit words containing -*nd-*. *JGJKSV* 38 39, 1982-83, 336-339

245 MISHRA, Madhusudan Āpah in the Vedic literature. SP, National Seminar on "Environmental Awareness in Sk. Lit.", CASS, Univ of Poona, 1990

anti pollution (TA I 26 7), medicinal utility of water (TS 1 7 7 1) positive attitude towards *apah* as vital natural resources

246 MOHAPATRA, S N Some observations on Vaiśvānara. SP, 34 AIOC, Visakhapatnam, 1989, p 21

Vaisvanara = Āditya fire of the middle region, terrestrial fire, *prana-āpana* brilliant scholar and universal leader of human society

247. MORANI, M Su due doppioni dell'antico indiano *Aevum* 56 (1), 1982, 83 86

śram / *klam* , *lopasa* / *lopaka*

248 MORANO, E *Apī* in the **Apīstaka* Tucci Mem Vol 2, Serie Or Roma 56 (2), IsMEO, Rome, 1987, 943 994

(Avestan preverbs)

249 MUKHERJEE, Ashok Kumar Aspect of *daena* with special reference to the Avesta SP, 33 AIOC, Calcutta, 1986; p 89

d (= rel , conscience) = *daṇana dhi*

250 MUKHERJEE, Probhati Some notes on *Pancha-* an historical enigma *J Ind Anthropol Soc* 16 (1), Mar 1981, 19-26.

panca (five is a very old term starting with *RV* (*pancajana*, *pañcakṛṣṭi* etc.) and continuing up to *Manusmṛiti* there was no specificity about its composition wh kept on changing all the time six hypotheses (covering nearly 2500 yrs) are examined *Nirukta* interpretation (1) *pañcā gandharva deva asura rakṣas*, (2) *pañcāpancamah catvaro varṇah* (*Aupamanyava*) (3) *Pāru, Anu Drubhyu Turvaṣa Yadu* later interpretations of *Skanda-svāmī* n *Medhatithi* *Narada*

- 251 MUKHOPADHYAY, Biswanath The word *hari* in the *Rgveda* *SP*, 35 *AIOC*, Haridwar, 1990, p 120

h. generally denotes the yellow colour (i.e. radiance) various other connotations ref *RV* X 96

- 252 MUKHOPADHYAYA, Somanath *Aupanisadabhāva-mulatayā vanavenasabdayoh samīksanam* *SP*, 33 *AIOC*, Calcutta, 1986, 62-63

vanavena = Venus?

- 253 MYLIUS, Klaus *Viśvasṛj Viśvasṛjāh* and the problem of continuity in Indian religious history

see 48 184 above

- 254 NARTEN, J Die vedischen Prasen stamme *hr̥ṇya-*, *hr̥ṇyā*, und Verwandtes *MSS* 41, 1982 139 149

- 255 NARTEN, J Vedisch *prapharā* *Die Sprache* 32 (1), 1986, 34-42

[from **prapharā* root *phal* *Pappalada* *AV* 19.2.12 *prapharvan* *RI* *pharvara*] *uppg* und *l* oder *Wollsting*? 'Mädchen und *l* oder 'Frau?

- 256 NARTEN, J Griechisch *oklaus* und das vedische Verb *akṣ-* *E Risch Fel Vol*, de Gruyter, Berlin 1986, 204-214

- 257 NARTEN, J Ved *śrināṣi*, gr̥ *kṛeṇōi* *kṛeṇōi* *AZ* 100 (2), 1987, 270-296

- 258 NARTEN, J Vedisch *diḍaja* 'leuchtet' und Zugehöriges. *SII* 13/14 (W Rau Fel Vol) 1987, 149 161

the entire form complex exhibits a rare example of how a verbal paradigm becomes petrified at a certain stage or *pal* it is transformed into a pseudo root *diḍ* in post-*ṛ* times

- 259 NATH, Mrinal Kanti A note on Sanskrit *kulata*
(Panini 6.1.94) *VIJ* 20 (12), 1982, 63-66

kulata = *ku* + *lata* — bad woman (not *kula* + *at*)

- 260 NAVARE, S. K. Tata aurā tāta (Hindi) *SP*, 34 AIOC,
Visakhapatnam 1989, 32-33

(ref. *ĀśvŚS* 2.6 Pinḍapitṛyajña) *tata-tata* = father-son.

- 261 NAVATHE, P. D. On the *prasthutam havih*
see 54.313 above

- 262 NORMIER, Rudolf Zu Esche und Espe *Die Sprache*
27, 1981, 22-29

ash tree and aspen tree

- 263 NUSSBAUM, Alan *Head and Horn in Indo-European*
see 45.172 above OIA material considered

Rev. Ramo ANTILA *Lg* 64.198-99 Donald A. RINGE, *JAOS*
103 (1) 186-87

- 264 OGUIBENINE, Boris *Bandhu et daksina* deux termes
vediques illustrant le rapport entre le signifiant et le signifié *JA*
270 (3-4), 1983, 263-275

(English summary pp. 274-75)

- 265 OGUIBENINE, Boris Sur le terme *yoga*, le verbe *yuj-*
et quelques-uns de leurs dérivés dans les hymnes védiques. *IJJ*
27 (2), April 84, 85-101

the term *yoga* must have designed an essential part of the
sacrificial cult as known in the *RV* the putting in motion the
launching of a specific activity with the ultimate goal to yoke,
to join together or to pair the objects and the entities which
match or can match each other or which can be viewed as com-
parable or even identical according to Vedic archaic speculative thought
Vedic sacrifice is in fact a powerful expiatory device a set of
gestures and of designs condensing a speculative experience
The verb *yuj* and its derivatives translate thus one of the central
themes of the Vedic religion where the poet officiating in the sacri-
fice has to proclaim the connections and identifications between the
phenomena to be correlated (yoked / harnessed) see 79.267
below

266. OGUIBENINE, Boris. Le sens et la forme de véd. *āpi* "ami". Etude comparative. *BEI* 2, Paris, 1984, 153-161.

..(zu heth *hap* (*p*)- "adjuster") see 79.268 below..

267. OGUIBÉNINE, Boris. Les correspondants de védique *yuj-* et *yoga* dans le vocabulaire et les thèmes poétiques indo-européens. *BSL* 79 (1), 1984 (1985); 131-133.

..see 79.265 above

268. OGUIBÉNINE, Boris. Étude comparative sur le sens et la forme de véd. *āpi*. *BSL* 80, 1985, 91-101.

. see 79.266 above .

269. OJIHARA, Yutaka. On the word *kuṭīlikā* "poker, pickaxe" : Pāṇini 4.4.18.

..see 25.220 above.

270. OLSEN, Birgit Anette. On the interpretation of four Vedic verbs : *irajyāti* and *iradhanta*-*badhnāti* and *ubhnāti*. *Arbaj-dspapirer, udsendt af Inst. for Ling Kobenhavns Univ.*, Copenhagen, 1988; 85-100.

271. ORANSKAJA, T. I. A sacred drink *iḍā* - what is it?

..see 54.319 above .

272. ORANSKAJA, T. I. Derivatives of the root *dakṣ* in Indo-Aryan languages. (in) *Drevnjaja Indija*. Nauka, Moscow, 1985; 57-65.

273. ORLANDI, Ch. Il "largo" e lo "stratto" : il concetto vedico di *āmhas* (in) *Atti del Primo Convegno Nazionale di Studi Sanscriti* (ed O. BOTTO), Torino, 1982, 81-88.

274. PAKHALINA, T. N. Etymology of the Avestan name Zarathuštra and some of its epithets. *SP*, 32 ICANAS, Hamburg, 1986; p. 224.

275. PALSULE, G. B. *Devānam priyaḥ* : has it any Vedic antecedents? (in) *Amṛtadhārā* (R. N. D. Fel. Vol.), 1984; 313-317,

traces passages where *devānam* and *priya* occur (from RV onwards to *sūtras*) in Veda the two words *devanam* and *priya* do not stand for a single concept (as suggested by Asoka's title) Katyayana's *Varttika* for the first time considers the *aluk samāsa devanampriya* (with no bad meaning) in *Śābara-bhāṣya* one finds the ironic meaning of the compound

276 PANAINO, Antonio Vedic *tiṣṭa* InL 11, Trieste, 1986 (88), 71-75

277 PANDA, Snigdharani Numeral two (*dvī*) in Rgveda.
see 4-37 above

278 PANDEY, A. N. A grammatical note on the word *abhitah* JGJSV 37 (Baladeva Upadhyaya Ed. Vol.), 1983, 259-262

279 PANDEY, Deen Bandhu A note on the word *harini* in the Śrī sukta JNSI 32 (1-2), 1975, 20-24

280 PANDYA, Jagruti Aparājita (Guj.) Samannaya 1(1), 1992, 148-161

in Vedic lit. *A* denotes *oṣadhī* & *devatā-gaṇa śanti*

281 PARASHAR, Aloka Indo-European philology and etymology of *mleccha* 45 PIHC, Annamalai Univ., 1984, 92-100.

see VBD IV 79-412 the word is first attested in ŚPB III 2-1-24 earlier etymologies considered mentions PARPOLA's suggestion (see VBD IV 79-418) Sumerian *melukha* can be linked with Sanskrit *mleccha* over Pk. *milakkha* - Dravid. *milakam* (Ta. *milakam*)

282 PĂRVULESCU, Adrian 'Coppice' and 'coppicing' in old forestry a note on the etymology of Skt. *vana* 'forest'. American Journal of Philology, Baltimore, 1987, 491-494

283 PĂRVULESCU, Adrian Skt. *sudhāna* 'rich' (and its cognates) IF 93, 1988, 46-51

284 PĂRVULESCU, Adrian The name of the Great Bear JIES 16 (1-2), 1988, 95-120

Vedic *rkṣa* never meant 'Great Bear', its connotation 'star' originated probably in a Vedic metaphor, its semantic similarity

294 PECA CONTI Rita Su *vedico mīra* *InL* 8, 1982-83 (1984), 41-1

295 PELLEGRINI Agata Sannino Osservazioni sul significato del termine *tapas* nel Rgveda *Atti del terzo convegno nazionale di studi sanscriti* Ed Jollygrafica, Torino, 1986, 81-88

296 PÉRIKHANIAN A Sur m perse 'kblyt' (in) *Monumentum Morgenstierne* II, Leiden, 1982, 153-155
ref *Ved e avik*: Scharfmutter

297 PÉRIKHANIAN A Arm *iakiš* et le racine *i* a *ark / *rak *Studia Iranica* 17 (2), Paris, 1988, 131-140

298 PINAULT Georges Grec *epios* vedique *api* "le proche, l'intime" *Actes des sessions de linguistique et de littérature* 6, Paris, 1984 (1988), 111-128

299 PINAULT, Georges Vedique *j rvi / j rvi* *Ind Taur* 14 (Caillat Fel Vol), 1987-88, 313-338

300 PIRART, E RS *ūrdhva* addendum à RS *ūrdhva* *Travaux de ling IE* 2, Bruxelles, 1981, 10-18
(see *VBD* IV 9 459) syncretical study *urdhva-* < **urdhvā*
(zero degree formation of *radh*)

301. PIRART, E L'etymologie du nom de l'aurore et la racine du verbe vedique *uchati* *Acta Iranica* 23, J. Duchesne-Guillemin Fel Vol, Leiden, 1984, 421-432

302 PIRART, E La recton de RS *daś* *IJJ* 29 (2), April 1986, 121-123

303 PIRART, E *RV Pathyā Svasti* *BEI* 5, 1987, 287-304

304 PISANI, V Sanscrito *nasatjau* *AGI* 66, 1981 (82), 16-18

305 POLOME, E C Der indogermanische Wortschatz auf dem Gebiete der Religion (in) *Studien zum idg Wortschatz* (ed W MEID), IBS 52, Innsbruck, 1987, 201-217,

306 POLSKY, Marion Barbara. *Container/Contained The Meaning of Parjanya in the Vedic Samhitas* DD, Princeton Univ. 1981, 282

307 PRADHAN, Shubhangi S. A note on the root *kr* SP 34 AIOC, Visakhapatnam, 1989, p 263

except the two occurrences in RV (X 19 2 X 145 2) of *kuru* no other *sarvadhatuka* form of *kr* is available *kru* was substituted for *kr* in the *sarvadhatuka* forms i.e. *kr* wh belongs to 8th conjugation is conjugated as if it belonged to 5th conjugation

308 PRAHARAJ, Sadasiva 'Vedopakarane' ityasyārthavimarśah SP, 35 AIOC, Haridwar 1990, p 21

ref *Manusmṛiti* 2 105 *vedopakarane* = *vedange* (acc to Medhātithi etc) *upakarmakarane* (acc. to Ramacandra)

309 PRAJNADEVI Veda ke sabhi sabda yaugika hai (Hindi) *Vedavani* 39 (4), 9-16 39 (5) 9-16

all Vedic words are etymologically explainable (in 39 5) Indra identified with various entities 46 passages quoted. Megha characterised in various ways

310 PRASHASYAMITRA Sastri Prajapati ki solaha kalaen (Hindi) *Vedavani* 37 (3), Jan 85, 8 10

see 11 32 above YV 8 36 meaning of *śodasi*

311 PUROHIT, K J Yatudhanah *Surabharati* 23, 1985-86, p 49

312 RAI Jai Mal Animal names in human context. *Bharati* (Bull Coll Indol) 17, BHU 1987-88, 67 74

from RV onwards not the result of fetishism and totemism nor were they mocking remarks or nicknames they served the purpose of identity of primitive voluntary groups whose members wd bear common appellation (*sakha*) and the identifying mark was called *lakṣaṇa* or *lakṣma*

313 RAMANATH, Vedalamkar Vedasamhitasu hamsasabdah. *JIDVP* 2 (2), Aug 89, 241 247

the word *ṛamsa* used in Vedic lit in the sense of (1) specific bird swan (2) rays of the sun (3) horse (4) chariot, (5) *vayu* and *prana* (6) *jvatmā* and *paramātmā*

- 314 RAM GOPAL Interpretation of *jarah kanunam* (RV I 668)

see 3 131 above

- 315 RAM GOPAL Vedic terms *adhvara* and *yajña* *Rtam* 11 15 (B R Saksena Fel Vol) 1979 83, 179-187

(paper 5 WSC Varanasi 1981) the two terms are not synonymous *adhvara* (adj of *yajña*) = (1) method cal , (2) (adj in nominal sense) method cal sacrifice (3) Soma-sacrifice *yajña* covers a much wider sense and denotes any form of worship

- 316 RAM GOPAL The Rgvedic compound *sar drś* (in) *Amrtadhara*, R N D Fel Vol 1984, 337-342

(also in 31 PAIOC Poona 1984 223-224) *sar-drś* = one who shows heaven or heavenly light (particularly when used as an epithet of gods)

- 317 RAM GOPAL Vedic term *vastu* and its derivatives. *Bh Vid* 45-47 (J H Dave Fel Vol) 1985-87 (1987), 37-42.

vastu which originally denoted a dwelling house home (SPB I 7 3 18) later came to signify as a result of semantic developments not only a place of sacrifice but also all that was left there after the completion of sacrifice Rudra's epithet *vastavya* also *vastu* as signifying *clenopodium Album* (a pot herb) whose preparation is to be offered to Rudra

- 318 RANADE H G Nature of the *śrauta* (Vedic) sacrifice and related terminology

see 54 343 above

- 319 RANADE H G Some terms and concepts in the Śrauta ritual

see 54 345 above

- 320 RASMUSSEN J E [Rekonstruktion auf der Basis von *ai stosi* usw *stuso* usw] (in) *Grammatische Kategorien*,

Funktion und Geschichte (ed. B. SCHLERATH), Reichert, Wiesbaden, 1985; 384-399.

321. RASMUSSEN, J. E. Miscellaneous morphological problems in Indo European languages.

..see 45 193 above .

322. RAU, W. Vedisch *niṣṭāva-* MSS 39, 1980; 157-162.

..(see VDD IV 79 472) *niṣṭāva*, possibly *niṣ-ṣṭhāva* from *ṣṭhūr-* (= an old man whose lack of teeth makes him speak splutteringly, especially when he is excited)

323. RAU, W. Vedisch *tejanī-* f. und *tedanī-* f. / *tedanī-* f. MSS 41, 1982, 169-178.

324. RAVI PRAKASH. *Aṣṭau* in Sanskrit. JOIB 36 (1-4), 1986-87; 161-164.

..(also, SP, 32 AIOC, Ahmedabad, 1985, p 302) *aṣṭā* and *aṣṭan* are only the themes prevailing in both Vedic and cl Sk., and *aṣṭau* is the plural form from the stem *aṣṭā* (as observed by Pāṇini) owing to the evaporation of *ās* into *au*

325. RIKOV, G. T. Ètimologičeskie zametki. Ètimologija, 1982 (83); 148-151.

. (1) OIA *lā-* (ergreifen) Luw *la* , (2) Indo-Iran. *yātu*

326. RIKOV, G. T. [Skt *śāra*]. Glotta 66 (1-2), 1988; 124-125.

327. ROIDER, Ulrika. Griech. *Thumos* "Mut" - ai *dhūmāh* "Rauch." KZ 95, 1981; 99-109

. on the semantics of both words and of their Hitt. correlate *tuhuma-* ..

328. ROY, S. B. Bharata Dharma - "Mother land above all". AH 3 : 26, July 86; 14-17.

..the word *bharatadharma* occurs for the first time in *ĀśvGS* (1300 B C.) .

329. SAHOO, P. C. *Marman* in Vedic literature. AJOS 4(1), 1987; 87-90.

usually in Vedic lit *marmān* = vital part Darila on *Kaṣṭhika sūtra* (48 32) explains *marmān* as the particular place where black magic substances are to be buried

- 330 SAHOO P C A note on *valaga* BDCRI 49, H D
Sankalpa Mem Vol, 1990, 371-373

(the term *valaga* does not occur in RV in AVS it occurs 5 times in AVP 15 times often in YV Samhitas and ŚS of KYV) commentators connect the word with the action of enclosing covering concealing *valaga* is a particular type of the practice of concealed or buried witchcraft *valaga* is usually associated with *kṛtya*

- 331 SAMBARAJ, Acharya Kātyāyane samāgatasya iśaśabdasya vastavikarthanirṇayah SS 42 (1-2), 1987, 154-160

ref *Kaṣṭhika Sūtra* iśaśabdavacako lambārdhah eva

- 332 SANGAVAI, Sanjay *kuntasi* (Mar) *Sakal* (app)
21 10 89, 1,7

- 333 SANI, Saverio *Madugha* ou la violence de la douceur
BEI 7-8, 1989 90, 239 60

in the love charms of AV the seduction technique appears to have been twofold winning over the antagonists *manas* either by forcible means or by means as sweet as honey plant known as *madugha* seems to have been given imp role in such contests
madugha = *madhu* + *duh* author suggests another derivation — *madhu* + *dha* *madugha* deals blows to antagonists *manas*

- 334 SANKARANARAYANA S Mimamsā in ancient India
ABORI 62, 1981, 1-16

(1) in Br and Up periods *m* denotes investigation and inquiry in general (2) during Vedāṅga and Sūtra period *m* denotes a branch of Vedic phonetics

- 335 SARVESWARA SHARMA, Peri What kind of compound is the word *pratyakṣa*? ALB 49, 1985

- 336 SAVAN, Bharati T 'Isvara' śabda - utpatti ane vikasa
(Guj) Sambodhi 14, Feb 1990, G 113-121
evidence from Veda Up Paṇini

337. SCHARFE, Helmut The Vedic word for "king" }

..see 71.63 above. (fem noun *rāj-* 'strength power' fits all the occurrences in *RV*, paradigmatic correspondence *rāj-* : *īśās* was still part of an active paradigm in the lg. of *RV*.. root *rāj* appears in *RV* also in several compounds as second number: here it means 'ruling over' in any case, word and notion 'king' are late, since hierarchical order is conspicuously absent in Vedic pantheon)

338. SCHERER-SCHAUB, Cristina. Le terme *yukti* : première étude. *As. Stud.* 35, Bern, 1981/82; 185-199.

339. SCHETELICH, M. Frühe Formen des Grundeigentums in Indien — *urvarā* und *ḷṣetra* in *Rgveda*

..see 4.50 and 72.18 above

340. SCHETELICH, M. *Vṛka* und *arṛka* Zur Symbolik der Bösen im *Rgveda*. (in) *Proc 4 Internat Ladakh Colloquium*.

341. SCHETELICH, M. Bedeutet *vāc* in *TB* 1.1.1.4 wirklich 'Stimme'? *Altor. Fors.*, Berlin.

342. SCHINDLER, J. Ein *rigvedisches* Wort : *nāvedas*. (in) *Sprachwissenschaftliche Forschungen*, J. Knobloch Fel. Vol., JBK-23, Innsbruck, 1985; 351-360.

343. SCHINDLER, J. Die Herkunft des Kompositionstyp: ved. *dāthvāra*. *MSS* 44 (K. Hoffmann Fel Vol.), 1985.

344. SCHLERATH, B. 'Ahrišwang.' 'Ahurāni', 'Ahu' (in) *Encyclopaedia Iranica* I, fasc. 7; 673 ff.

345. SCHLERATH, B. Zur Bedeutung von ved *śamsa-* und aw. *saŋha-*, *sanha*. *Amṛtadhārā*, R. N. D. Fel Vol., 1984; 371-375.

. (ref R. N. D., *VBD* III. 50.7: *narāśamsa* = "magically potent formula produced by men or priests") . S suggests: *famsa* = Meinung, Urteil über jemanden (in Form eines wohlformulierten Spruchs) .

346. SCHLERATH, B. Beobachtungen zum Wortfeld "singen, preisen, rufen, verkunden" in *Rigveda*

..see 4.51 above .

347. SCHLERATH, B. Bemerkungen zum Gebrauch von *ubhā-* " beide " im R̥gveda (in) *Helmut Hahn Festschrift* (ed. Freyroland Varwig), Winter Heidelberg, 1987, 271-279.

see 39 58 above

348. SCHLERATH, B. Indo-iranisch *vāstra-* ntr " Gewand, Kleidung " *Orientalia* (NS) 59 (2), Einar von Schuler Comm. Vol , Rome, 1990, 251-254

considers *RV* and *Avesta* references

349. SCHLERATH, B. Die Problematik von Metaphern in den Gathas *SI* 11/12, 193-201

[*rita* = ' world-order as formulated in words ' = truth] .

350. SCHMALSTIEG, William R. An etymology of the word " to fear " in Indic, Baltic, and Slavic. *Lituanus* 29 (3), 1983; 60-65.

351. SCHMID, Wolfgang P. Wasser und Stein (in) *Sprachwissenschaftliche Forschungen*, J Knobloch Fel Vol , IBK 23, Innsbruck, 1985, 385-39 .

. avest *adu* — " Wasserlauf ", altind *adri* " Stein, Fels " ..

352. SCHMIDT, Gernot. Altindisch *tāvant*. *SPhSS* 26, Werner Thomas Fel. Vol , München, 1988; 57-68.

353. SCHMIDT, Hanns Peter. *Akūpara Amṛtadhara*, R.N.D. Fel Vol , 1984, 377-381

akūpara is attested in the meaning " ocean " from *VS* 24 35, *TS* 5 5 13 1 onwards and in the meaning " turtle " from *JB* onwards etymological meaning (1) " whose yonder shore is not anywhere " or (2) " whose yonder shore is not small " .. discusses *kucarā*, *kuṛāṇa* *kucakra*, *kunamnamā*, *kuṣṭhā* . (*ku* = little)

354. SCHMIDT, Hanns-Peter. An Indo Iranian etymological kaleidoscope

see 45 217 above

355. SCHMITT, Rudiger. Eine neue indoiranische Namengleichung *SI Ir.* 14 (1), 1985; 101-103.

..Ved. *hárayāna* = mp *Zarīān* N. pr...

356. SCHMITT, Rudiger. Ein kleiner Beitrag "von Großkonigs Gnaden". *ZPE* 65, 1986; 79-83.

..(*uta* "auch". parallels in Vedic prose) ..

357. SCHWARTZ, Martin. The etymon of *snake*, *snail*, and *sneak* in the light of Indo-Iranian (in) *American Indian and IE Studies*, Madison S. Beeler Fel Vol. (ed. K. KLAR et al), Mouton, The Hague, 1980; 461-467.

358. SCHWARTZ, Martin. The Indo-European vocabulary of exchange, hospitality, and intimacy. *PBL* 8 (For Yakov MALKIEL), 1982; 188-204.

OIA *álithi* — [< **álithi*] .

359. SCHWARTZ, Martin. Atharvaveda 2 27 : *pārā*, pig, and poetics.

. see 6 44 and 36 33 above .

360. SEEBOLD, E. Das Benennungsmotiv des Wortes für Fisch ' in den indogermanischen Sprachen. (in) '*Sprachwissenschaftliche Forschungen*, J. Knobloch Fel. Vol., IBK - 23, Innsbruck, 1985; 443-451.

..(ai *mátīya-* : idg. **mados* 'Speise Nahrung' als Grundlage) ..

361. SEMEKA-PANKRATOV, E. The meaning of the term *makara* in the light of comparative mythology. *Semiotica* 49 (3-4), 1984; 191-242.

362. SEN, Nilmadhav. A note on the positive use of *api*. *SP*, 32 AIOC, Ahmedabad, 1985; p 365.

..the solitary instance of the positive-adnominal use of *api* in cl. Sk. (of the grammarians) is a later development or reflex of the partitive use of *api* (in compounds) in some Vedic texts ..

363. SEN, Nilmadhav. A note on *-trpti*, and *-trpta* 'restlessness', 'unsteadiness', 'hastiness.' *BDCRI* 50, 1990; 301-305.

..derived from a lost Sk. root *trap-* . used in this sense in *Samhitopaniṣad-Br* ..

364 SHARMA, Arvind The significance of the epithet *śudra* as applied to Janaśruti in Chāndogya Upanisad 4 2 5

see 20 92 above

365 SHARMA, Arvind The precise meaning of *prete* in Katha Upanisad I 1 20

see 22 103 above

366 SHARMA, Hridaya Ranjan A note on Vedic *krpānilam* *Linguistic Researches* 2, BHU, 1979

k = arranging or establishing house

367 SHARMA, Hridaya Ranjan A semantic study of the word *rama* in Old Indo-Aryan *Linguistic Researches* 4, BHU, 1982, 33-34

368 SHARMA, Hridaya Ranjan A critical note on the word *Iskriti* *Linguistic Researches* 5, 1984

369 SHARMA, Lakshmi Pathyāsvasti— 'sandhipariskāra (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), Jodhpur, 1990, 8

[*rog vai pathyasvastih*]

370 SHARMA, Lekh Ram Omkāra - eka anuśilana (Hindi) *SP*, 35 AIOC, Haridwar, 1990, p 63

evidence from *Br Up*, etc . *om* = fashioner of the creation .

371 SHARMA, Peri Sarveswara What kind of compound is the word *pratyaksa*? *ALB* 49, 14-29

372 SHARMA, Satyanarayana Kokapadaparāmarśanam. *Paramarthisudha* 11 (2), 1988, 9-13

koka in *RV* VII 104 22, *AV* V 23 3-5, VIII 6 *koka* = *koti'a?* *irka* (LUDERS)?

373 SHASTRI, A D The name Vasistha

see 32 71 above

374 SHENDGE, Malati J Rationality as a criterion for the interpretation of *R̥gveda*

..see 30.120 above..

375. SHIELDS, Kenneth Jr. Indo-European basic colour terms.

. see 45.222 above..

376. SINGH, Ranvir. Concept of *tirtha* in Vedic literature, SP, 35 AIOC, Haridwar, 1990; p. 124.

377. SINGH, R. S.; VYAS, V. D. On the identity of and Greek impact on the Pāṇinian plant-name *siddhrakā* (Pāṇini VIII. 4.4)

. see 25.313 and 77.57 above

378. SIVAPUJANA SIMHA. Śatapatha Brāhmaṇa kā māṃsa prakaraṇa : eka vivecana (Hindi)

..see 17.31 above .

379. SIVAPUJANA SIMHA. Brahmacārī kā paridhāna kṛṣṇājina (mṛgacarma). (Hindi).

..see 6.47 above..

380. SKALMOWSKI, Wojciech. Old Persian *Vazraka*. (in) *Acta Iranica* (J. P. Asmussen Fel. Vol.), Brill, Leiden, 1988.

...-ka-extension of O Pers. counterpart of OIA *vṛddha*- "grown up, large, strong" ..

381. SKOLD, Tr. Finnish *viha* 'hatred' and its Indo-Iranian background. (in) *On the Dignity of Man* (Rundgren Fel. Vol.) [= OS 33-35], Stockholm, 1986, 391-394.

..(borrowed from Sk. *dvīṣam*) .

382. SLAWSKI, F. Słowiańskie *drapiti*, *drapati* i staroindyjskie causativum na -p-. *Studia indoiranica*, Polska Akad. Nauk, Kraków, 1983.

..Sk. *drāpayati*..

383. ŚLUSZKIEWICZ, Eugeniusz. Old Slavonic *žudo* "wonder" and (Old Indo-Aryan *codya* =) Middle Indo-Aryan *cojja*. *ABORI* 58-59, 1977-78; 319-326.

- 384 SMITH, R Morton Bowdlerizing Brahmanas
see 36 36 above
- 385 SMITH, R Morton What's in a name (in ancient India)? *JIES* 12 (3-4) 1984, 293 313
author speculates on the etymologies of a no. of Sk personal names in *Purāṇas* and Vedic lit and compares them with possible analogous names used in other early IE societies concludes IE peoples have common kinds of names and much of interest can be suggested from them
- 386 SORAVIA, G Sanscrito *mukha*, Tamil *mukam*, Khmer *muk* vs malese *muka* ecc *AGI* 68 1983 (85), 1-6
- 387 SORESSI Tiziana *Aja-* nel R̥gveda e nell' Atharva-veda *SSL* 25, 1985 (86), 1-42
[Ved *aja-* nur capro]
- 388 SORESSI, Tiziana *Amihah* in *RV* VI 3 1
see 3 159 above
- 389 STRUNK, Klaus Further evidence for diachronic selection Ved *raśtri* Latin *regit* etc *Ars Linguistica* 15 (Hoenigswald Fel Vol), Narr, Tübingen, 1987, 385 392
- 390 STUHRMANN, R R̥gveda X 119 Der Rausch der Kiebitz
see 3 160 above
- 391 SUBRAHMANYASASTRI P S 'Prajāpatim manasa dhyayan' ityasya arthah *V R Comm Vol* Varanasi, 1983, 12-13
(= *antarm kham prajapat devatakan antram uccarayan*)
- 392 SUBRAMANIAM K Venkata Gleanings from the Vedaṣ. *Tap Pras* 28 (6) June 90 31-34
considers the Vedic words *saha agn hotra samut afia*, *prithiv-bhū i indra*
- 393 SUDYUMNACHARYA Adhunikavijñānadīpa darśanā-śāstriyam tvacam pratyakṣam *JIDVP* 2 (1), April 89, 118 122.

considers the word *trak* in Vedic lit

394 SUNESON, C Some interrelated terms in ancient Indian embryology

see 76 38 above

395 SWIGGERS P Armenian *anag* and Sanskrit *naga* IF 87, 1982 (83), 56-57

[Sum loan word]

396 SZEMERÉNYI, Oswald *Studies in the Kinship Terminology*

(= VBD IV 45 299) see 45 235 above

397 TANAKA, Sumio The meaning of *upavasatha* (Jap)

see 54 431 above

398 THATTE, Narahari Sastri Yamah *Surabharati* 23, 1985-86, 9-13

399 THIEME, Paul *Nugae etymologicae Navicula Tubingensis* (A Tovar Fel Vol) Narr, Tübingen, 1984, 369-375

idg **nos* / **nas-* Nase in ai *damunas* lat *pronus* zu ai *asan-* *Mund Gesicht lat. *frons* zu ai *ghra* rechen

400 THIEME Paul *Durona* - n (in) *Anirtadhara*, R N D. Fel Vol, 1984, 435 444

discusses earlier interpretations — Indian and Western (the formulation of *durona* can't be analysed if we keep within the framework of Sk. only) starts from a stem **ona* possible equivalent of Gk *eune* (IE **euna*) bedstead then *durona* may mean (a house) with bad bedstead *durona* = place of discomfort mentioned as such by the host offering hospitality in a modest self-deprecatory way the guest on his part will regard it as a place of rest recreation shelter refuge—as a temporary home

401 THIEME Paul Zu RV 10 72

see 3 166 above

402 THITE G U Vedic *ánatidbhuta*, Pali *anacchariya* JUPHS 35, 31-34

(also publ as Publ CASS, Class A, No 45, 1971)

403 THOMAS, Werner Zu skt *tokharika* und seiner Entsprechung im Tocharischen

see 45 240 above

404 TIBILETTI BRUNO, M G Onomastica brahmanica. (in) *Diacronia, sincronia e cultura*, Luigi Heilmann Fel. Vol., Ed La Scuola, Brascia, 1984, 67-89

405 TICHY, Eva Vedisch *dvitā* und altpersisch *duvita-paranam* MSS 42, 1983, 207-241.

dvitā = ein weiteres Mal ausserdem, nach wie vor, jetzt wie früher (immer)

406 TICHY, Eva Avestisch *ptar-* / *ptar-* Zur Vertretung interconsonantischer Laryngale im Indoiranischen MSS 45, 1985, 229-244

407 TICHY, Eva Vedisch *rtāvan-* und avestisch *āšauvan-*. *Die Sprache* 32 (1), 1986, 91-105

408 TIWARI, Shashi Rksamhitā ke putravācī śabdon kā arthavaijñānika viślesana (Hindi) SP, 34 AIOC, Visakhapatnam, 1989, 39-40

three kinds of words for *putra* (1) specifically and exclusively referring to 'son', (2) generally referring to 'offspring'; (3) in the sense of 'young age'

409 TIWARI, Shashi Rksamhitā men patnī ke vācaka śabda (Hindi) SP, 35 AIOC, Haridwar, 1990, p 77.

(1) specifically referring to 'wife' *vadhū jāyā patnī supatnī, gnā janī*. (2) incidentally referring to 'wife' *janī, janī, sītī, jāṣa jāṣana nārī vena mena*

410 TRACENKO, V A. [Diminutives derived from names of the hand in IE languages].

. see 45 243 above see 79 418 below .

411. TOPOROV, V N. IE etymologies II (1-3) (Russ)

. see 45 244 above (see VDD IV 79 149)

412. TOPOROV, V. N. Some IE etymologies III. 2: Old Ind. *liṅga* in the IE context (Russ.). *Etimologija* 1982, 1985; 132-140.

413. TOPOROV, V. N. Indo Iranica: to the connections of the grammatical and mythoritual elements - 2. About the reconstruction of Indo-Ir. **ka-dha* (Russ.) *Peredneaziatskij sbornik* 4, 1986; 137-146.

414. TOPOROV, V. N. The IE ritual term **souhetro-/ello-/edhlo-* (Russ.). *Balto-slavjanskije issledovanija* 1984, 1986; 80-89.

..interpretation of the name and functions of Savitr..

415. TOPOROV, V. N. IE **kuen-to-* in Indo-Ir. and Tocharian (Russ.). (in) *Aktual'nyje problemy jazykov Juzhnoj Azii. Materialy konferenzii*, 1987; 154-161.

..Ved. *frāntá-* RV I.145.4, X.61.21 - see 79.416 below..

416. TOPOROV, V. N. Toch. A *kāsu*, B *kuantsa*, *kwa(m)ts* in the light of the regional IE designation of holiness (Russ.). *Tocharian and IE Studies* 1, Reykjavik, 1987; 192-230.

..Ved. *frāntá-* .. see 79.415 above.

417. TOPOROV, V. N. IE **eg'h-om* (**He-g'h-om*) **men-* 1 sg. pron. pers. in the light of glosso-genetics. *E. Polome Fel. Vol.*, 1990.

..Old-Ind *ahām, māma, mānas*

418. TRACENKO, V. A. The semantic structure of words for "hand" in the IE languages. (in) *Movoznavstvo* 1981 (2), Kyjiv, 1981; 62-69.

..see 79.410 above..

419. TRIPATHI, Banarasi. 'Kanikradat' śabdasya vyutpattih. *SP*, 34 AIOC, Visakhapatnam, 1989 p. 40.

..'kanikradat' iti śabdah śatrantā eva na tu yonjugantah .

420. TRIPATHI, Bhagirath Prasad. Śune = kukkurāya hitam śūnyam? *SS* 24 (2), 1970; 141-145.

considers the two words *śunya- śunya* (from *śvan*)

421 TRIPATHI Dipti Sharma Synonyms of Śiva morphological and semantic analysis

see 50 152 above

422 TRIPATHI M P Śakti its etymology and semantics. SP, 32 ICANAS, Hamburg, 1986, p 323

Ṛgvedic conception of *śakti* etymologically and semantically conveys the ideas of generation fertilization and a weapon

423 TRIPATHY Kunjabihari *Yavana* and *yavanika* in Sanskrit SP, 32 AIOC, Ahmedabad, 1985, 311-312

ref among others to *Aṣṭadhyayi*

424 TSUCHIYAMA, Yasuhiro [*manas* and *vac* from the ritualistic points of view] (Jap

see 54 455 above

425 TSUCHIYAMA, Yasuhiro Vedic *vārcas* Hokkaido JIBS 5, Oct 90, 67 80

426 VAN WINDEKENS, A J Structure et sens primitif des noms 'de nombre indo-européens *quatuor* ' quatre " et *penque* " cinq ' "

see 45 249 above

427 VATKAL, Ashok Namdeo The meaning of *mundaka* and the *dva suparna-* SP, 33 AIOC Calcutta, 1986, 33-34

(on the basis of the hazardous trek of Kalasa) whole Kalasa mountain looks like the head of man the *Up* which originated there is *Mundaka* : *dva suparna* = Gaurikunḍa (where *ahutis* are offered) and Kalasa

428 'Veda tattva (Hindi) *Veda Savita* 5 (8), Mar 85; 277 79 6 (1) Aug 85, 15-18

studies the occurrence of the word *veda*

429 VEERABHADRA SWAMY, M R Sayanacarya and western scholars difference of interpretation

see 30 141 above

430. VERMA, Suneeta. *Viṣṇupadārthah. Sāg.* 21 (2), 1983; 17-26.

..viṣṇu used in various senses; therefore, derived from various roots..

431. VERPOORTEN J. M. L'enfant dans le littérature védique (Brāhmaṇa). (in) *L'enfant dans les civilisations orientales* (ed A. THEODORIDES; P NASTER, J. RIES), Pecters, Louvain, 1980; 75-88.

432. VERPOORTEN, J. M. La Terminologie du sacré dans a littérature rituelle védique.

..see 54.477 above .

433. VIJANANAM. 'Rita' in Vedas. *Vedapradīpa* 2 (6), Dec. 87; p. 19.

434. VINE, Brant. Greek *épos* and IE *sep *IF* 93, 1988; 52-61.

. Vedic and Avestan data considered.

435. VORA, P. R. Some noteworthy words of Pāṇinian system.

. see 25.348 above .

436. VYAS, Ramakrishna. Vaidika sāhityamān guhā (Guj). *Svādhyāya* 22 (3), April 85; 231-245

..the word *guhā* in Vedic lit. .

437. WERBA, Ch. H. Prakritic word-forms in the *Rgveda-samhitā*. The case of *r - i, / a, u*.

..see 39.62 above..

438. WEZLER, A Die wahren "Speiseresteesser" (*Skt. vighaṣin*).

. (= *VBD* IV. 73 120, 79 639)..

Rev. : H. BRINKHAUS, *OLZ* 79 (1), 79-80.

439. WEZLER, A On the term *antaḥsamjñā*. *ABORI* 68, 1987; 111-131.

..e g *GautamaDS* I 8 2..

...110

- 440 WEZLER, A "Credo quia occidentale" : A note on Sanskrit *varna* and its misinterpretation in literature on Mīmāṃsā and Vyākaraṇa SP, 33 ICANAS, Toronto, 1990

the word *varna* is used (by Mīmāṃsā writers) to denote a 'sound' or a 'phoneme' (a specific element of lg as a spoken means of communication) distinction bet lg and script the rendering of *varna* as 'letter' (19th and 20th cent Indian scholars) is wrong (and borrowed from Western writings)

- 441 WINTER, W Old Indic *sūnu-*, Greek *huiús-* 'son' *Ars Linguistica* 15, Hoenigswald Fel Vol, Tübingen, 1987; 405-408

- 442 WOJTILLA, Gy Notes on Indo Aryan terms for "ploughing" and the 'plough' *JIES* 14 (1-2), 1986, 27-37.

going back from modern lgg to the original lg uses material offered by a few special vocabularies of agricultural terms in Hindi belt attempts complex investigation with special attention to Sk modern IA material helps a lot to reach the exact meaning of the instruments in question

- 443 YOGAMAYA Rgveda men 'go' pada ke arthagata āyāma (Hindi)

see 73 82 above

- 444 YOGAMAYA *Go, dhenu, usriya* ādi padon se abhivyakta ṛgveda devon ke svarūpa evam kriyākalāpon kā viślesana (Hindi) SP, 34 AIOC, Visakhapatnam, 1989, p 24

divinities denoted by words like *go dhenu, usriyā* etc their nature and functions

- 445 ZADOK, R. Assyro-Babylonian lexical and onomastic notes *Bl Or* 41 (1-2), 1984, 33-46

[zu (indo-) iran und auch zu griech Namen der Nebendberlieferung]

- 446 ZADOK, R The Elamite onomasticon *Suppl n 40 agli AION* 44, Naples, 1984, 85

(p 47 *urun-* Varuṇa) the names are from a period when Indo Aryan names are attested throughout the Near East.,

447. ZIMMER, Stefan. On the meaning of *jāna* in the *Ṛgvedasamhitā*. (in) *Saṁskṛta Samskr̥ti*, Proc. 1st Internat. Symp. on the Sanskrit Language, UNAM, Mexico, 1984; 421-428.

..(also *SP* at the above mentioned symp., 1982; p. 44) . proposes new interpretation of a certain group of *vss*, mainly containing the dative sg. *janāya* *Ṛgvedic jāna-* shd. be understood as an expression for the poet himself and, therefore, translated as "I" or "we" if (and only if) (1) an i-deictic pronoun (or pronominal adv. belonging to it) is present, (2) it is in the dative singular; (3) it closes the *pāda* (this criterion is not valid for *janānām* wh. is very often found there for purely metrical reasons); (4) corresponding verbal forms in the 1st person of personal pronouns of the 1st person occur in the same verse (or, eventually, in the same group of verses).. see 79. 450 below..

448. ZIMMER, Stefan. Iran. *baga-* ein Gottesname? *MSS* 43, 1984; 187-215.

449. ZIMMER, Stefan. *viśam pati-* und *viśpāti*. *MSS* 44, (Karl Hoffmann Fel. Vol. 1), 1985; 291-304

450. ZIMMER, Stefan. On a special meaning of *jāna-* in the *Ṛgveda*. *IJJ* 29 (2), April 86; 109-115

..(= 79.447 above) .

XVII. STUDY OF CONCEPTS

80. STUDY OF CONCEPTS

1. ABHAYADEVA. *Rāṣṭriya jivana* (Hindi). *Veda-Savitā* 6 (2), Sept. 85; 57-61.

..national life..

2. ABHAYADEVA. *Ā-rambha-vidyā* (Hindi). *Veda-Savitā* 7 (11), June 87; 373-374

..RV I. 53.5; AV 20 21.5 .

3. ADHIKARI, T. The concept of *om* according to the *Gopatha Brāhmaṇa*.

see 14 3 above

- 4 AGRAWAL, Manju Śiva sivā taihā jagat ki agnīsomāt-makatā (Hindi) SPP 17-18, 1977-78 (1985) 30-39

from the pt of view of lit. and art Vedic references

- 5 AKHANDANANDA SARASVATI, Swami Apauruseyatā kā abhiprāya (Hindi) Lakshman Datta Chaturveda Comm Vol, Delhi, 1986, II 2-10

(the meaning of *apauruseyatā*) Veda = *jñāna* or knowledge. *jñāna* *svataḥpramāṇa* *svayamparakṣita*, not *kalaparicchīna*, no *deśapariccheda* no *viśayapariccheda* in *jñāna*, the distinction bet *jñātrīya* and *jñeyatva* is *aparādṛhika* *jñānahetu* is not *phalātmaka*, no distinction in *jñāna* bet *yathārtha* *ayathārtha* and *parokṣa* *aparokṣa* *jñāna* is absolutely *abadhya* *jñāna* is *anirvacanīya*, *satya* *ahimsa* *dhyāna* etc are upalaksyaṇas of *jñāna* *jñāna*, *ātman* *brahman* *viśva*—all are *ekarūpa* therefore, *jñāna* or Veda is *apauruseya*—it does not arise from any man & *anubhūti*

- 6 AKOS, Ostor, FRUZZETTI, Lina, BARNETT, Steve (ed). *Concepts of Person Kinship, Caste, and Marriage in India* Harvard Univ Press, Cambridge, Mass, 1982, xiv + 271

- 7 ALPER, Harvey P (ed) *Understanding Mantras*

see 34 13 above

- 8 ANAND, Subhash Advaita or Agape. An ancient holistic vision for modern fragmented man *Vidyajyoti* 50, 7-30

concept of *bandhutva* *dharma* is the conscious and effective acceptance of interrelatedness

- 9 ANAND, Subhash Sāvitrī and Satyavat a contemporary reading

see 53 3 above

- 10 ANGOLD, Francis The concept of *denya* : *दण्य* (6), 1963, 226-230

12 ANJARD, Ronald P A new dimension of soul — a new theory *Darshana Int* 17 (1), Jan 77, 64-66

13 APPELBAUM, David The observation of self sacrifice .
Pr Bh 90, April 85, 181-189, 194

Up evidence witness as the agent of internal sacrifice
atmayāji is incorrectly drawn in the figure of raining in ' the
activity of *pratyakṣa* (sense perceptions) conveys the notion
of the conscious enrichment of sense impressions

14 AROLE, Mira Kūrma sāhityika ani purātattviya
dṛṣṭikona (Mar) *VSMV* 1984, 1985, 82-93

imp of *kurma* in Vedic lit and ritual

15 ARONSON, Harvey B *Brahman*, masculine and neuter,
in the pre Buddhist Upanisads

see 22 2 above

16 ARVIND KUMAR On *kartr karaka* in grammar and
logic *SP*, 33 ICANAS, Hamburg, 1986, p 166

acc to grammarians the substratum of the action is termed
kartr, the neo logicians reject this view and assert that the sub-
stratum of the effort conducive to an action is designated as
kartr, they argue that no action can be performed unless there
is favourable effort an attribute of the soul

17 ATMANANDA PARAMAHAMSA, Swami *Vaidikadarśaneṣu
Jñanam*

see 62 3 above

Rev R T VYAS, *JOIB* 36 297-99

18 BAILEY, Greg *Materials for the Study of Ancient
Indian Ideologies pravṛtti and mivṛtti* : Publ di "Ind Taur "— 19,
Torino, 1985, 99

19 BAKSHI Autar Narain *Concept of Energy in Hinduism*.
Bhavan s Book Univ , Bombay, 1985, xx + 48

20 BALSLEV, Anindita N *A Study of Time in Indian
Philosophy* OH, Wiesbaden, 1983, 172

see 14 3 above

4 AGRAWAL, Manju Śiva sīvā tathā jagat kī agnīsomāt-makatā (Hindi) SPP 17-18, 1977-78 (1985) 30-39

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5 AKHANDANANDA SARASVATI, Swami Apauruseyatā kā abhiprāya (Hindi) Lakshman Datta Chaturveda Comm Vol, Delhi, 1986, II 2-10

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6 AKOS, Ostor, FRUZZETTI, Lina, BARNETT, Steve (ed). *Concepts of Person Kinship, Caste, and Marriage in India* Harvard Univ Press, Cambridge, Mass, 1982, xiv + 271

7 ALPER, Harvey P (ed) *Understanding Mantras*

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8 ANAND, Subhash Advaita or Agape An ancient holistic vision for modern fragmented man *Vidyajyoti* 50, 7-30

concept of *bandhutva dharma* is the conscious and effective acceptance of interrelatedness

9 ANAND, Subhash Sāvitri and Satyavat a contemporary reading

see 53 3 above

10 ANGOLD, Francis The concept of deity AP 34 (6), 1963, 226-230

11 ANIRVAN *Buddhiyoga of the Gita and Other Essays*. Biblia Implex, New Delhi, 1983, xvi + 192

buddhiyoga in Vedic texts ' Vedic exegesis ' (pp. 78-103)–

12 ANJARD, Ronald P A new dimension of soul — a new theory · *Darshana Int* 17 (1), Jan 77, 64 66

13 APPELBAUM, David The observation of self sacrifice .
Pr Bh 90, April 85, 181-189, 194

Up evidence witness as the agent of internal sacrifice
atmaya is incorrectly drawn in the figure of raining in the
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14 AROLE, Mira Kurma sāhityika ani purātattvīya
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15 ARONSON, Harvey B *Brahman*, masculine and neuter,
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see 22 2 above

16 ARVIND KUMAR On *kartr karaka* in grammar and
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acc to grammarians the substratum of the action is termed
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17 ATMANANDA PARAMAHAMSA Swami *Vaidikadarśanesu*
Jñanam

see 62 3 above

Rev R T VYAS *JOIB* 36 297 99

18 BAILEY, Greg *Materials for the Study of Ancient*
Indian Ideologies pravṛtti and nivṛtti Publ di 'Ind Taur '- 19,
Torino, 1985, 99

19 BAKSHI Autar Narain *Concept of Energy in Hinduism*.
Bhavan s Book Univ , Bombay, 1985, xx + 48

20 BALSLEV, Anindita N *A Study of Time in Indian*
Philosophy OH, Wiesbaden, 1983, 172

questions the stereotype of a cyclic Indian view of time, also notes that the spatial metaphors of time are not exclusive of any cultural pattern see 80 22 below

Rev Heramba CHATTERJEE *OH* 32 (1) 3 6 J N MOHANTY, *PEW* 37 (4) 455-56 S Sh PERI *OLZ* 83 (1988) 94-96, Charles M SHEROVER *JIP* 16 (3) 411 14

21 BALSLEV, Anindita N The issues of time and history and the encounter of world religions *JOIB* 38 (1-2), 1988, 27-32

22 BALSLEV, Anindita N Time as a theme for cross-cultural study *SP*, 33 ICANAS, Toronto, 1990

[stereotypic notions e.g. that the Indo Hellenistic experience is cyclic while the Judeo Christian is linear in 80 20 above the author has questioned this stereotype in view of the philosophical complexities concerning time in the Indian context, it is also noted in that book that the spatial metaphors of time are not exclusive of any cultural pattern] in this paper the author contends that a correct appraisal of the conceptual experience of time is essential for philosophies of cultures and for an encounter of world religions see 80 20 above

23 BANERJEE, S P Purpose of man in the tradition of Indian orthodoxy *JICPR* 1 (2) 1984

24 BARUAH, G C The Indian concept of liberation. *Darshan Intern* 13 (1), Jan 73, 75-81

25 BAUMER, Bettina (ed) *Kālatattvakośa, Volume II: Concepts of Space and Time* IGNCA New Delhi, 1992, xxxii + 478

bindu nabhi, kṣetra deśa sandhi mana laya cakṛa loka, kala kṣaṇa, kṛama sūtra tāla śūnya śūnyata pūrṇa a part of this vol. discussing the first seven terms (xxviii + 170) was published in 1991 (see 35 5, 74 4, 79 22 above)

26 BHADRASENA Brahmadarśana (Hindi) *Vedant* 41 (1), Nov 88, 4-10

27 BHANDARE, V V Sacrifice in epics (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 107-115

28 BHATKHANDÉ, S M Sacrifice in the Bhagavadgītā (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 116-120

29. BHATTA, Jayant K. Vedeṣvahiṃsā. *Sāmmanasyam* 51-52, Brihad Gujarat Sanskrit Parisad, Ahmedabad, 1987; 9-10.

..RV X. 87.16, ŚYV 36 1; 1 1, 16 3; AV XI. 2 1..

30. BHATTA, Jayant K. Vaidikadharme śarīram. *Sāmmanasyam* 51-52, 1987, 19-20.

31. BHATTACHARYA, Bhavaniprasad Vaidike vāṇmaye maitrī. (in) *Navonmeṣaḥ* (G. Kaviraj Comm. Vol.) 1987; SK 41-44.

32. BHATTACHARYA, Dinesh Chandra. Consciousness (*caitanya*). *BRMIC* 40 (9-10), Sept.-Oct 89.

..(two instalments).. mainly *Up* evidence..

33. BHATTACHARYA, Dipak. The cātuskya doctrine in the Mantra-naya. *VBJ of Res* 2, Feb. 79; 92-130

34. BHUTESHANANDA, Swami. The importance of mantra dīkṣha.

..see 54. 49 above..

35. BILIMORIA, Purushottama. Śruti and Apauruṣeya : an approach to religious scriptures and revelation. *J Dharma* 7 (3), 1982; 275-291.

36. BISWAS, Didhiti. Concept of Vedic dīkṣā.

..see 54. 52 above..

37. BLICKSTEIN, Izidoro. Voir le *brahman* : un mirage sémiologique. *SP, Symp. Intern de la langue Sk*, UNAM, Mexico, 1982; 6-7.

..“seeing Brahman : a semiological mirage; problems arising in the transl of the *Kena-Upaniṣad*”. *anyad iva sad viditāt*..

38. BODEWITZ, H. W. The cosmic, cyclical dying (*parumara*). *Aitareya Brāhmaṇa* 8 28 and *Kauṣītaki Upaniṣad* 2. 11-12

..see 13 6 and 20. 66 above..

39. BODEWITZ, H. W. Prāṇa, apāna, and other prāṇas in Vedic literature. *ALB* 50, 1986; 326-348.

discusses earlier interpretations concludes the following meanings of *pranas* are found in Vedic lit (1) *prana* = respiration breath life breath life soul exhalation (as suggested by CALAND) thoracic air smell (2) *apana* = inhalation (CALAND), abdominal air flatulence smell (3) *udana* = inhalation up-breathing air rising upwards in the upper part of the body, (4) *vyana* = breath bet inhalation and exhalation air diffused in the body (5) *samana* = the opposite of the diffused *vyana* air congested in the belly i.e. the air bet *prana* respiration (or expiration) and *apana* flatulence and excretion'

40 BOLLEE, William B Traditionell indische Vorstellungen über die Füsse in Literatur und Kunst *Beiträge zur allgemeinen und vergleichenden Archäologie* - 5, 1983, 227-281 + 7 illust

41 BRAUE, Donald A "Maya" in Radhakrishnan's *Thought six meanings other than "illusion"* Mot Ban, Delhi, 1985, 14 + 184

Rev Bina GUPTA JAS 45 (4) 885-86

42 BROWN, George William Prana and apana *Yoga Mimamsa* 29 (3), Oct 90, 50-61

Vedic and Up evidence considered *prana* = thoracic breath.
apana = abdominal breath

43 BROWN, W Norman *Man in the Universe Some Continuities in Indian Thought* Indian and Oxford IBH, 1966

Rev IAC 19 (2) 70-71 JOIB 17 (1) 106-8

44 BROWN, W Norman Le devoir force de verite. *Annales ESG*, July Aug 73, 895-920

French transl of VBD III 80-42

45 CARDONA, George A path still taken some early Indian arguments concerning time JAOS 111 (3), July Sept 91, 445-464

discusses treatment of time both as a syntactic and a semantic category by the Indian grammatical tradition certain objections by the Buddhists to the views of Bhartṛhari and the Pāṇinīyas are set forth and resolved

46 CHAKRAVARTI, Prabhat Chandra *Doctrine of Śakti in Indian Literature* Patna, 1986 (reprint), 2 + 2 + 123

47. CHAKRAVORTY, Meera. On the definition of *brahman* or consciousness. *SP*, 32 AIOC, Ahmedabad, 1985; p. 335.

..omnijective approach to arrive at the definition of *brahman*..

48. CHATTERJEE, Madhumita. Welfare-oriented aspect of dharma – a philosophical approach. *SP*, 33 AIOC, Calcutta, 1986; p. 636.

..welfare-aspect of *dharma* emphasised more than spiritual aspect..

49. CHATURVEDI, Giridhari Lal. *The Concept of Self-luminosity of Knowledge in Advaita Vedanta*. Adarsha Prakashan, Aligarh, 1982; vii + 197 + 42.

..Ch. 1 : "Self-luminosity in the *Up* .

Rev. : C T. KENGHE, *AJOS* 1 (2), 167-68

50. CHAUBEY, B. B. Nature of guruship according to the Hindu scriptures. (in) *Nature of Guruship*, Boring Union Christian College, Batala, 1974

51. CHAUDHARI, Probhavati. *Prāna kā vaijñānika svarūpa* (Hindi). *Paper*, A. I. Vidvat Sammelana (M. Ojha), Jodpur, 1990; 10.

..(also in the *Smārikā* of the Sammelana, pp. 9-16) . acc. to OJHA 10 *lakṣanas* of *prāna*, p. 23 *ṛṣi*; p. pervades *brahmāṇḍa*..

52. CHAUHAN, Sraddha. Vaidika 'purusa'-tattva : eka vivecana (Hindi). *Veda-Savitā* 4 (3), Oct. 83; 87-115.

53. CHAUHAN, Sraddha. 'Purusa' ki paribhāṣā (Hindi). *Veda-Savitā* 4 (3) Oct. 83; 115-117.

..[also see FATAH SINGH, "Mānava ke vyaktitva ki khoja, *Veda-Savitā* 4 (3), 118-125]

54. CHENNAKESAVAM, S. *Concept of Mind in Indian Philosophy*.

..(= *VBD* IV. 62 13) .

Rev - *Dar Int* 21 (1), 87-88.

55 CHOKSY, Jamsheed K. *Purity and Pollution in Zoroastrianism Triumph over Evil* Univ of Texas Press, Austin, 1989, xvii + 185

Foreword by Richard N FRYE

56 COBURN, Thomas 'Scripture' in India towards a typology of the Word in Hindu life *J Am Acad Rel* 52 (3), Sept 84 435-459

57 COCHRAN, Lisa A Māyā the great veil *IPQ* (Stud. Suppl) 25 (2), April 88, 1-12

58 CONRAD Dieter Max Webers Interpretation des *Dharma* und sein Begriff der Eigengesetzlichkeit (in) *Max Weber e l'India*, CESMEO, Torino, 1986, 37-78

W's treatment of the cl *dharma* order in his study on Hinduism and Buddhism (*VBD* IV 56 57) betrays a certain bias Differences and mutual independence of caste *dharma*s are stressed to a point of eventual conflict and incompatibility, while the common duties of all castes are almost totally eclipsed. The coherence of a specifically human order of society under the protection of the king is played down and the king's function is described as mainly confined to external politics and warfare W coined the German term 'Eigengesetzlichkeit' denoting the subjection of a sphere of action to its own laws or intrinsic logic For W the term served to define his distinctive position with respect to hist materialism as well as the universalist ethics of Tolstoy

59 CREEL, Austin B *Dharma and Justice* comparative Issues of commensurability

see 70 6 above

60 CREVATIN, Franco *Vedica minora*

see 34 41 above

61 CROLLINS, Ary A Roest *Thus were they hearing*
(= *VBD* IV 80 74)

Rev *J Dharma* 2 (4) 473-75

62 DANGE, Sadashiv A *Ajamitā* and speech coupling

see 54 76 above

- 63 DANGE, Sadashiv A. Ghata āni hīranyagarbha (Mar).
VSMV 1984, 1985, 1-6

ghata = symbol of *yoni*

- 64 DANGE, Sindhu S. Vasatkara - symbolic significance.
Pūrṇahutī 16 (1), Jan 87, 33-39

(also, SP, 33 AIOC, Calcutta 1986 12-13) *vaṣat* is a vessel used for pleasing the gods *vaṣat* is as old as *RV* but it hardly has any morphemic value attached to it it gained value as a symbolic expression *vaṣat* has to be taken as the oldest aspect of later Tantric utterances

- 65 DANGE, Sindhu S (ed) *Ultimate in Ancient Indian Thought*

see 57 29 above

- 66 DE MORA, Juan Miguel Vac *Amṛtadhara*, R N D.
Fel Vol, 1984, 281-284

mentions specifically *RV* X. 125 7

- 67 DE MORA, Juan Miguel On death and other subjects
in the Rgveda

see 4 16 above

- 68 DE MORA, Juan Miguel Being and nothing in the Veda
and in Hegel *Paper*, 8 WSC, Wien, 1990, 14

acc to *RV* the unity of being and nothing while they are inseparable is at the same time different from them, and therefore as Hegel says represents a *third* opposite to them (cf *Nasadiya sukta*)

- 69 DEOBALA, Shanti The Vedic concept of a perfect human
being *JIDVP* 3 (2), June 90, 165-176

Indian thinking has always emphasised the oneness of knowledge and has propagated the need for synthesising science and spirituality (*para* and *apara vidya* *śambhūtī* and *aśambhūtī* etc.)

Vedic Rsis (like scientists) not bound by local imitations
hallmark of perfect development of a human being = synthesis
bet the worldly and the spiritual demands of life development
of a human child (who is *fudra* at the time of birth) into a
divya Appendix Vedic Code and Life four *varras* (by *guna*
karma), four *asramas* 16 *sam karas* 8 limbs of *yoga* like *yama*,

niyama, etc , 5 *yamas* or public obligations (*ahimsā, satya, asteya, brahmacharya, aparigraha*), 5 *niyamas* or personal disciplines (*śauca, samtoṣa, tapas, svādhyāya, Īśvarapranidhāna*), 11 components of *dharma* (*ahimsā, dhṛti, kṣamā, asteya, śauca, indriyānigraha, dhṛi, vidyā, satya, akrodha*), 3 duties towards God (*stuti, prārthanā, upāsana*), 5 *mahāyajñas* (*brahma-, deva-, pitṛ, atithi-, balivaiśvadeva-*)

70 DESHPANDE, Indu Psychological implications of *Prāyaścitta*. SP, 34 AIOC, Visakhapatnam, 1989; p 380

in the case of *prāyaścitta* threat of divine anger is a psychological stressor see 54 120 and 62 18 above

71. DEVARAJA, N K. *Humanism in Indian Thought*. Delhi, 1988; 174

72. DHAWAN, Neerja. *Brahmanism A Political Concept*. Delhi, 1990; 156.

73. DUBEY, S. P Advaitic concept of truth. *Pr Bh* 90, Aug. 85; 348-352.

the theory of error leads us to the knowledge of the Real; the sublation of the illusory object gives us the knowledge of that wh is not sublated, i e , of the real .

74. DURANTE, M Epea pteroenta Die Rede als 'Weg' in griechischen und vedischen Bildern (in) *Idg. Dichtersprache* (ed. R. SCHMITT), Darmstadt, 1968, p 252.

75. DWIVEDI, R C Concept of the sāstra. *Ind. Taur.* 13, 1985-86; 43-60

(paper, 6 WSC) ref. to *Vedāngas* mention of *vijnana* in *Ch Up* VII 1 2 .

76. EDITOR Resurrection of mother-power. *Pr Bh* 93, Sept 88; 322-329.

. ref to *RV* wife and husband being equal halves of one substance are equal in every respect

77. ELIZARENKOVA, T. Y Notes on contests in the *Rgveda*. *ABORI* 68, 1987; 99-109

. more than 10 words in *RV* having the meaning "contest, competition" (leaving aside those meaning "military contest,

battle *aji, tarus dhana prt prtana pradhana bhara mṛha*
vaja vidatha vñac sprdh most of these words possess well-
 established IE etymologies diff kinds of contests among Vedic
 Aryans Āryapradasyu contests (use of swift moving *rathas* by
 Aryans) chariot races priestly contests—verbal contests
 gambling or dice playing cosmic contests

78 FATAH SINGH The synthetic approach to human per-
 sonality (A study in Vedic symbolism) *Veda Savita*, E S 3
 (2-5), Mar June 84

considers *mahā-saṃhitā puruṣa saṃhitā* symbolism of *yajna*,
 social aspect of *yajna saṃhitā sāmān brahman* the basic
 dualism

79 FATAH SINGH, *Rāstriya caṇṭra* (Hindi) *Veda Savita* 6
 (2), Sept 85, 47-53

national life *AV* 13 1 1 2 *RV* V 28 3 X 85 23 *YV*
 9 23 *RV* X 125 1 *AV* 3 7 2

80 FATAH SINGH *Vi pasyana* (Hindi) *Veda Savita* 11
 (11), Jan, 91, 322 325

81 FORT, A O The concept of *susupta* in Advaita Vedānta.
ABORI 61, 1980, 221-228

traces two differing view points (1) in *susupti* one knows
 nothing as if gone to destruction (*ChUp Gaudapāda kar ka*),
 (2) *susupti* is a condition of pure bliss and the true *svarūpa*
 of *brahman* (*BAU Śāṅkara*) author emphasises the latter view,
 particularly Śāṅkara's position)

82 GAMBHIRANANDA, Swami *Jñāna and bhakti Pr Bh*
 93 (9), Sept 88, 329-331

ref to *Up* texts

83 GANGADHAR, P The Vedic basis of the concept of
Hayagrīva QJMS 61 (1-4), 1970, 22-26

84 GAUDA, Shashi Bala *Bharatīyadarśanesu mayasvarūpa-*
vimarśah Delhi, 1988, viii + 298

85 GHOSH Archana *Sakuna* – its sense and significance
 in the Rgveda *SP*, 34 AIOC, Visakhapatnam, 1989, p 22

in *RV*, *śakuna* = francobine partridge, it is an auspicious omen *kapiśyala* (Indra praised in the form of *k*)

86 GONDA, J "Attraction" and coordination in the Veda. *BSOAS* 20, 1957, 279-289

(= *VBD* II 80 48)

87 GONDA, J All, universe and totality in the Śatapatha-Brāhmaṇa.

see 17 18 above

88 GONDA, J *Fatherhood in the Veda* Publ. di Ind. Taur. - 18, Tonno, 1985

89 GUPTA, Manohar Lal Veda men 'vasu' tattva (Hindi). *Veda Sarita* 8 (6), 1988, 195-200

vasu in Veda

90 GURUPADANANDA SARASVATI, Swami. *Vaidikadarśanesvatmasvarupavimarśah* Varanasi, 1990, 238

91 HAGER, Berthold *Die Entwicklung des Maya-Begriffes im Indo-Arischen* Mersch, Freiburg, 1983, xvi + 226

(1942 DD) based on 4 Vedas particularly *RV*, *Br*, early *Uṇ* Śaṅkara's *Vedantasūtrabhāṣya* *MBh* Vedānta portions... *māyā* = (1) Kunstfertigkeit, Wunderkraft Weltbaukraft, (2) Verwandung (3) List Kunstgriff, Kniff, Anschlag

Rev G B *ZDMG* 135 (1) 203, J DEPERT, *OLZ* 83 (1988) 2 203-208

92 HALBFASS, Wilhelm *Studies in Kumarila and Śaṅkara*. Stud zur Ind und Iranistik, Monograph 9, Reinbek, 1983.

major theme Vedic revelation (even in their criticism of the Veda its opponents are ultimately indebted to the Veda)

Rev Heidrun BRÜCKNER, *ZDMG* 140 (2) 398-423

93 HARA, Minoru Atidana, atiyajña, and atitapas (in) *K. A. Handiqui Fel Vol*, Gauhati, 1982, 34-43

94 HARA, Minoru A note on the Hindu concept of man - Sanskrit *manuṣya* *J of Faculty of Letters, Aesthetics* - Vol 11, Univ. of Tokyo, 1986, 45-60

95 HARIKAI, Kunio *Mantra and nijama* the Mīmāṃsaka theory of mantra prāmānya (Jap) *Tetsugaku Nenpo* 32, Mar 73

96 HATTORI, Masaaki The view of man in Indian linguistic philosophy (Jap) *Maeda Sengaku hen Toyō ni okeru ningenkan*, Tokyo, 1987, 181-200

97 HECKAMAN, Curtis R *Toward a Comprehensive Understanding of Rta in the Rg Veda* DD, McMaster Univ , 1980
(unpublished thesis)

98 HOSODA, Noriaki *Hrdaya* in Yajñavalkya's dialogue (Jap) *JIBS* 35 (2), Mar 87 512-515

see 80 99 below

99 HOSODA, Noriaki The concept of the heart (*hrd*, *hrdaya*) in ancient Indian philosophy *Hokkaido JIBS* 2, Sapporo, Oct 87, 141-158

see 80 98 above

100 IMANISHI, J Atman and anātman *Hokkaido JIBS* 1, Sapporo, 1986, 28-43

see 80 101 below

101 IMANISHI, J The concept of atman in the anatma vada (1) (Jap) *Hokkaido JIBS* 5 Sapporo, 1990 39-66

see 80 100 above

102 JAGANNATH, Vedalankar Vedon men bhagavattattva (Hindi) *Vedavani* 41 (3), Jan 89, 8 11

bhagavat in the Veda (also *Kalyana* 62 10 862-864)

103 JAMISON, S W 'Sleep' in Vedic and Indo European *KZ* 96, 1982/83, 6-16

see 79 157 above

104 JHA, Vijay Kant Vaidika 'vāktattva' evam hatha yoga ke nādanuśamdt ana ka vivecanatmaka adhyayana (Hindi) *SP*, 34 AIOC, Visakhapatnam 1989 p 306

vāk - principle in Veda

105 JOSHI, H M Concept and role of tolerance in Indian culture *JOIB* 33 (1 2), Sept Dec 83, 146-159

tolerance in Veda

106 JOSHI Lal Mani Notes on religious merit (*punya*) in comparative light (in) *Pandit Sukhlalji Vol (VBD IV 87 177)*, 1981, 135-144

punya occurs in *RV* (rel meaning of *punya* hardly found in *RV*) and *AV* (*punya* = pure) *SPB* (*p* = rel work) *ChUp*, *BAU* (*p* = pious) theology of *punya* in theistic religions differs significantly from the notion of its nature and function in the Śramanic systems of Indian origin

107 KALB P A The concept of *bhūtātman* *SP*, 33 AIOC, Calcutta, 1986, 577-578

ref *Maitrayani Up* *Maitr Up* introduces the concept of *bhutatman* - the elemental soul it is *bhutatman* who is subjected to bondage and liberation

108 KANTAWALA, S G *Maya* a study in semantics *Rtam* 16-18 (G C Sinha Comm Vol) 1984 86, 171-175

maya in Vedic lit

109, KANTAWALA, S G Concept of time in Indian philosophy *D N Shastri Comm Vol*, 1989, 315-321

kala in Vedic lit

110 KAPANI, L Remarques sur la notion de *vasanā* *BEI* 3, 1985, 79-102

111 KAPUR, Karma Narayan *Prthivi ke do dvāra* (Hindi) *Vedavani* 39 (5), Mar 87, 3-5

janmadvara and *mṛtyudvara*

112 KISHOR MISHRA *Vaidikam śramadarśanam* *Sag.* 22 (1), 1985, 89-92

113 KOLHATKAR, B V The aspect '*satya*' or 'truth' in the *Brahmanas* *SP*, 33 AIOC, Calcutta, 1986, p 584

114 KOMAL BHAI KESH " *Ṭīṭṭloka asthīrata men ṣṭhīrata kā bodha* *Veda Savita* 9 (10), May 89, 347-350

115. KREYENBROEK, G. *Sraeša in the Zoroastrian Tradition*. *Orientalia Rheno-Trajectina*- 28, Leiden, 1985; xiii + 200.

Rev. : Gherardo GNOLI, *EIV* 36 (1-3), 308-311

116. KRISHNA CHAITANYA. *Freedom and Transcendence*. Manohar Publ., New Delhi; 546.

Rev. : *Ind and For Rev* 20, 23-24, *ToI*, 20 3 83, 8, 1-5.

117. KSIRSAGAR, D. R. *Manu in the Rgveda*.

..DD ..Manu, Minos (Egyptian), Noah (Biblical) derived from root *man*, signifies the thinking principle..

118. KULAKARNY, V. The concept of *avidyā* in the *Tripādvibhūtimahānārāyanopaniṣad* SP, 33 AIOC, Calcutta, 1986; 580-581.

..*avidyā* means not ignorance but the cause of that ignorance.. *avidyā* (= *jadaprakṛti*) is regarded as a real entity, distinct from but dependent upon *brahman* .

119. KULKARNI, G. V *Viveka in the Brāhmana-granthas*. SP, 32 AIOC, 1985; p. 44.

..concept of *viveka* (discrimination bet Eternal and Non-eternal, bet. *sat* and *asat*, etc) has greatly developed in *Br*-texts..

120. KUPPERMAN, Joel J. *Ātman and Self* PEW 36 (2), April 86; 159-160.

..(abstract).. the 'self' of the West is *śiva* rather than *ātman*; the relation of *ātman* to person is more like that of water to ice and steam than substance to thing..

121. KUPPUSWAMI SASTRI, S. *Pūrṇaism in Indian philosophy—the wholism of ancient India* K S *Birth Cent. Comm.* Vol - Part I, Madras, 1981.

..(reprint of *VBD* I. 130 19).

122. LAINE, J. The notion of 'scripture' in modern Indian thought. *ABORI* 64, 1983; 165-179.

. concept of 'Hinduism' and 'religion'. Hindus, to this day, look to numerous texts as their scriptures — Vedas, *Up*, *Gītā*— but insofar as they identify with a pan Indian religiousness called Hinduism, their common basis is not a given authoritative

text, but a faith in the possibilities of human appropriation of truth, this is the basis of the creation of 'Hinduism'

123. LATH, Mukund Ancient Indian music and the concept of man

. see 37 41 above

124. LAUGHLIN JR, Charles D On the spirit of the gift.
J Ind Anthropol Soc 21 (2), 1986, 156-176

. gift and giving in Hindu trad Vedic evidence, *RV* hymn to *dāna*, Naciketas episode in *Katha Up* .. gift-exchange and love exchange as ritual

125 LE BOURDELLES, H La flamme et la brahmana: Nature de la fonction Etymologie.

see 79 199 above see 80 126 below

126 LE BOURDELLES, H Une confirmation sur le problème *flamen brahman* *REL* 58, 1980 (81), 124-125

. see 80 125 above

127 LINGAT, Robert Time and the dharma *CIS* 6, 1962, 7-16

127A LOKESH CHANDRA The flesh and blood of time.
SVUOJ 27 (1-2), 1984, 1-9

. Vedic concept of time considered among others

128 MAGNONE, P. The development of *tejas* from the Vedas to the Purāṇas

see 79 212 above

129 MAHAPATRA, Sacchidananda The concept of Jātavedas in the Rgveda *SP*, 33 AIOC, Calcutta, 1986, 57-59

130 MALAMOU, Charles Lumières indiennes sur la séduction *Traverses* 18, 1980, 56-67

131 MALAMOU, Charles (ed.) *Lien de vie, noeud mortel. Les représentations de la dette en China, en Japan et dans le monde indien* Ed de l'Ecole des Hautes Etudes en Sciences Sociales, Paris, 1988, 208.

.. 'debt' viewed in its social, national and rel. implications—
figure of the debtor stands out in greater relief.. debt and
cash—relationship .

Rev. : LooLo LooLo, EN 33, 334

132. MANIMHA. Vedon men rāṣṇya bhāvanā (Hindi).
Kashli 3 (1-2), 1980-81; 39-43.

..nationalistic sentiment in Vedas

133. MAWER, F. "Light" in ancient Iran. *JIES* 10
(3-4), 1982; 283-299.

134. MAZUMDAR, B. P. The concept of *dharma* in ancient
India.

..see 61. 61 above

135. MEHENDALE, M. A. Rta : Prādhyāpaka Lūders yāñce
vicāra (Marathi). (in) *Prajñāyali* (L. J. Fel. Vol.), 1988; 1-14.

..views on rta of Professor LUDERS (1) word rta used in Veda
always as noun (and never as adj.) (2) the word rta in the
Veda has only one meaning, v.z., 'satya' (= truth, cosmic
power) rta in post-Vedic lit., rta in RV (opposite to *asrta*,
druh, *vijna*, *ja'u*, *ra* = *sakta*), RV and *satyārtha*, rta in Vedic
myths, rta manifests as light, rta and *tapas*, *brahman*, etc., rta
in *Avesta*

136. MEHTA, N. D. Evolution of the conception of Pranava
or 'Om' in Sanskrit literature *Sanskrit Research* 1, 1916;
213-240.

137. MIRASDAR, Mangala Hari *Sodaśakala puruṣa*. SP,
34 AIOC, Visakhapatnam, 1989, 15-16

..jīva or ātman, on account of being reflected by the subtle body
constituted of sixteen parts, is called *ṣodaśakala puruṣa* the 16
kalas are : *prāṇa*, *śraddhā*, *kha*, *vāya*, *jyotiḥ*, *āp*, *prithvī*, *indriya*,
manas, *anna*, *virja*, *tapas*, *mantra*, *karman*, *loka*, *nāman*

138. MISHRA, Haniram. Vaiyākaranon tathā sāhityaśāstri-
yon dvārā śabda tattva kiṭdārśanika vyākhyā (Hindi). *JGJKSV*
43, 1987 (1991), 281-287.

..śabda acc. to grammarians and rhetoricians .

- 139 MISHRA, Lal Bihari Vedon men sakti tattva (Hindi),
Kalyana 61 (3), Mar 87, 604-608, 672-675

serially

- 140 MISRA, Godavarisha The concept of *sannyāsa*. SP,
33 AIOC, Calcutta, 1986, p 656

as expounded in *Up sannyasa* evaluated as a means to
liberation

- 141 MITTWEDE, Martin The concept of *yajña* in Yajur
Veda

see 12 13 above

- 142 MODI, P M *Aksara the forgotten chapter in the
history of Indian philosophy* Sri Garib Dass Oriental Series-30,
Indian Books Centre, Delhi, 1985, xii + 175

reprint of IBD I 121 37 treats of the concept of *akṣara*
beginning with early *Up*

Rev K JAYAMMAL ALB 49 254

- 143 MOHANTY, Aditya Kumar 'The concept of *saccida-
nanda* SP, 34 AIOC Visakhapatnam, 1989, p 333

the ultimate reality is of the nature of consciousness

- 144 MUKHOPADHYAY, Biswanath The mind in the Rgveda.
SP, 34 AIOC, Visakhapatnam, 1989, p 5

mind has not been personified in *RV* like other abstract ideas
or principles

- 145 MULLIK, B R The significance of *aum* *Theosophist*
90 (6), Mar 69, 406-410

- 146 MUNSHI, Shehnaz Indo Iranian concept of *asha*
(*ṛta*) (in) *Ultimate*, Bombay Univ , 1991, 165 ff

Av Ahura (= Asura) Av Apam Napat (= Varuṇa) and
Av Mithra (= Mitra) form the triad responsible for guarding
Asha (= *ṛta*)

- 147 MURAKAMI, Shinkan The conception of body and
mind in ancient India and Buddhism (Jap) *Nanto bukkyō* 51,
1983, 25 42

see 80 148 below

148 MURAKAMI, Shinkan Concepts of the self and the mind in Vedic and Buddhist literature *Tohoku daigaku nihon bunka kenkyūjo kenkyūhokoku*

I The mind in the Vedas II The mind in the *Brāhmanas* and in the early *Up* (abstract) see 80 147 above

149 MURTHY, K K Indian theories of beauty *Kosala* 3 (1-2), Faizabad, 1980-81, 1-6

Indian quest for beauty is as old as Vedas word *alamkṛti* in *RV* developed into *alamkṛti* or *alamkāra* of *alamkaraśāstra*, it connotes charm in English in *Up* *sat cit-ananda* as components of spiritual beauty

150 MUS Paul Le stance de la plénitude *BEFEO* 44, 1947-50; 591-618

151 MYLIUS, Klaus Visvasṛjah, and the problem of continuity in Indian religious history (in) *Amṛtadhāra* (R. N D. Fel Vol), 1984, 285 300

traces the concept thro lit (first occurrence *AV* XI 7 4).. (*Raghuvamśa* X 16 *Viśva* as *visvasṛj*) establishes direct continuity of Indian rel hist

152 NAGARAJA RAO, H The meaning of Dharma in Hinduism *Aryan Path* 40 (12), Dec 69, 529-532

153 NARADEVA SASTRI Catvāri vāk parimitā padāni *SP*, 33 AIOC, Calcutta, 1986, 505-506

. *vocah catasrah avasthah para (garbhasthah) pāṇanti (garbhakalah) madhyama (prasavakalah) vaikhari (prastāvastha) . vaikhari dvividhā - śliṣṭavistṛṣṭabhedena visliṣṭā āpi prapliṣṭā - bhavabhṛṣṭabhedena dvividhā catvāri vāk parimuta - wrongly understood by some as denoting nimikhyatopa argan patah .*

154 NARAYANAN, S Tamil Vedic perception of personality. *The Vedic Path* 49 (1), June 86, 45-49

155 NEOG, Maheshwar *The Bhakti-Ratnakara of Śankaradeva and the History of the Concept of Bhakti* Punjab Univ., Patiala, 1982, xiv + 170 + 204.

Rev B P MAZUMDAR *JIH* 61, 306-09

156 NUVANGUL, V Boon in religious literature of India
Pr Bh 94, Oct 89, 421-424

many ref in Vedic and *Up* lit

157 OBERHAMMER, G (ed) *Offenbarung, Geistige Realität des Menschen*

(= *VBD* IV 80 284)

Rev R N D *ABORI* 69 398-99

158 OBERHAMMER G (ed) *Transzendenz Erfahrung, Vollzugshorizont des Heils Das Problem in indischer und christlicher Tradition*

(= *VBD* IV 80 285)

Rev R N D *ABORI* 69 399-400

159 OBERHAMMER, G (ed) *Inklusivismus Eine indische Denkform* Publ of the De Nobili Res Lib, Occas Papers-2, Wien, 1983, 113

contains article on 'Inklusivismus eine indische Weise der geistigen Werbung und Auseinandersetzung' by HACKER two critiques by HALBFASS and WEZLER and an evaluative postscript by the Editor acc to HACKER Inklusivismus consists in claiming for and thus including in one's own rel what really belongs to an alien rel ideology this tendency is more prominently observable in Neo Hinduism

Rev G B *ZDMG* 135(1) 262-03 R N D *ABORI* 69 401-402 J W DE JONG *IJ* 29(1) 68-70 D R KILLINGLEY, *BSOAS* 48(2) 376-77 Patrick OLIVELLE *JAOS* 106 867-68

160 OGUIBENINE, Boris La daksina dans le Rgveda et le transfert de merite dans le bouddhisme

see 56 24 above see 80 161 below

161 OGUIBENINE, Boris [sur la daksina] *Annuaire EPHE*, V section, scien rel, Resumes des conf et travaux 92, 1983-84, 175-180

see 80 160 above

162 OGUIBENINE Boris Cosmic tree in Vedic and Tamil mythology contrastive analysis *JIES* 12(3 4), 1984, 367-374.

author examines SHULMAN's interpretation of the Tamil myth of Murukan's struggle with Cūr and compares it with Vedic concepts of Cosmic Tree

163 OMKAR, Shri Śraddhā *Vedavani* 36 (7), May 84, 4-6.

164 O'NEIL, L Thomas Speaking the unspeakable : Śankara on śabda *Dar Int* 20 (2), April 80, 53-60

165 O'NEIL, L Thomas *Māya in Śankara Measuring the Immeasurable* Mot Ban, Delhi, 1980, xi + 222

. Part I, Chh II-V hist survey of the terms *māya* and *sam-
vrti māya* in *RV* = wondrous creative power the special ability
of the gods 'to create or assume a particular form and project
themselves on to the exterior *māya* from root *ma* 'to
measure'

Rev Alessandro CIMINO, *EW* 32, 194-96

166 PADOUX, Andre Mantras, what are they ?

. in 34 13 above see 54 325 above see 80 168 below..

167 PADOUX, Andre Early speculations about the signi-
ficance and powers of the Word (in) *Vac The Concept of the
Word in Selected Hindu Tantras*, SUNY Press, Albany,
1990, 1-29

(Ch 1 in the book) in India throughout the ages a
'linguistic theology' has evolved *śabda* is eternal — Veda as
revelation speculations about the power of the word occur
from *RV* onwards Vedic speculations as expressed in the hy-
mnas, are based upon a kind of primacy of the Word author
considers the term *vāc* in Vedic lit (particularly *RV* X 71 and
125) the term *akṣara* syllable *om* (in Indian thought, as
early as Vedic times, the condensed the concentrated, has
always been given primacy over the extended the dilated)..
the breaking up of *om* into its constituent phonemes (*a* + *u* +
m + ?) to wh are ascribed theological or cosmic meanings

168 PADOUX, Andre The Mantras (in) *Vac The Concept
of the Word in Selected Hindu Tantras*, SUNY, Albany, 1990,
372-426

(Ch 7 in the book) definition and characteristics of
mantras *man* + *tra* = an instrument of thought (not ordinary

thought, conceptual discursive differentiating form of thought — it is more intense more effective and one pointed) see 80 166 above

169 PANDE, Baleshwar *Nature and Destiny of Man: Social, Moral, and Intellectual* Delhi, 1986 (reprint), 248

170 PANDIT M D *Zero in Panini* Publ CASS B 12, Univ Poona, 1990, 201

(1) linguist c zero (2) it zero (3) anuvrtti zero

Rev K K RAJA *ALB* 55 162-63

171 PANIKKAR R Le temps et l'éternité dans la pensée indienne (in) *Mensch und Zeit* Erasmus Jahrbuch 1951, Zurich, 1952, 219-252

cf *VBD* IV 80 311 312

172 PARIKH, Vasant Concept of destiny in Indian philosophy *SP* 32 AIOC, Ahmedabad, 1985, 356-357

173 PARIKH Vasant, PANDYA, Vinod, PATHAK, Kishor. *Sanskṛta Sahityaman Manava* (Guj) Arts College, Amreli, 1985, 4 + 110

chh 2-4 man in Vedic lit

Rev Ramesh BETA *Svadhya* 23 (2), 221-23

174 PARRINDER Geoffrey *Avatar and Incarnation Comparison of Indian and Christian Beliefs*

see 56 28 above

175 PARRY J The gift, the Indian gift, and the 'Indian gift' *Man* 21 1986 453 473

176 PATEL Gautam V A concept of samnyasa in Gītā and Manusmṛti *Bh Vid* 45-47, 1985-87, 201-203

word *samnyasa* not found in any Vedic *mantra* nor in early *Up* occurs once in *Mundaka Up* occurs with greater details, in *Jabala* and *Paramartha* the words *pravrajya* and *pravrajat* do not mean *samnyasa* as such see 80 177 and 179 below

177 PATEL Gautam V Vedas, Manusmṛti and Gītā (a comparative study) *SP* 33 AIOC Calcutta, 1986, 665-666,

concepts like *samnyasa*, *yajna*, etc in these texts.. show a development.. see 80 176 above and 80 179 below.

178. PATEL, Gautam V. The concept of Vaikuntha – a later development *JOIB* 25 (3-4), 1986 (1988), 163-169.

(*paper*, 6 WSC) Vedic references (?) in Vedic lit, it is Indra who is described as being born as the son of Vaikuṇṭhā; therefore, *vaikuntha* in Vedic lit is an epithet of Indra

179. PATEL, Gautam V *Samnyāsa* – a later developed concept. *SP*, 7 WSC, Leiden, 1987, p 114

. word *samnyasa* not found in *Sam*, *Br*, *Ār*, older *Up*, occurs in *Mundaka Up* concept discussed in *Dharmasūtras* see 80 176, 177 above

180 PATHAK, Ganesh Kumar *Prācīna bhāratīya kāla-vijñāna* (Hindi). *VJ* 34, Dec 85, 129-133

.. 'time' in ancient India *AV* VIII 2 21 [4 32,00,00,000 years = life of creation]

181. PATHARIYA, Satya Īśvara kā sarvottama nāma Om (Hindi). *Vedavānī* 41 (7), May 89, 7-8

. *om* = best name of God

182 PATHARIYA, Satya Rāstrabhūṣana mānava *Vedavānī* 39 (8), June 87; 1-3.

.. *samu'ro 'si nabhasvan, maruto' si marutām ganah, avasyūr ast dūvasvan* .

183. Patriotism, the Vedic concept. *Organiser* 17 (50), 13 7. 64; p. 12.

184 PELICAN, Jaroslav. *The Vindication of Tradition*. Yale Univ. Press, New Haven, 1984

. trad is the living faith of the dead. traditionalism is the dead faith of the living . it is traditionalism that gives trad such a bad name

185 PODDAR, Hanuman Prasad *Rasādvaita* (Hindi). *Kalyana* 61 (7), July 87, 839-844

. *Up* citations .

- 186 POLEY, Utz On the structure of *ṛta* and *brahman* (*brahmodya*) (in) *Sk and World Culture* (Proc 4 WSC), Berlin, 1986, 745-755

in the discussion of the absolute finest structure of *ṛta* and *brahman* a new approach causing further typological sequences in the literary field as well as in the geometric-ornamental area is proposed *RV* is an illustrated book without illustrations, the imagined pictures are geometric ornaments selections from the basic design of 432 positions result in different ornaments which are already known see *RV* I 164 X 97, X 114

- 187 POST, Kenneth H The failure of contract among the fishes *ABORI* 65, 1984, 11-26

history of the study of contract in Vedic texts reviewed the role of Mitra in cosmic and political order discusses two stories involving contracts and Mitra Varuna "Manu and the fish" and Pururavas and Urvashi *Nirūdhapafubandha* why are extreme asceticism and eternal recurrence as foundation of law an improvement on contracts?

- 188 PRITHIPAUL, K D *Moha A Study in the Metaphysics of Error in the Brahmanical Tradition* Southern Publications, Madras, 1988, 172

(relation of *moha* to *māya* and *avidya*)

- 189 PUNJABI, Shakuntala 'Manas'—a critique *D N Shastri Comm Vol*, 1987, 362-370

manas in Veda and *Upanishads*

- 190 RAGHUNATHA IYER, N Viveka, the basic note of Indian culture *J Madras Univ (H)* 37 (1-2), 1965 66, 36 67

- 191 RANA, B S Place and time as the determining factors of *dharma* in ancient Indian society (in) *Essays in IHC*, INCS, New Delhi, 1986, 229-232.

dynamic conception of *dharma*

- 192 RANADE, H G Some terms and concepts in the Śrauta ritual

see 54 345 and 79 319 above

- 193 RANGANATHANANDA, Swami India's vision of *samanvaya* I *Pr Bh* 92, Dec 87, 483-491

(to be contd.) *samanvaya* its early evolution in Vedic culture its fullest expression in the Advaitic vision of the *Upanishads*

- 194 RATNAM, Ram Kumar Duhkha - advaitic perspective. *IPQ* (St Suppl.) 25 (2) April 88 13-24

- 195 RAU, Wilhelm *Die Brennlinsen im alten Indien*
see 77-41 above

- 196 RENTELN, Alison Dundas The concept of human rights *Anthropos* 83, 1988, 343-364

rights and duties are always correlative therefore duty based moral systems can accommodate human rights in addition the presumed universality of human rights is called into question... there do not even exist articles on the concept of human rights in all societies (e.g. Indian)

- 197 SAHOO, P. C. Black magical significance of water in the Veda *SP*, 33 AIOC Calcutta, 1986, p. 27

mentions *udavajrapraharana* in Veda

- 198 SAHU, R. J. Implication of different concepts of *Prana* and *Pranayama* in the ancient and mediaeval Sanskrit texts. *Yoga Mimamsa* 29 (3), Oct 90, 1-17

prana in Vedic literature particularly in *AV Chandogya Kena Katha, Prasna*

- 199 SAMUDRA, K. D. Concept of sacrifice in the *Manusmṛiti* and the *Yajñavalkya-smṛiti* (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 92 ff

imposed on 5 *mahayajnas* these are different from *brahmayajnas* in 2 respects (1) householder is himself the agent, no priest is required (2) main idea of 5 *mahayajnas* is to discharge one's duties to gods sages manes etc. they are morally and spiritually more progressive and ennobling than *brahmayajnas*... see 54-356 above

- 200 SANKARANARAYANAN, S. *Mimamsa in ancient India*, *ABORI* 62, 1981, 1-16

. (1) in *Br* and *Up*, *m* denotes investigation and inquiry in general, also denotes doubting purity of a given thing, (2) in *Vedāṅga Sūtra* period, *m* denotes a branch of science of Vedic phonetics, the terms *ānvikṣikī* and *nyāya* include what is known as *karmamīmāṃsā*

201. SARASWATI, Baidyanath *The Spectrum of the Sacred*. Concept Publ Co, Delhi, 1984, xx + 173.

. Part I (2-104) of theoretical nature. (1) 'the concept of the sacred', brief interpretation of Hindu society and rel, in India, rel pervades the entire social structure ('Hinduism is a social system rather than a mere rel — rev), (2) 'the sacred complexes in Indian cultural traditions' diff notions of the sacred developed in three diff cultural traditions (oral, textual, and transcendental) and formed a set of rel phenomena..

Rev D. M., *Arch Or* 57, 78-79

202 SATYA PRAKASH SARASWATI. Concept of vrata in the Vedic literature *JIDVP* 3 (2), June 90, 221-254

. *vrata* in *YV* and *AV* the word to be derived from *vr* (and not from *vrī* as suggested by V M APTE, *VBD* I 94 4) P V. KANE's views reproduced .

203 SATYAVRATA SIDDHANTALANKAR Civilization and culture. *Vedic Path* 48 (3-4), Mar 86, 4-13.

204 SATYAVRATA SIDDHANTALANKAR The concept of Vedic realism *AH* 6 . 57, Feb 89, 31-33

205 SCHMIDT, Hanns-Peter Turandot in Indien. *SII* 13/14, 1987, 203-217

. the *motif* is shown to be of Indian origin .

206 SCHWARZ, Arturo La dimensione materna, cosmogonica, illuminante ed erotica di *vāc* (in) *Atti del terzo convegno nazionale di studi sanscriti*, Ed Jollygrafica, Torino, 1986; 89-111.

207. SEN, Debabrata *Concept of Knowledge · Indian Theories*. Calcutta, 1984, xii + 296

208 SENGAKU, Maeda The Ātman-doctrine . general introduction (in) *Iwanami kōza*, Toyoshiso 6 : Indō shiso 2, Tokyo, 1988

209 SENSHARMA, Deba Brata The conception of tattva in Indian philosophy *VIJ* 4 (2), Sept 66, 204-208

210 SESHAGIRI RAO, K L *The Concept of Shraddha (in the Brahmanas, Upanishads, and Gita)* Mot Ban, Delhi

211 SHARMA Ganesh Dutta Concept of Rita in Rigveda. *SP*, 7 WSC, Leiden, 1987, p 151

rita denotes the law of nature and good conduct of man

212 SHARMA, J M Dayananda's concept of Guru *AH* 7 70, Mar 90, 3-5

213 SHARMA, Krishnalal 'Sudena' *Vaidika evam Samskrita Sahitya men Śakuna evam Adbhuta Ghatanaen* (Hindi)

see 73 63 above

214 SHARMA, Ramanath 'Ahimsa' visavaka parampara-gata avadharanaon ki samikṣā (Hindi) *JMSUB* 39-40 (1), Humanities No 1990-91, 143-180

ahimsa in Vedic trad

215 SHARMA, Ram Murti Concept of Purusa in Indian philosophy *JOIB* 0 (3-4), 165-171

216 SHARMA, Ram Murti Sacrifice in the Vedanta philosophy (in) *Sacrifice in India*, Viveka, Aligarh, 1987, 83 87

21 SHARMA, Satyaprakash Aupanisada darśana men kala brahma ki parikā'pana (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 604

kala and *brahman* are two different concepts but they have been brought on a par — cf *kau aljā Subala Śvetāśvatara Up* .

218 SHARMA, Srikrishna Vak tattva ka vaijñānika vivēcana (Hindi) *Paper*, A I Vidvat Sammelana (M Ojha), R. P V P, Jodhpur, 1990, 9

4 forms of *vak* (1) *bekura* (*vacaspatya*) (2) *subruhmanya* (*brahmanaspatya*) (3) *garvita* (*aindra*) (4) *ambhr̥ṇī* (*bhau-ma*) their *maṇḍalas* also mentioned

- 219 SHARMA, Tirthanath Bhāratiya ādarśat vairāgya (Assam) *Manideep* 4 (9), Guwahati, July 64, 621-623.

vairāgya from Vedic and Up pt of view

- 220 SHARMA, Urmila Devi Asura vicāra-vimarśa (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985, 22-23

the chief *prasa* necessary for living is *asura* — it is Varuna in *Mitravaruna* *apana* in *pranapana* *sthasara* in *sthasara* *angama*, *andhakara* in *prakasa* *andhakara*

- 221 SHASTRI, S V Sapathas in ancient Sanskrit texts — a material source of culture (in) *P H L Eggermont Jubilee Vol*, Leuven, 1987, 159-166

- 222 SHUKLA, Badrinath Svasvāmibhāva *JGJKSV* 37 (Baladeva Upadhyaya Fel Vol), 1983, HS 71-73

svatva = *yatheṣṭavinyogakarmatrayogyata*, *svamutva* = *yatheṣṭavinyogaka trivayogyata*

- 223 SHUKLA, C K The upanisadic concept of *kama* as physical appetite.

. see 22 111 above

- 224 SHUKLA, Kumkum Veda men satya ki avadhāranā (Hindi) *SP*, 34 AIOC, Visakhapatnam, 1989, p 31

truth in Veda

- 225 SHUKLA, Pratibha Jivinasālā kā nirmāna (Hindi), *Veda-Savita* 6 (10), May 86, 334-335

creation of the house of life

- 226 SHUKLA S N Man in the Veda and Avesta *AJOS* 1 (2), Aligarh, 1984, 117-128

man has a purpose and that purpose is to deliver good to the society as well as to himself, only thro' this good has he to achieve the highest goal of his life, viz the Ultimate Reality.

- 227 SIEGEL, Lee *Fires of Love / Waters of Peace — Passion and Renunciation in Indian Culture* Univ of Hawaii Press, Honolulu, 1983, 11 + 122

- 228 SIMHA, Rajendra Prasad Vaidika kalina rastrīyatā
(Hindi) SP, 34 AIOC, Visakhapatnam 1989 p 13

national sm in Vedic times

- 229 SINGH, Ranvir Concept of *tirtha* in Vedic literature.
see 79 376 above

- 230 SINHA, K P A new light on the *apauruseya*,
niyatya, and *abhrantatya* of the Vedas (in) K K Handique Fel
Vol, Gauhati, 1982, 18 26

views of diff systems of philosophy and their crit the
śabdika (linguistic) aspect of the Veda may be non eternal,
but the *tattvika* (essential) aspect is eternal supersensuous ex-
periences can't be brought under the purview of logic and are,
therefore *svatahpramana* there's *samanāya* in these super-
sensuous experiences Vedas are characterized by self validity,
impersonalness and eternity

- 231 SINHA Ranjit *Dharma ki Hindu Avadharana* (Hindi).
Central Book Depot, Allahabad, 1977, xiii + 313

the Hindu concept of *Dharma*

Rev Maya MALAVIYA JGJKSP 36 334-35

- 232 SMART, Ninian On *apauruseya śruti* PEW 36 (2),
April 86, p 164

(abstract) the notion of *śruti* as a primordial source of ritual
actions is intelligible but some shift of emphasis took place
once it was treated in effect as a *pramāṇa* and so as a source
of propositional knowledge

- 233 SMITH, R Morton Sin in India

see 61 104 above

- 234 SMITH, R Morton Time in India, the paradox of
state and motion EW 38 (1-4), 1988 93 105

to us Time is a linear process but in India it is cyclical,
Time was linear in Vedic times down to the success of the atomic
theory of Prakudha Kātyāyana in the 6th cent B C time
has made differences in India but society has never been repre-
sented as different from that of any present and the static past
causes less anxiety than the unknown future which is in the hands
of man in whom there is no confidence

235 SPERA, Giuseppe *Notes on ahimsa* Ind Taur Publ. Series - 13, Torino, 1982

236 SREEKRISHNA SARMA, E R Concept of man in the Vedic and Upanisadic literature *K K Handiqui Fel Vol*, Gauhati, 1982, 56-61

considers the word *puruṣa* (as against *prajā manuṣya martya, nara*) *puruṣa* is nearest to the creator *Sadaśakalah puruṣah* = man as a biological and psychic being and also transcending both these aspects the spirit of Vedic lit is that man is at liberty to do and achieve what he wants happiness is the aim of life

237 SREERAMAMURTI, P The concept of *mahavakyas* according to the *Vaiyākaranas* *K S Birth Cent Comm Vol*, Part 2, KSRI, Madras 1985, 19^c-198

see 80 244 and 245 below

238 SRIMANNARAYANA MURTI, M Thunder and lightning in the Vedic literature *SP*, 34 AIOC, Visakhapatnam, 1989; 26-27

epithets denoting the attributes of physical objects of nature came to be viewed distinctly from their substrata while some of them became independent divinities others came to be viewed as accessories like weapons and tools or as associative divinities..

239 SRINIVASAN, K R History, culture, and language : a nexus (in) *Essays in IHC*, IHCS, New Delhi, 1986, 275-286.

240, SRIVASTAVA, O P *Śulka* in ancient and early medieval India *JGJKSV* 37 (1 4), 1983, E 129-161

śulka in Vedic texts

241 SRIVASTAVA, Urmila *Jivema śaradah śatam* *SP*, 32 AIOC, Ahmedabad, 1985, p 52

242 STAAL, Frits On the Indian concept of the body
see 20 117 above

243 STAAL, Frits The sound of religion
see 47 128 above

244 SUBRAHMANYAM, Korada *D scourse - oriental and occidental view-point* Central Univ, Hyderabad

(typescript) disc urse or *mahavakya* is the largest unit of a linguistic composition Indian views acc to *Vyakarana*, *Alankarasastra*, and *Darśanas* see 80 237 above and 80 245 below

245 SUBRAHMANYAM, Korada *Mahavakyavicarah* Visakhapatnam, 1986; xii + 102 + 16

. (DD, Andhra Univ) *mahavakya* is the complete unit of lg. both in Vedic and spoken lg. shows how the concept was developed in various *darśanas* and *śāstras* see 80 237 and 244 above

Rev S D LADDU *ABORI* 69 396

246 SUBRAHMANYA SASTRI, S *Vaidikadarśanadṛṣṭyā samatāyāḥ sucanam Vrajagandha* 1 (1) Srikrishna-Satsangabhavan Prakashan, Mathura, April 85, 31-32

247 SUDHI, Padma. *Aesthetic Theories of India*. BORI, Poona, 1983, 34 + 232

considers Vedic evidence

Rev Anandaprakash DIXHIT *ABORI* 64 339-41

248 TAIMINI, I K *The wisdom of the Upanishads - the significance and use of pranava*

see 22.121 above

249 TANAKA, Sumio *The concept of 'ancestors' in ancient India (Jap)* *Hozan Kyōgaku Taikai* 1130, Oct 84; 115-125.

250 TEJOMITRA *Vaidikasamhitāsu lokānam parikalpanā*. *JIDVP* 2 (2), Aug 89, 231-239

three *lokas*, four *l*, seven *l* 14 *l*, infinite no of *l*

251. TEJOMITRA *Aśvibhyām Dadhicā madhuvidyopadeśah*. *JIDVP* 3 (2), June 90, 279-281

. deals with Vedic education rather than with *madhuvidyā*

252. THIEME Paul *The concept of truth in Rig Veda*. *SP*, 1st Week-end Seminar, Maharshi Vedic Univ, Feb 85.

the underlying concept of *RV* is truth, the technique for arriving at Truth may be called *Dhyanam Yoga* (which has obvious parallel to Transcendental Meditation) the *ṛṣi* sees Nature as being in the service of higher powers of an ethical char

- 253 THITE, G. U. *Animalism in Ancient India* Publ. CASS, CI A, No 47, Univ Poona, 1973

reproduced from *JOIB* 21 (3) 1972, 191-209

- 254 TIWARI, Kapil N (ed) *Suffering Indian Perspectives* Mot Ban, Delhi, 1986, xiii + 302

(collection of 17 papers) Karl H POTTER "Suffering in the orthodox philosophical systems Is there any ?" ('suffering' as transl of *duhkha* is inadequate acc to orthodox philos systems, there is no suffering i.e. undeserved *duhkha*) *duhkha* is at the heart of Ind philos rel lit and social views, this does not mean that Indians have a pessimistic or negative perspective of man's role in the world *karma* and *duhkha* B K. MATILAL, 'On the universality of suffering' Arvind SHARMA, "Suffering in Hindu th ism (considers Vedic *samhitās* *Up*, philosophical systems, devotional theism) see 64-62 above

Rev George CEMPARATHY *JAOS* 108, 500-501, Jayendra SONI *Anthropos* 83 648-50

- 255 TRIPATHI, Banarasi *Vaidika vānmaya man vak aura mana* (Hindi) *SP*, 33 AIOC, Calcutta, 1986, p 80

creation is the result of the union of *vak* and *manas*

- 256 TRIPATHI, Bhagirath Prasad, Vagish Shastri *Nigama aura āgama kā samanvaya* (Hindi) (in) *Navonmeṣaḥ* (G. Kaviraj Comm Vol), Varanasi, 1987, H 97-102

harmonising *āgama* and *nigama*

- 257 TRIPATHY, Rama Chandra The concept of Puruṣottama and Lord Jagannātha *SP*, 32 AIOC, Ahmedabad, 1985; p 418

ref to *puruṣa* in *Puruṣasukta* (*RV*) and *p* in *Up*

- 258 TURSTIG, Hans George The Indian sorcery called *abhicara* *WZASA* 29, 1985, 69-117

studies among others, material from Vedic texts 'magic', 'witchcraft', 'sorcery' *kṛtya yatuvidyā abhicara śaikarmā*

the term *abhicara* is used in diff ways evil practices, particular magic rite sorcery a particular rite incorporated in- to Tantric texts

- 259 UPADHYE, P M Sacrifice in the Puranic Tradition.
(in) *Sacrifice in India* Viveka Algarh 1987 121 126

bhakti is newly oriented sacrifice

- 260 URUBSHUROW Victoria. Indian *mantra* as 'trans-
formative' speech act. Metaphysically rethinking J L. Austin's
'performative' utterance *AJOS* 2 (1 2) 1985, 15-34

(also in Algarh Or Series Viveka Publ 1985 iv + 70)
[Hindu *mantra* three aspects phonetic (no ses) phatic
(grammatical) them (sense) further three aspects
locat onary (utterance) illocat onary (performatory utter-
ance) perlocat onary (doing an action)] Vedic *mantra* in
in *Br* in *Up* — all these represent transformative speech
mantra words when properly uttered acc to dictates of trad,
exhibit a transformative effect on both speaker and world
(1) sacred speech is meaningful its meaning derives from
phonetic sounds (2) sacred speech carries force its force derives
from an executive doing (not merely saying) of something in
the utterance (3) sacred speech engenders a definite effect its
effect derives from the sympathetic correspondence bet subject
and object

- 261 VAIDIKA Vedavati Aupanisadika artha vinimaya men
dana aura daksina (Hindi) *SP* 33 AIOC Calcutta, 1986,
31-33

dana and *dakṣina* in *Up*

- 262 VARADACHARYA V Prapatti *JORM* 42-46 1972 77
(1987) 44 56

ref to *nyasav dān* *TA* 10 63 (*Mahanarayaniya Up*) *nyasa*
or *p apatti* is a *brahmay dya* ref to *RV* VIII 19 5 (as inter-
preted by *Aśv GS* varadatta *D vasvam n*)

- 263 VATSYAYAN Kapila (ed) *Concept of Space Ancient
and Modern* IGNCA New Delhi 1991 xxiv + 665

- 264 VERMA S D Vedic Rta Chit and Sri Aurobindo's
supermind *The Vedic Path* 46 (3) Dec 83, 32-38

265. VERMAN, Jyeshth. Vedic concept of nationalism in modern perspective. *SP*, 32 AIOC, Ahmedabad 1985; p. 58.

266. VIRENDRA, Sushma; CHANDRA, Bhupesh. Non-violence in the Vedas. *Pr Bh* 91, Feb. 86, 65-70

in the Vedas, *ahimsā* means reverence for life.. *ahimsā* occupied a pivotal place in the Vedic concept of cosmic moral order.. Vedic sacrifice did not involve killing of animals.. spirit of selflessness or renunciation strengthens principle of *ahimsā*.. concept of non-violence originated in the Veda..

267. VYAS, R T The concept of non-violence in Vedic literature. *VIJ* 24 (1-2), 1986 (1989); 37-45.

bulk of textual evidence tends to underscore the fact that most of the Vedic rituals and daily as well as seasonal sacrifices were performed with simpler items of milk and cereals and that the animal sacrifices were looked upon as anomaly introduced by greedy knaves and were denounced in no uncertain terms..

268. WAYMAN, Alex The gait (*gati*) and the path (*mārga*) — reflections on the horizontal. *JAOS* 105 (3), 579-588

269. WAYMAN, Alex. O, that Linga! *ABORI* 68, 1987; 15-54.

. *linga* as grammatical gender, *l* as sexual differentiation; *l* in the six *Darśanas*, *l* and *lingin*, the saivite *l* — is it phallic or erotic? *l* and prosperity thro death, the iconic *l* — representations, varieties of *l*, *l* down, up, and lost, is a *l* necessary?..

270 WELBON, G. R. Person, text, tradition : India's Ācārya. *Hist Rel* 25 (3-4), 1986; 368-377.

271 WERNER, Karel. The Vedic concept of human personality and its destiny *JIP* 5 (3), 1977-78; 275-289.

. see 80 272 below .

272. WERNER, Karel Indian concepts of human personality in relation to the doctrine of the soul. *JRAS* No 1, 1988; 73-97.

the paper examines the early understanding of the human personality as it was developed, in clear dependence on earlier Vedic notions, in the old principal *Up.* before the rise of later

schools of Hindu thought, and in early Buddhism (particularly in Pali canon).. see 80 271 above.

273. WEZLER, A. Rejoinder. *WZKSA* 25, 1981; 139-141.

..refutes BODEWITZ's criticism of his book *Die wahren 'Speiserestesser'* (*VBD* IV. 73 120, 80. 484) in *WZKSA* 24, 239-42..

274. WINDFUHR, Gernot L. The Word in Zoroastrianism. *JIES* 12 (1-2), 1984; 133-178

..in Z. the Word, as a correlate of truth, is ultimately the manifestation on earth of *mazdā*. The word makes dialogue possible, and thro' dialogue is formed the truly *rohu manah* of Zarathushtra. for Zarathushtra, verbal poetic art is the true intermediary, the *meso cosmos*, bet the cosmos of reason and the cosmos of practical existence. it is thought-speech act..

275. WITZEL, M. Sur le chemin du ciel. *BEI* 2, 1984; 213-279.

..Vedic concepts tend to be related to natural phenomena..

276. YAWALKAR, R. G. On death — some considerations. *SP*, 32 AIOC, Ahmedabad, 1985; p. 424

..death shd be regarded as a 'force'. *Yamasūktas* need to be considered in a different light.

277. YOGAMAYA. R̥gveda men 'go' tattva kī vyākhyā evaṁ vibhinna artha (Hindi) *MUSRJ* 9 (2), 1984; 1-22.

. concept of *gau* in *RV* see 73. 82 above .

278. YOUNG, Katherine. Euthanasia : traditional Hindu views and the contemporary debate. *ARC* 14 (2), Montreal Univ., Spring 1987; 20-27.

XVIII. HISTORY AND CULTURE

81. INDO EUROPEANS : ANATOLIANS : INDO-IRANIANS : INDO-ARYANS : THE ARYAN PROBLEM

1. ADRADOS, F. R. Arqueología y diferenciación del Indoeuropeo. *Emerita* 47, 1979; 261-282.

2 ADRADOS, F R *Die raumliche und zeitliche Differenzierung der Indoeuropaischen im Lichte der Vor- und Fruhgeschichte.*
see 45 3 above

3 AKHTAR, Jamna Das Indo Aryan rulers of ancient Western Asia and their documents *Piv* 10, 1978-79, 66-69

4 ALEXANDER, S M Was there an Indo European art? (in) *The IEs in the 4th and 3rd Mill B C* (ed POLOME), 1982, 87-103 + fig

5 ALLCHIN, F R Archaeological and language historical evidence for the movement of Indo Aryan-speaking peoples into South Asia (in) *Ethnic Problems of the History of Central Asia in the Early Period* (2nd mill B C, Nauka, Moscow, 1981, 336-349

5A ALUR, K R Aryan invasion of India and Indo Gangetic civilization — archaeo zoological approach
see 82 4 below

6 ANTHONY, David W The "Kurgan Culture", Indo-European origins, and the domestication of the horse — a reconsideration (in) *Current Anthropology*, Chicago Univ Press, 1988

7 ARABAGIAN, Ruth Katz Cattle raiding and bride stealing *Religion* 14, 1984, 107-142

discusses the role of the goddesses and women in the male-dominated IE culture. The masculine orientation of the IEs is associated by the author with pastoral nomadism and its attending warrior ideology. author suggests that this state of things is to be found wherever these cultural forms prevail. she further suggests that cultural technologies are responses to the ecological situation of a people. see 81 22 below

8 The Aryan problem Home of the Aryans, expansion of Aryan culture *JMadras Univ (H)* 54 (1), Jan 82, 29-49.

9 Aryans originated in India study *MLBD Newsletter*, June 90, p 7

acc to K R ALUR (archaeologist) the inferences drawn from the pottery and coins excavated show that the Aryans migrated from India

- 10 The Aryan problem *Anusandhana Patrika* 9, Bharatiya Anusandhan Parishad, Ambejogai, Jan 1992, 9-18

report of Seminar organized by the Mythic Society Bangalore, 21-23 July 1986 brief summaries of papers presented inaugural speech by T R. JAYARAMAN

- 11 The Aryan problem (Mar) *Rajnara Sakal*, 18 10 92; Suppl 1-6

(ref *Sakal* April 92 papers by G P PRADHAN and M A. MEHENDALE) KHAIRE Home of the Aryans myth and reality, also papers by Jnaneshwar KULKARNI and Mahendra BIDKAR M A. MEHENDALE The Aryan home change in the view of B G TILAK

- 12 BADER F Introduction à l'étude des mythes indoeuropéens de la vision les Cyclopes (in) *Studi Indo-Europei* (ed. CAMPANILE), Pisa, 1985, 9-50

- 13 BADER F La nom des Aryens *BSL* 81 (1), 1986, XVI XVIII

(Exposé)

- 14 BHARADWAJ, O P On the trail of the Mitannis *SP*, 33 ICANAS, Toronto, 1990

imp evidence of vestiges of the Mitannis in the region of Baluchistan and Bannu in NW Pakistan this evidence suggests the Indian origin of the Mitannis

- 15 BHOWMIK, Suhrid Kumar Tribal interpretation of the word Arya (some points for consideration of the scholars). *Folklore* 30 (4), April 89, 72-76

with the help of the tribal leg. and culture specially of the Austro-Asiatic group we can obtain a clear idea about the Aryas and their culture (ref to Padmini Amulya Charan VIDYABHUSHAN's book: *Vedat granthe aryasabdene vyakharah*)

- 16 BIRNBAUM, H Indo-Europeans between the Baltic and the Black Sea *JIES* 12 (3-4), 1984, 235-259

17 BITTEL Kurt *Hattuscha, Hauptstadt der Hethiter Geschichte und Kultur altorientalischen Grossmacht* Du Mont Buchverlag, Köln, 1983, 227 + 138 illus

Rev Karl HACKER *Mundus* 21 (2) 91 92

18 BLAŽEK, Václav Some names for the wheeled vehicles in the Indo European languages and their diffusion among the languages of Eurasia

see 45 24 above

19 BONGARD LEVIN, G M [Indo Aryan] (Russ) *VDI* 1979/3 - 149, 1979 3-26

20 BONGARD LEVIN, G M Aryan and Non Aryan in ancient India (Russ) (in) *Ancient Cultures of Central Asia and India* (Russ), Leningrad, 1984, 71-78

21 BOSE, Pramathanath *Epochs of Civilization* Asian Ed. Services, New Delhi, 1978, xii + 339

(reprint of 1913)

22 BRENNEMAN JR, Walter L. Serpents, cows, and ladies: contrasting symbolism in Irish and Indo-European cattle-raiding myths *Hist Rel* 28 (4), May 89, 340 354.

ref Bruce LINCOLN *VBD* IV 81 203 204 (the cattle-raiding myth provides a paradigm for the social class of warriors)- cultural technologies and responses to the ecological situation of a people attending these technologies will be particular symbols and values and these symbols and values will be essentially similar wherever the particular technology is found for instance, the symbolism of the serpent in pastoral nomadic cultures will be generally interpreted as negative and life-destroying while in subsistence level cereal grain culture it will have a generally positive and life giving quality author amplifies the work of Bruce LINCOLN and Ruth Katz ARABAGIAN (see 81 7 above) thro the carrying on of their methods

23 BRENTJES, B The peacock and the Aryan problem (in) *Etničeskie problemy drevnej istorii zentral'noj Azii*, Moscow, 1978

24 BRENTJES B Betrachtungen zur Frühzeit Vorderasiens *OLZ* 80 (4), 1985, 325-331,

..(rev. art. on Hans J NISSEN, *Grundzuge einer Geschichte der Fruhzelt des Vorderen Orients*, Wiss Buchges. Darmstadt, 1983, xv + 220)..

25. BRENTJES, B. Archaeologisches zu den Wanderungen der Indoiraner. *Altorientalische Forschungen* 13 (2), 1986; 224-238.

26. BUTI, Gian Gabriella. The family and the tribe: remarks on Indo European social setting (in) *Studien zum indogermanischen Wortschatz* (ed. Wolfgang MEID), IBS 52, Innsbruck, 1987; 9-20.

27. BURROW, T. The early Aryans. (in) *A Cultural History of India*, OUP, Oxford, 1975; 20-29.

28. CAMPANILE, E. (ed). *Problemi di lingua e di cultura nel campo indoeuropeo*.

.. see 45. 30 above

29. CAMPANILE, E. Histoire et préhistoire d'une formalis poétique indo européenne.

.. see 45. 32 above

30. CHARACHIDZÉ, Georges. Les Indo-européens et la Caucase. *Rev. Etud. Géorgiennes et Caucasiennes*, Paris, 1986; 211-222.

.. rev. of the work by GAMKRELIDZE and IVANOV (see below in this section)..

31. CHAUHAN, D. V. The R̥gvedians in Anatolia. *VII* 23 (1-2), 1985 (1988); 35-54.

32. CHITALE Sripad. Bhāratahi āryon kā mūlasthāna hai (Hindi). *Anusandhāna Patrikā* 7, Ambejogai, Jan. 91; 21-25.

.. India is original home of the Aryans: ref. to M. T. SAHASRABUDDHE's res. .. no ref. in *RV* to the advent of the Bhāratiyas from outside..

33. CREVATIN, F. *Ricerche di antichità indeuropee*.

.. (= *VBD* IV. 81.64)..

Rev. : P. DE BERNARDO, *ZCPk* 39, 347-50; J. P. MALLORY, *Kratylos* 26, 73-79, R. SCHMITT *KZ* 94, 292-94.

34. CREVATIN, F. Problemi di antichità indeuropee : note sull' occupazione della terra. *InL* 8, 1982-83 (1984); 27-35.

.. (Ved *sátpati-* ~ lat *possidāra*).

35. CREVATIN, F. Rilletura. *InL* 8, 1982-83 (1984); 172-175.

.. reply to J P. MALLORY's rev 81. 33 above..

36. CROSSLAND, R. A Indo-European origins : the linguistic evidence. *Past and Present* 12, 1957; 16-46.

37. DANDAMAEV, Muhammad A.; LUKONIN, Vladimir G. *The Culture and Social Institutions of Ancient Iran*. CUP, 1989; xiii + 463.

.. (English transl by Ph L KOHL with D J DADSON)..

Rev. Pierre BRIANT, *BSOAS* 54 (2), 374-76

38. DEMOULE, J. -P. Les Indo-européens ont -ils existé ? *L'histoire* 28, 1980; 109-120.

39. DEPPERT, Joachim. East or west - the precedent : the Aryan schism. (in) *India and the West* (ed. J. DEPPERT), H. Goetz Mem. Vol , Manohar, New Delhi, 1983; 45-138.

.. schism alienating the Avestan and Vedic tribes from one another .. instigated by the manipulator Zarathustra.. in *Brāhmaṇa* period Brahmins made money out of ritualism wh. was thwarted by *Up* monism. author speaks of "Vedic cattle barons" and "Leas libertine sexuality".. see 81. 39A below ..

39A. DEPPERT, Joachim. East or west ~ the precedent : the Aryan schism : II The Indo-Iranian schism. (in) *India and the West* (ed. J. D.), Manohar, New Delhi, 1983; 51-162.

.. see 81-39 above ..

40. DERGACHEV, V. Neolithic and Bronze Age cultural communities of the steppe zone of the USSR. *Antiquity* 63, 1989; 793-802.

41. DESHPANDE, Madhav M.; HOCK, Peter Edwin (ed.). *Aryan and Non Aryan in India*.

(= VBD IV 81 71)

Rev K. MEENAKSHI *IHR* 10 143-146 K. MYLIUS *OLZ* 78
(1983) 175-76, K. R. NORMAN *AO* 43, 133-37

42 DEXTER, M. R. Proto Indo European sun maidens and gods of the moon *The Mankind Quarterly* 25 (1-2), 1985; 137-149

43 DIAKONOFF, I. M. On the original home of the speakers of Indo European (Russ.) *Vestnik Drevnei Istori*, 1982; Part I 161, 3-30, Part II 162, 11-25

see 81 44 and 81 62 below

44 DIAKONOFF, I. M. On the original home of the speakers of Indo European *Soviet Anthropology and Archaeology* 23 (2), 1984, 5-87, also, *JIES* 13 (1-2) 1985 92-174

(English transl of 81 43 above) (ref GAMKRELIDZE, IVANOV 81 64 and 65 below) analyses arguments of G and I concludes the two scholars have been carried away in their conclusion about the time and location of the original IE speakers (and their migrations) their linguistic data are not sufficient for the suggested conclusions acc to D., the Balkan-Carpathian area was the homeland of the speakers of IE

45 DIEBOLD JR., A. Richard *The Evolution of the IE Nomenclature for Salmonid Fish The Case of 'Huchen' (Hucho Spp)*

see 45 49 above PIE homeland precisely the area posited for the IE homeland by the Kurgan hypothesis (Rev by HOLTSMARK in trad discussion of the IE salmon problem, it has been claimed that PIE **lokios* necessarily identified the North German Plain as the IE homeland [VBD III. 81 172])..

Rev Erling B. HOLTSMARK *Lg* 63 183

46 DILLON, Myles *Celts and Aryans*

(= VBD IV 81 78)

Rev V. P. KALYGIN *VJa* 1979/5 141-44

47 DOLGOPOLSKY, Aron The Indo European homeland and lexical contacts of PIE with other languages *Mediterranean Language Review* 3, Wiesbaden, 1987, 7-31.

48 DOLGOPOLSKY, Aron Cultural contacts of Proto Indo-European and Proto-Indo Iranian with neighbouring languages, *Folia Linguistica Historica* 8 (1-2), Berlin, 1989, 3-36

49 DROBIN Ulf *Indogermanische Religion und Kultur? Eine Analyse des Begriffes indogermanisch*
(= VBD IV 81 80)

Rev F BADER *BSL* 77 (2) 63-64, R SCHMITT, *Kratylos* 27 181

50 DUMÉZIL, G *Etudes Indo-Europeennes 1-4*
(rev rejects D's Dreifunktionenlehre)

Rev R KODDERITZSCH *Kratylos* 30 65-69

51 DUMÉZIL, G *Heur et malheur du guerrier Aspects mythiques de la fonction guerrière les Indo Europeens* Flammarion, Paris, 1985, 236

(2nd ed) Ind an evidence considered

52 DVIVEDI Vindhyeswari Prasad *Aryon ka Adidesa aur Unaki Sabhyata* (Hindi) Bombay, 1989, 246

original home of the Aryans and its civilization *Bhumika* 1
Balaram JAKHAR *Prastavana* K C PANT

53 EULER, Wolfram Gab es eine indogermanische Gotterfamilie? (in) *Studien zum idg Wortschatz* (ed W. MEID), IBS 52, Innsbruck, 1987, 35-56

54 FATON, A 10 000 ans de civilisations anatoliennes. *Archeologia* 183, 1983, 16 25

55 FRYE, Richard N *The History of Ancient Iran Handbuch des Altertumswissenschaft III 7*, Verlag C H Beck, Munchen, 1984, xvi + 411 + maps

Rev J R RUSSELL *JAOS* 108 324-25

56 FUSSMANN, Gerard L'entree des Aryas en Inde *Annales du Collège de France*, 1988-89, 514-530

57 GAMKRELIDZE T V The Indo-European proto-language and the problem of the original homeland of the Indo Europeans *Proc 31 ICHSANA*, Tokyo, 1984, 200-201

homeland = a particular area in south west Asia this wd explain numerous common lexical loans in PIE Proto-Semitic, and South Caucasian as well as other ancient Near Eastern lgg

58 GAMKRELIDZE, T V Indogermanische Sprache und indogermanische Migrationen (Zur Frage der idg Ursprache und Urheimat) (Russ) (in) *B B Piotrovski Fel Vol*, Leningrad, 1985, 356-363

59 GAMKRELIDZE T V Neues zum Problem der indogermanischen Ursprache und der indogermanischen Urheimat. *KZ* 100 (2), 1987, 366-377

60 GAMKRELIDZE, T V , IVANOV, V V The original home of the Indo Europeans (Russ) (in) *Science in USSR* 2, 1981, 80-92

61 GAMKRELIDZE T V , IVANOV, V V The ancient Near East and the Indo European problem temporal and territorial characteristics of PIE based on linguistic and historico-cultural data *Soviet Anthropology and Archaeology* 22 (1), 1983, 51-96

see 81 64 below

62 GAMKRELIDZE, T V , IVANOV, V V The problem of the original homeland of the speakers of related dialects and on the methods of its determination (Russ) *VDI* 1984, 107-122.

(English resume) a propos of 81 43 above authors discuss the hypothesis of DIAKONOFF (*VDI* 1982) acc. to wh the original home of PIE-speakers may have been Balkano-Carpathian region they analyse the data that contradict D's hypothesis among them Semitic loan words in IE. The data seem to confirm the view of the authors that the original homeland of PIE-speakers must have been in the Near East in region of the Halaf culture

63 GAMKRELIDZE, T V , IVANOV, V. V. Indo-European and the Indo Europeans A reconstruction and historical typological analysis of a proto language and a proto culture (Russ)

(= 45 70 above) reconstruction of PIE authors' glottal theory of IE consonantism fresh approach to the problem of Urheimat constant concern with phonetic naturalness , new picture of the migrations of the Proto Iranians and the Indo Aryans (acc to authors original homeland of the IEs was in the region of Lake Urmia)

Rev Witold MANCZAK *FoL Or* 24, 270-72, Brent VINE, *Lg* 64 396-402

64 GAMKRELIDZE, T V , IVANOV, V V The ancient Near East and the Indo European question temporal and territorial characteristics of Proto IE based on linguistic and historico-cultural data *JIES* 13 (1 2), 1985 3-48

see 81 61 above the interaction of PIE with the Semitic and Kartvalian (Caucasian) lgg suggest a specific area in the Near East as the original IE homeland where these contacts cd have come about (the Balkans being ruled out as a possible homeland) see 81 71 below

65 GAMKRELIDZE, T V , IVANOV, V V The migrations of tribes speaking the IE dialects from their original homeland in the Near East to their historical habitation, in Eurasia *JIES* 13 (1-2), 1985, 49-91

also in *Soviet Studies in History* 23 (1 2) 53 95 the most ancient linguistic community to become differentiated from PIE lg and to continue an independent existence in isolation from the latter must be considered to be the Anatolian dialectal group after the differentiation of Proto Anatolian dialectal group the Greek Armenian Aryan dialectal group must have emerged from the PIE g system and then later must have broken up into Gk Armenian and Indo Ir dialects the archaic hymns of *RV* provide evidence of the differentiation of a special dialect group wh later constituted the beginnings of Iranian lgg alongside other groups within the Indo Ir linguistic community *RV* hymns contain several Iranian hydronyms and toponyms of southeastern Iran and Afghanistan and proper names wh already have specifically Iranian phonetic characteristics (cf Harīyūpiya = Iranian Haliab or Ariab in Afghanistan), in some cases it is difficult to differentiate early Iranian

from Old Indic, however the entire complex of lexical borrowings leaves no doubt that these forms belong to early Iranstratum the picture of the routes of PIE-speakers migrating into their new habitations on the Eurasian continent from their original homeland in the Near East and their contacts with the speakers of other lgg corresponds to a certain extent with the anthropological picture of migration and mixture of races in Western Eurasia see 81 71 below

66 GAMKRELIDZE, T V, IVANOV, V V The problem of the original homeland of the speakers of IE languages *JIES* 13 (1-2), 1985, 175-184

(in response to DIAKONOFF 81 43 and 44 above) see 81 71 below

67 GAMKRELIDZE, T V, IVANOV V V *Indo-European and the Indo-Europeans* de Gruyter, Berlin/New York, 1988, 1496.

English transl of 81 63 above by Johanna NICHOLS original homeland of IE to the southwest of the Caucasus authors also propose the reconstruction of PIE consonant system

68 GAUR, R C OCP culture and the Indo Aryans (in) *Studies in Orientology* (Basham Comm Vol) Y K Publishers, Agra, 1988, 31-39

(also in *Corpus of Indological Studies* 1992 259-266) wd it not be possible that the Pre Harappans of the archaeologist were the same as the Indo Aryans of the historian?

69 GEORGIEV, V I Die drei Hauptperioden des Indoeuropaischen

see 45 73 above

70 GIMBUTAS, M Old Europe in the fifth millennium B C the european situation on the arrival of the Indo-Europeans (in) *IEs in 4 3 Mill B C* (ed E C POLOME), 1982, 1-60

71 GIMBUTAS, M Primary and secondary homeland of the Indo Europeans Comments on Gamkrelidze Ivanov articles *JIES* 13 (1-2), 1985, 185-202

ref 81 64-66 above mainly concerns arch evidence (G and I's usage of arch materials is too superficial the chronology

used in many cases is incorrect, much of the published information unknown to them) .

72. GOEL, Sita Ram. The home of our Aryan ancestors. *Organiser* 15 (47), 9 7.1962, 7-8

73. GOODY, J. Indo-European society. *Past and Present* 16, 1959; 88-92.

74 GRANTOVSKIJ, E. A.; RAUVSKIJ, D. S. On the Iranian and " Indo Aryan " population of the Northern Black Sea region in antiquity (Russ). (in) *Étnogenez narodav Balkan*, 1984; 47-66.

75. GUIRAUD, Ch. La religion indo-européenne. Linguistique et civilisation. *L'information grammaticale* 22, Paris, 1984, 18-22

.. (a propos of the work of Jean HAUDRY, particularly 81. 81 below).

76. HAJIRNISH, V. G. National Seminar on the " Aryan Problem "— a short report. *Samsodhaka* 59 (3-4), Dhulia, 1991; 76-84

.. (report on the Seminar organized by the Mythic Society, Bangalore, July 21-23, 1991) see 81.10 above..

77. HARMATTA, J. *Iranians and Finno-Ougrians, Iranians and Hungarians* (in Hung) Akadémia Press, Budapest, 1977.

78. HARMATTA, J. Migrations of the Indo-Iranian tribes. *A Ant H* 26, 1978; 185-194.

79. HARMATTA, J (ed). *Prolegomena to the Sources on the History of Pre Islamic Central Asia*. Akadémia's Kiadó, Budapest, 1979, 339.

Rev. . G, GNOLI *OLZ* 78 (6), 533-42

80 HARMATTA, J. Proto Iranians and Proto-Indians in Central Asia in the 2nd mill. B. C. (linguistic evidence). (in) *Ethnic Problems*, Nauka, Moscow, 1981; 75-83.

81. HAUDRY, Jean. *Les Indo-Européens*.

.. (= VBD IV 81 152) see 81 75 above and 81 84 and 186 below..

Rev. : P FLOBERT, *RPh* 57 (2) 297-98, G MAGOULAS
Glossologia 2-3, 219-23, P TROST *LF* 110, 53

82. HAUDRY, Jean. Les origines indo europeennes selon V. I. Georgiev. *EIE* 5, Lyon, 1983, 51-59.

.. ref 45 72 above

83. HAUDRY, Jean. L'origine des Indo-Europeens. *Nouvelle École* 42, July 85, 123-128

84. HAUDRY, Jean *Die Indo Europaer · eine Einführung.* Thule-Bibl, Wien, 1986; 171

.. German transl of 81 81 above revised

85. HAUDRY, Jean Beowulf dans la tradition Indo-Europeenne. *Études indo-européennes* 19, 1986, 1-54

. includes Vedic and Avestan evidence

86. HAWKES, Christopher Archaeologists and Indo-Europeanists : Can they meet? Hindrances and hopes. (in) *M. Gimbutas Fel Vol*, Inst for the Study of Man, Washington, D. C., 1987; 203-215.

87. HENDERSON, N B Further evidence on Indo-European origins. *The Mankind Quarterly* 28 (4), Washington, 1988; 421-426.

88. HENNING, W. B The first Indo Europeans in history. (in) *Society and History*, Karl August Wittfogel Fel. Vol. (ed. G. L. ULMAN), Mouton, 1978; 215-230

89. HODGE, C. T Indo-Europeans in the Near East. *AnL* 23 (6), 1981; 227-244.

90. HUOT, J. -L, YON, M, CALVET, Y (ed) *De l'Indus aux Balkans* Ed Recherche sur Civilisations, Paris, 1985; 478.

91. *Indo-European Society and Religion : A Symposium.* *The Mankind Quarterly* 26 (1-2), Washington, 1985,

.. (report on Symp organized at 11th Intern. Congress of Anthropological and Ethnological Sciences, Vancouver, Aug. 1983) . E. C. POLOMF, "The study of rel. in the context of religion and culture" (pp 5-18), M. Robbins DEXTER, "IE reflection of virgity and autonomy " (pp. 57-74)..

92. JETIMAR, K. Fortified 'ceremonial centres' of the Indo Iranians. (in) *Ethnic Problems of the Ancient History of Central Asia* (2nd mill B. C.), Moscow, 1981; 220-229.

93. JETIMAR, K. Kafiren, Nuristani, Darden : Zur Klarung des Begriffssystems. *Anthropos* 77, 1982; 254-263.

94. JUCQUOIS, G. Indo-Européens. (in) *Encycl. Universalis* (2nd Ed), Paris, 1985; 1026-1029.

. (also "Die Urheimat und die Religion der Indo-germanen" -- Y ATSUHIKO's paper) .

95. JUSTUS, C. F. Indo-Europeanization of myth and syntax in Anatolian Hittite : dating of texts as an index. *JIES* 11 (1-2), 1983; 59-103.

95A. KAK, Subhash C The Indus tradition and the Indo-Aryans. *Mankind Quarterly* 32 (3), 1992.

96. KAPOOR, Karam Narain. India — the home of the Aryans. *AH* 2 : 17, Oct. 85; 13-15.

97. KERNS, John Cowler. *Indo European Prehistory*. Heffers, Cambridge, 1985; v + 183 + 4 maps.

98. KILIAN, Lothar. *Zum Ursprung der Indogermanen: Forschungen aus Linguistik, Prähistorie und Anthropologie*, Habelt Sachbuch-3, Bonn, 1983; 178 + 66 illustr.

. (2nd enlarged ed, 1988 254+illustr.)... author attempts synthesis of linguistic, prehistoric, ethnological, and anthropological approaches Idg Heimatgebiet (not identical with the Urheimatregion) wd be the region from North Sea in Northwest up to Balkan and West Ukraine in Southeast).. (this is contrary to the view of M. GIMBUTAS)..

Rev. : J. HAUDRY, *EIE* 11, 29-40, Wolfgang P. SCHMID, *IF* 90, 278-80, F. Lochner von HÜTTENBACH, *Kratylos* 29, 160-63.

99. KLEIN, L. S. A brief validation of the migration hypothesis with respect to the Catacomb culture. *Soviet Anthropology and Archaeology* 1 (4), New York, 1963; 27-36.

..see 81.100 below..

100. KLEIN, L. S. The coming of Aryans : who and whence? *BDCRI* 43, 1984; 57-69 + illustr.

..mainly based on archaeological evidence . regards the Catacomb culture complex of the Black Sea region as an initial link in the chain of cultures leading to Indo-Aryan culture..see 81.99 above..

101. KLEIN, L. S. [Die Indoarier und die skythische Welt : gemeinsame Quellen der Ideologie]. *NAA* 5, 1987; 63-96.

..(English abstract) . recently an Indo-Aryan component has been identified in Scythian culture and lg. ..

102. KLENGEL, Horst et al. *Kulturgeschichte des alten Vorderasiens*. Akademie Verlag, Berlin, 1989; 564 + illustr. etc.

..in the valley of Tigris and Euphrates.

103. KNOBLOCH, E. *Beyond the Oxus*. Ernest Benn, 1972.

104. KOCHANOWSKI, Vama De Gila. Aryan and Indo-Aryan migrations. *Diogenes*, No. 149, Florence, Spring 1990.

105. KOPEČNÝ, František. [On the original home of the Indo-Europeans] (Czech). *Z pr Mk* 21, Prague, 1980; 416-422.

106. KUZMINA, E. E. [Advent of Indo-Iranians] (Russ.). (in) *Sammelband über Vorderasien* (Russ.) (ed. I. M. DIKONOFF), Moscow, 1986; 169-228.

..(English abstract)..

107. LAL, B. B. The Indo-Aryan hypothesis vis-à-vis Indian archaeology. (in) *Ethnic Problems - Central Asia in the Early Period*, Moscow, 1981; 280-294.

107A. LAZZERONI, R. Cultura vedica e cultura indo-europea. (in) *Atti del primo convegno nazionale di studi sanscriti* (ed. O. BOTTO), AISS, Torino, 1982; 53-60.

108 LAZZERONI, R Indoeuropeo e Indoeuropa un problema di metodo (in) *Problemi della ricostruzione un dibattito* (= *In L* 9) 1984 85, 89-100

109 LELEKOV L A On the latest solution of the Indo-European problem (Russ) *VDI* 3 1982, 31-37

rejects the views of GAMKRELIDZE and IVANOV (see above)

110 LEOPOLD, Joan Friedrich Max Muller and the question of the early Indo Europeans (1847 1851) *Etudes Inter-Ethniques*, Paris, 1984 21 32

111 LEROY Maurice Les Indo Europeens et leurs errances. *Bull Acad Belgique* 74 (5) Brussels 1988, 176 194

112 LINCOLN Bruce *Myth Cosmos, and Society - Indo-European Themes of Creation and Destruction* Harvard Univ Press, Cambridge Mass 1986 xvi + 278

RV X 90 11 12 acc to the author this passage refers to the repetition of cosmogonic act on each performance of sacrifice was felt to re-create the world dispersing material substance from its microcosmic form to the macrocosm and thus sustaining creation

113 MACQUEEN J G *The Hittites and Their Contemporaries in Asia Minor* Thomas and Hudson London 1986

rev and enlarged ed (first publ 1975)

114 MAGGI D Questionario 'riposta' (in) *Ricostruzione linguistica e ricostruzione culturale* (ed F CREVATIN), Trieste 1983 1 xxiii

M's answers to questions on the limits of cultural reconstruction when working with linguistic data

115 MAHULKAR D D *From Kikkuli to Kaniska a socio linguistic appraisal of ancient North West India* *JMSUB* 30 (1) 1981 31 38

Anatolian arch discoveries help the study of Indo Aryan beyond the borders of India dialectal variety of the Vedic lg pre-Pan and non Pan traditions of grammar

116. MAKKAY, J. The earliest use of helmets in South-East Europe. *Acta Arch. Acad. Scient. Hung.* 34 (1-4), Budapest, 1982; 3 22.

..the boars' tusks and horned helmets were a characteristic armour of early IE peoples .

117. MAKKAY, J. Metal forks as symbols of power and religion. *Acta Arch. Acad. Scient. Hung.* 35 (3-4), 1983; 313-344.

..discovered in Bogazkoy, Iran, Mykene, three- or two-pronged; male earth-divinity..

118. MAKKAY, J. Angaben zur Archäologie der Indogermanenfrage, I. Idg *pel und die Grabenanlagen. *Acta Arch. Acad. Scient. Hung.* 38, 1986; 13-29.

. ref. Ved'c pur: avest vara- . (RV IV 26 ff)..

119. MAKKAY, J. The linear pottery and the early Indo-Europeans. *M. Gimbutas Fel. Vol.* Inst for the Study of Man, Washington, D. C., 1987; 165-184

120. MALLORY, J. P. Time perspective and PIE.

..see 45.146 above..

121. MALLORY, J. P. Indo-European and Kurgan fauna I : wild mammals. *JIES* 10 (1-2), 1982; 193-222.

. first in a short series of articles that will seek to compare the linguistic evidence for PIE fauna with osteological remains derived from the Kurgan trad and neighbouring cultures..

122. MALLORY, J. P. PIE and Kurgan fauna II : fish.

..see 45.147 above..

123. MALLORY, J. P. *In Search of the Indo-Europeans. Language, Archaeology, and Myth.* Thames and Hudson, London, 1989; 288 + 175 illustr.

..Introd. Ch : brief hist of the discovery of IEs, explains the genetic model (August SCHLEICHER, 1821-68) and wave model (Johannes SCHMIDT, 1843-1901) . IE hypothesis presupposes a PIE lg spoken by a population in some area of Eurasia severely more confined than their earliest hist. distribution.. Chh. 2-3 : spread of the IEs in Asia and Europe.. either assume that the

Indo-Aryans divided south of an earlier staging area with some moving east and others far to the west (GHIRSHMAN) or assume an initial IA settlement not only of North Mesopot but also of the Iranian plateau itself before 1400 B C (BURROW) Swat valley culture offers itself as a most attractive candidate for early IAs or Kafir, the area makes an excellent fit with the geographical scene depicted in RV Chh 4-5 PIE culture and IE rel Ch 6 'IE homeland problem', the author favours Pontic-Caspian Steppe (agreeing with GIMBUTAS) Ch. 7 arch evidence for PIEs Epilogue author deals with the Aryan myth

Rev J W DE JONG, *IJ* 34 138-42, Giorgio STACUL, *EW* 39, 317-18

124 MANCZAK, Witold Le problème de l'habitat primitif des Indo Européens *Folia Linguistica Historica* 5 (2), The Hague, 1984, 199-210

see 81 125 below

125 MANCZAK, Witold [On the original homeland of the Indo-Europeans] (Polish) (in) *Studia nad etnogeneza Słowien*, Wrocław, 1987, 113-120

see 81 124 above

126 MARKEY, Thomas L Indo-European theophoric personal names and social structure

see 45 151 above

127 MARTINET, Andre *Des steppes aux Océans L'indo-européen et les 'Indo-Européens'* Payot, Paris, 1986, 274.

covers both linguistics and culture M avoids the depiction of IEs as static, distant from ourselves both in time and in culture

Rev t T ARNAVIELLE *R Lar R* 90 (2) 253-56, Sheila M. EMBLETON, *Lg* 63, 426-27, G JACQUOIS *CILL* 13 (1-2), 244-45, W P LEHMANN, *Word* 38 (3), 205-09, D SLUSANSCHI, *SCL* 38 (4) 350-52

128 MAX MULLER, F *Biographies of Words and the Home of the Aryas* Asian Educational Service, New Delhi, 1987; xxvii + 278.

(also 1985 and 1990)

129. MAYRHOFER, Manfred. Welches Material aus dem Indo-Arischen von Mitanni verbleibt für eine selektive Darstellung?

. see 41. 93 above.

130. MAYRHOFER, Manfred. The earliest linguistic traces of Aryans outside India and Iran. *JKRCOI* 50, 1988; 87-95.

...in ancient Near East Anatolia .

131. McCONE, Kim R. Hund, Wolf, und Krieger bei den Indogermanen. (in) *Studien zum idg. Wortschatz* (ed. Wolfgang MEID), IBS 52, Innsbruck, 1987, 101-154

132. MEID, Wolfgang. *Dichter und Dichterkunst in indogermanischer Zeit.*

..(= *VBD* IV. 81.239).. Vedic evidence considered..

Rev. ; F. BADER, *BSL* 81 (2), 123-25, L. HERTZENBERG, *OLZ* 78 (1983), 178-80, G. NAGY, *Kratylos* 25, 209

133. MEID, Wolfgang (ed). *Studien zum indogermanischen Wortschatz.*

. see 45 162 above..

134. MEID, Wolfgang. Zur Vorstellungswelt der Indo-Germanen anhand des Wortschatzes. (in) 81. 133 above.

135. MEID, Wolfgang. *Archäologie und Sprachwissenschaft. Kritisches zu neuen Hypothesen der Ausbreitung der Indogermanen.* IBS - Vorträge und kleinere Schriften-43, Innsbruck, 1989.

136. MISHRA, Shyam Sunder. Comparative philology and Arya problem. *Bhāratiya Itihāsa Samkalana Samiti Patrikā* 3, 1985; 195-202

..Aryan migration is a myth clear affinities of ancient Egyptians, Semites, Greeks, and Romans with ancient Hindus..

137. MISRA, Satya Swarup. *The Aryan Problem : A Linguistic Approach.* Mun. Man., New Delhi.

138. The Mittani invocation and its implications. *MR* 123 (4), April 68; 276-286.

139 MORRIS, Charles *The Aryan Race, its Origin and its Achievements*

140 NAGEL, Wolfram Indogermanen und alter Orient : Rückblick und Ausblick auf den Stand des Indogermanenproblems *Mitteilungen der Deutschen Orientalischen Gesellschaft*, Berlin, 1987, 157-213 + 15 fig

. (ref to Mittani - Arier)

141 NARAIN, A K The Chinese homeland of the First Indo Europeans *Proc 31 ICHSANA*, Tokyo, 1984, p 200.

. examines lit and arch sources related to the movement of the Tocharian speaking Yueh-chih people and argues in favour of a Chinese homeland of one of the first IE speaking peoples..

142 NEMESKERI, János, SZATHMARY, Laszlo An anthropological evaluation of the Indo European problem the anthropological and demographic transition in the Danube basin *M. Gumbutas Fel Vol*, Inst for the Study of Man, Washington, D C, 1987, 88-121

the first two waves of Indo Europeanization in the Caspian Basin involved a cultural transformation of the local population whose survival appears to have been a significant demographic factor in this geographic region throughout the Copper Age

143 NEUSTUPNY, J Archaeological comments to the Indo-European problem *Origini* 10, 1976, 7-18

144 NISSEN, Hans J *Grundzüge einer Geschichte der Frühzeit des Vorderen Orients* Wissenschaftliche Buch-Gesellschaft, Darmstadt, 1983, xv + 220 + illustr, map.

145 NUSSBAUM, Alan *Head and Horn in Indo-European*

see 45 172 and 79 263 above

Rev S LEVIN *GL* 27(2) 108-113, E C P *JIES* 15 (3-4), 399-400

146 O'FLAHERTY, W The Indo European mare and the king *Slavic Hierosolymitana* 5-6, 1981, 25-32.

147. OGUIBÉNINE, Boris L'Asie Mineure ancienne et la migration des Indo-européens selon T. V. Gamkrelidze et V. V. Ivanov. *Études Indo-Européennes* 4, 1982; 63-74.

. (ref GAMKRELIDZE-IVANOV, above) =

148. OGUIBÉNINE, Boris *Essais sur la culture védique et indo-européenne*. *Testi Linguistici* - 6, Giardini, Pisa, 1985, 192.

. principally dealing with the Vedic theory of sacrifice (reasons for and advantages of sacrifice)

Rev. : Franco CREVATIN, *IJS* 31, 142-44, C. H. WERBA, *Sprache* 31 (2), 320-21.

149. OLENDER, M. The Indo-European mirror : monotheism and polytheism. *History and Anthropology* 3, London, 1987; 327-375.

150. OTTEN, Heinrich, RUSTER, Christal *Keilschrifttexte aus Boghazkoy. Heft 33 : Texte in hurrastischen Sprache*. Gebr. Mann Verlag, Berlin, 1987, xviii + 50 + 50 pl

Rev. : N. BOYSAN-DIETRICH, *Mundus* 25 (1), 36-37

151. PARKES, Peter. Livestock symbolism and pastoral ideology among the Kafirs of the Hindu Kush *Man* 22 (4), 637-660.

152. PARPOLA, A. Arguments for an Aryan Origin of the South Indian Megaliths.

. (= *VBD* IV 81 268) (acc to SUNDARA, none of the arguments put forth by the author seems to be reasonable or correct).

Rev : A. SUNDARA, *IHR* 5, 222-25

153. PARPOLA, A. *The Coming of the Aryans to Iran and India and the Cultural and Ethnic Identity of the Dāsas*. *Studia Orientalia* 64, Helsinki, 1988; 195-302.

..Dāsa, Dasyu mentioned in *RV* represent the first (pre-Vedic) wave of Aryan migration in India, cir 2000 B C, the idg. char. of these people-groups confirmed by the etymological connection of *dāśá-* with Gk *doulos* the second wave of migration, about 200 yrs after this - this wave (Sauma Aryans) is responsi-

ble for the rel and culture of Veda and *Avesta* and is related to Mitanni dynasty of North Syria author produces considerable arch evidence for these hypotheses Harappa people did not belong to IE ancestry P proposes a Proto-Aryan homeland on the steppes of South Russia *pur* refers to circular forts of Bactria and not to fortified cities of IV civil

Rev H FAIR *IJ* 34 57-60 K R NORMAN *AO* 51, 288-96,
Johann TISCHLER *ZDMG* 140 (2) 397-98

154 PITTMAN, Richard S Possible new solutions for some sticky old problems

—see 45 185 above

155 POLOME, E C Lexical data and cultural contacts a critique of the study of Prehistoric isoglosses and borrowings. (in) *Logos semantikos*, Eugenio Coseriu Fel Vol (ed H. GECKELER et al), de Gruyter, Berlin, 1981, 505-513

156 POLOME, E C (ed) *The Indo-Europeans in the Fourth and Third Millennia* *Linguistica Extranca*, Studia 14, Karoma, Ann Arbor, 1982, IX + 186 + fig, tab

contains among others H L THOMAS Arch evidence for the migrations of the IEs C. WATKINS 'Aspects of IE poetics', E C POLOME, IE culture, with special attention to religion

Rev F BADER *BSL* 78 (2) 73-76 J HAUDRY *EIE* 3, 55-59,
F VILLAR *Emérita* 54 (1) 162-64 Lochner von HUTTENBACH,
Kratylos 27 66-71

157 POLOME E C Indo-European culture, with special attention to religion (in) 81 156 above, 156-172 + 2 fig

158 POLOME E C The Indo-European heritage in Germanic religion the sovereign gods (in) *F R. Adrados Fel. Vol*, Ed Gredos, Madrid, 1988, 401-411

see 81 161 below

159 POLOME, E C Introduction to Diakonov 1984, 1984.

see 81 162 below

160 POLOME, E C *Some thoughts on the methodology of comparative religion, with special focus on Indo-European* *JIES Monograph Series* - 4, 1984, 9-27

failings of much of 19th cent. res into IE rel (e.g. neglect of the sources subjectivism, naturalistic interpretation ref to comparative studies by K. KERÉNYI and R. N. D. 20th cent. approaches M. ELIADE (e.g. his typology of the sky god), advocates of the social perspectives e.g. V. ANDRÉES who substituted *conceptual* comparisons for the agrarian rituals and magico-naturalistic myths G. DUMÉZIL (no of flaws in D's approach e.g. the presupposition of a social organization for PIE period wh. can't be adequately accounted for not "enough attention to the ecology of IE homeland, wh. implies an essentially pastoral economy", the mythology as explained by D does not reflect the prominence of cattle in the livelihood of the early IEs

161 POLOME, E. C. Germanic religion and the Indo-European heritage *The Mankind Quarterly*, Washington, D. C., 1985, 27-55

ref to Vedic rel see 81 158 above

162. POLOME, E. C. Recent Russian papers on the Indo-European problem and the ethnogenesis and original homeland of the Slavs *JIES* 13 (1-2) 1985, 1-2

introduction ref GANKRELIDZE IVANOV DIAKONOV above
see 81 159 above

163 POLOME E. C. A critical examination of Germano-Indo Aryan isoglosses and their significance for the reconstruction of Indo-European culture (in) *Sk and World Culture* (Proc 4 WSC), Berlin 1986, 280-290

164 POLOME, E. C. Der indogermanische Wortschatz auf dem Gebiete der Religion. (in) *Studien zum idg Wortschatz* (ed Wolfgang MEID) Innsbruck, 1987, 201-217

see 45 162, 187 and 81 133 above

165 PRAKASAM, M. S. Socio-economic metamorphosis of the Aryans and the agencies operated *J Soc Res* 15 (2), Sept. 72, 77-90

166 PUHVEL, Jean La transposition du mythe à la saga dans la narration épique indo-européenne (in) *Cahiers pour l'Asie*

temps : Georges Dumezil (ed. Jacques BONNETI), Pandora, Paris, 1981; 173-186.

. for English version, see *VBD* IV 81. 288..

167. PUHVEL, Jean. *Analecta Indoeuropea* (1952-1977).
see 45 189 above (also *VBD* IV 81 290) .

168. PULGRAM, E Indo European and Indo-Europeans.
. see 45 190 above

169. RAJ, Subhash *Aryans in Space and Time*.

170. RENFREW, Colin Archaeology and the Indo-European languages — an unresolved problem. *Paper*, 50th Anniversary Conf. of the Prehist Soc, Norwich, 30 3. 1985.

171. RENFREW, Colin *Archaeology and Language: The Puzzle of Indo European Origins*. Cape, London, 1987; xiv + 346 + illustr, maps

(also CUP, New York, 1988) IEs originated in Anatolia (Asia Minor) producing off shoot settlements wh migrated eastward toward India and westward to Greece and Balkans, and eventually to Danube basin, as part of the very initial spread of food-producing peoples from c 6000 B C, onward.. acc. to R, a major linguistic change cd only come about with a major change in ecological adaptation R. wd make PIEs partners in the origins of food-production and participants in the process of creating urban civilizations from the beginning.. R speaks of three mechanisms of lg replacement 'system collapse' model, 'elite dominance' model, 'demography / subsistence' model there is no unambiguous arch evidence for wholesale migration or violent conquests (R rejects the views of GIMBUTAS and DUMEZIL, discusses IV civil, wh, acc. to him, is IE in char ; Vedic lg, IE mythology)

Rev. E CAMPANILE *Aras* 33, 53-56, *Current Anthropology* 29(3), 437-68, I M DIAKONOV, *A Arm L* 9, 79-87, Joseph H. GREENBERG *AA* 90, 1029-30, Jay H JASANOFF, *Lg* 64, 800-802, K R, NORMAN *Lingua* 76, 91-99, *The Quarterly Rev. of Arch* 9(1), 1-3, 8-10, Ralph M ROWLETT, *Hist Rel* 29(4), 415-18

172. RIVIÈRE, Jean Claude Georges Dumezil et les Indo-Européennes

..see 45.198 above..

173. ROY, S. B. *Early Aryans of India (3100-1400 B. C.)*. New Delhi, 1989; 196.

174. SAGGS, H. W. F. *Civilization before Greece and Rome*. Batsford, London, 1989; vi + 322 + 16 pl. + 4 maps.

..deals with ancient Egypt, Hittites, Hurrians, IV civil ..

Rev. : D. J. WISEMAN, *JRAS* (3rd series) 1(2), 261-62

175. SAHASRABUDDHE, M. T. *Āryamūlasthāna - Bhārata*.

176. SANKALIA, H. D. The Aryan enigma : a review article. *Tol*, 13.9. 1981; 8 : 1-5.

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..Aryans were neither a race, nor invaders, nor nomads, nor foreigners..

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. see 45.207 above .

181. SCHLERATH, B. Können wir die urindogermanische Sozialstruktur rekonstruieren? Methodologische Erwägungen. (in) 45 162 above; 249-264.

. see 45 162 above.. (DUMÉZIL's general tripartite theory does not hold)..

182. SCHMALSTIEG, William R. [On the IE-problem: a propos of 81 63 above]. *VJa* 37 (1), 1988; 32-45.

183. SCHMITT, R. Aryans. (in) *Encycl. Iranica* II, Routledge Kegan Paul, London, 1987; 684-687.

184. SCHMOECKEL, R. *Die Hirten, die die Welt veränderten.* Rowohlt Hamburg, 1982.

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ancient Zoroastrian elements existed in the Wakhan reaches (till 1896), only to be crushed by a late enforcement of Islam; support for the feasibility of this comes from the adjacent Hindu Kush. There the well known Kafir community, with archaic Indo-Ir. roots, had maintained for centuries its own polytheistic rel despite being surrounded by Islam.. pockets of similar archaic beliefs have maintained themselves to the present among the Dards

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. (paper presented at 9th Annual Wisconsin Conf on South Asia, Nov 1980) . early Vedic lit does not describe invasion of Aryan tribes into India, but a fundamental reconstructing of indigenous society that saw the rise of hereditary social elites, linguistic similarities bet Indian and European lgg, wh are cited as proof for the Indo Aryan invasion, have alternative explanations..

188. SHASTRIN, Narendra Nath. Mesopotamian Boghaz Koi Śilālipt (Assam.) *Prakash* 12 (12), Guwahati, Oct. 1987; 67-72.

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. considers rock-drawings in Soviet Central Asia and IE and Indo-Ir. verbal mythological formulae . certain formulae mus have arisen in the epoch of IE community itself..

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...see 45 223..

192. SINGH, G P. India from Ariana to the Gangā valley (New light on the original homeland and expansion of the Aryans). *50 PIHC*, Gorakhpur Univ, 1989-90, 132-133.

. Ariana extended from the Vamksu (Oxus) basin South-east of Hindu Kush to Kabul valley lying within the geographical limits of ancient Bhāratavarṣa in tact till the dawn of 6th cent. B C . one of the earliest centres of the Aryans in pre-RV- and RV-periods.. common home of ancient Vedic Aryans and Irano-Aryans.. Ariana = Arjika of RV and Arīryana Vajam of *Avesta* .

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. recommends (1) the need for an archaeologically applicable definition of PIE-IE society, (2) analysis of the arch remains of historic_cultures assumed to have spoken IE dialects

194. SKOMAL, S. N ; POLOMÉ, E. C. (ed) *Proto-Indo-European The Archaeology of a Linguistic Problem*, Marija Gimbutas Fel. Vol.. Inst. for the Study of Man, Washington, D. C, 1987; 396.

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ref to Mitanni and other records the names are the kind of names the Vedic-speaking peoples had

196 THOMAS, Homer L Archaeological evidence for the migration of the Indo-Europeans (in) *81 156 above*, 1982; 61-86 + 2 tables + maps

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198 TRIPATHI, D N Protohistoric interconnections between India and Western Asia *SP*, 33 ICANAS, Toronto, 1990

Indo Aryan lg was spoken in SW Asia during the 2nd mill B C gods mentioned in the Mitanni treaty are Rgvedic and not proto Aryan (as suggested by THIEME) arch evidence variety of seals and inscriptions.. author discusses the not so well known Indo Aryan personal names from Western Asia

199 TRIPATHI, G C On the nature of Indo-European religion *Darshana Int* 9 (3), July 1969, 33-43

200 TRUBAČEV, O N Ein Fall der Typologie das Problem der "alten Arier" und die arische Trennung *O Szemerényi Fel Vol* (= *VBD IV* 87 178), 1979, 903 908

201 TRUBAČEV, O N Indoaric v Skifii i Dakii (Russ)
see 41 153 above

202 UNTERMANN, Jurgen Ursprache und historische Realität der Beitrag der Indogermanistik zu Fragen der Ethnogenese (in) *Studien zur Ethnogenese*, West deutscher Verlag, Opladen 1985, 133-164

203 VARMA, Thakur Prasad Arya samasya para kucha sphuta vicara (Hindi) *V S Wakankar Fel Vol*, Ujjain, 1987, II 27 38

some thoughts on the Aryan problem imaginary distinction bet Arya and Draviḍa

204 VIDYANANDA SARASVATI, Swami *Aryon ka Adi Deśa aur unaki Sabhyata* (Hindi) Vaidika Yatimandala, Dhanagar (Pb), 36

Aryan homeland and its civilization Arya-Lasyu war is a fiction (*RVI* 164 20 *dya suparna* as basis of a MD seal)

205 VINOGRADOVA, N M Die Swat Kultur (zum indoarischen Aspekt) *SP*, Soviet Scholars 6 WSC, 1984, 177-183.

206 WALD, Lucia, SLUSANSCHI, Dan *Introducere în studiul limbii și culturii indoeuropene* Ed Științifică și Enciclopedică, Bucurest, 1987, 368

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classification of Igg and the homeland of the Aryans concepts of IE and of advent of IEs into India are untenable see 81 208 below

208 WARHADPANDE, N R *The Aryan Invasion A Myth* Nagpur, 1989, vi + 257

see 81 207 above

208A WARHADPANDE, N R *Kapolakalpita Arya* (Mar) *Samśodhaka* 59 (1-2), Mar June 91 66-76

imaginary Aryans neither linguistic nor lit nor arch evidence in favour of Aryan race as invaders of India IV civil is Vedic Vedic Ig and rel spread out of India in far regions before that there were no IEs or Aryans

209 WATKINS, Calvert Aspect of Indo European poetics see 45 259 above also in 81 156 above 104-120 (⇒ VBD IV 81 356)

210 WATKINS, Calvert ed and rev) *The American Heritage Dictionary of Indo European Roots*

see 35 91 above

211 WATKINS, Calvert The Indo European background of a Luvian ritual *Die Sprache* 32 (4) Manfred Mayrhofer *Fel* Vol , Part II, 1986, 324-333

(contains Ved c data) ref to Indra's dragon slaying (RV I 32) = also to *Kaus kasutra* 48 32 4 Indo Aryan presence in Eastern Anatolia (similarities bet the Anatolian and IA data are only to be explained by common inheritance not by contact)

212 WATKINS Calvert In the interstices of procedure Indo-European legal language and comparative law

see 45 261 above comparable Indo Ir traditions suggest
idg hierarchy of ownership categories

213 WATKINS, Calvert How to kill a dragon in Indo-European

see 41 156 and 45 262 above

214 WERNER Karel The Indo Europeans and the Indo-Aryans the philological archaeological, and historical context. *ABORI* 68 1987, 491 523

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considers Indo Aryans of Mitanni

216 WOLFE, Susan J On terms of consanguineal kinship in PIE (in) *Papers in Linguistics* 19 (4), Edmonton, Alberta, 1986, 425 447

217 ZAGARALL, Allen *Trade, women class, and society in ancient Western Asia* Current Anthropology, Chicago Univ Press, 1988

218 ZIMMER, Stefan Indogermanische Sozialstruktur? Zu zwei Thesen Emile Benvenistes (in) *Studien zum idg Wortschatz* (= 81 133 above), 1987, 315-329

zu indo ir *dam- *vis - *zantu- *dasju-

219 ZIMMER, Stefan On dating proto IE a call for honesty *JIES* 16 (3-4), 1988 371-375

two aspects of the term PIE (1) the bulk of reconstructed grammatical and lexical terms (2) a natural language once spoken by a certain people in antiquity not recorded in written documents IE begins to be recorded c r 2000 B C (*terminus ante quem*) author's appeal to linguists and archaeologists to abstain from using the term IE or PIE for anything older than roughly 2'00 B C

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(1) India's hist thro Western eyes (2) Aryan immigration story (3) 'Dravidian race story (4) unjust handling of Purāṇas, (5) 'Writing in India

2. **ACHARYA, N N** Presidential address History section, 33 **PAIOC**, Poona, 1989, 68-82

Indian culture as basis of Asian culture slavery in India, eastward progress of the Aryans Bharatas established in the east, grouping of Pre Aryan and Aryan

3. **AIYER, Velandai Gopala** *Chronology of Ancient India*. Mot Ban, Delhi, 1987, vi+141+190

Satya, Dvapara Treta Kali date of MBh

4. **ALUR, K R.** Aryan invasion of India and Indo-Gangetic civilization — archaeo zoo'ological approach 49 **PIHC**, Karnataka Univ, Dharwad, 1988 (89), 701-702

Aryan invasion of India has its roots in the recovery of faunal remains along their migratory route from Central Asia. Horse and chariot are said to have been introduced into India by them contrary to such thinking presence of horse was detected at Hallur (Karnataka) in a phase earlier than the period of the Aryan advent. GEORGE of Baroda Univ who examined the faunal remains of MD states that in a great civil like India it is incredible that horse alone shd be absent it is paradoxical that ass is traced when its genetic predecessor is absent. Aryan invasion is a myth ref to Indo-Soviet Seminar (Allahabad) on 'Bronze-Age Cultures of India and Central Asia Contacts and Migration and the Aryan problem', ALLA's paper on 'Horse and the Aryans'. Gangetic valley which is now a plain terrain was an area of dense forest with deep water lakes and expansive water sheds as revealed by the recovery of faunal remains of rhinoceroses hippopotamus and wild elephants, and therefore unsuited for horse-drawn chariots.

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7 ARJUNAN PILLAI, M *Ancient Indian History* Ashish
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(Aryans and Dravidians were in all probability, one people
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unsolved Aryan civilization)

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8 ARUNACHALAM, M *Peeps into the Cultural Heritage of
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9 ASTHANA, Shashi *History and Archaeology of India's
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4 WSC, Weimar, 1979

brings in evidence from Pāṇini's grammar which concurs with
the Classical (Greek) notices of Praise identifies Śaravati
with Sarasvati

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ization* Calcutta, 1987, 170

12 BANERJEE, A C *History of India* Calcutta, 1985, 662
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25. BHUTANI, Ramlal. India's heritage. *Pr Bh* 95, April 1990; 167-170

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27. BONGARD-LEVIN, G. M. *Ancient Indian Civilization*. New Delhi, 1985; 320

28. BONGARD LEVIN, G. M. *Complex Study of Ancient India : a multidisciplinary approach*. Ajanta, Delhi, 1986; xii + 339.

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Rev. Edwin GAROW, *JAOS* 107, 508 09.

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Rev Edvina Pio, *Indica* 22 (2), 171-73, Raffaello RIGHINI, *Ind Taur* 12, 438 39

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33 BOTTO, Oscar (ed) *Max Weber e l'India* Publ del CESMEO, Torino, 1986, 160

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see 42 48 above

35 CHAKRABARTI, Dilip K Research on early Indian iron, 1795-1950 *IHR* 4 (1), July 77, 90-105

36 CHAKRABORTY, B A study of ancient links between some Indian, Polynesian, and Amerindian cultures *JAS* 29 (3), 1987 (1990), 15-20

37 CHANDRASEKARAN, Rajkumari The philosophy of Indian culture

see 57 19 above

38 CHATTERJI, P C Science - vital part of Indian heritage. *AH* 4 35 April 87, 14-15

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39 CHATTERJI, Suniti Kumar The Indian synthesis - racial and cultural inter mixture in India *BITCM*, Madras, Jan 1983-Dec 1985, 29-77

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40 CHATTOPADHYAY, Aparna *Aspects of Ancient Indian History and Culture* Kitab Mahal, Allahabad, 5 + 228

41 CHATTOPADHYAYA Debiprasad Science, philosophy, and society in ancient India

see 76 5A and 78 10 above

42 CHATURSEN, Acharya. *Bharatiya Sanskriti Vishamamca para* (Hindi) Allahabad 1985, 6 + 101

Indian culture on the world stage

43 CHATURSEN, Acharya *Bharatiya Sanskriti ka Gurava* (Hindi). Delhi, 1985, 176

greatness of Indian culture

44 CHAUBE, Zarkhande *Itihasa-darsana* (Hindi)
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46 CUMMING, John (ed) *Revealing India's Past A comparative record of archaeological conservation and exploration in India and beyond* Delhi 1988 (reprint), xx + 374

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49 DAS GUPTA, Ashin Tolerance in Indian history *BRMJC* 41 (6), June 1990

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51 DAYA KRISHNA (ed) *India's Intellectual Traditions Attempts at Conceptual Reconstructions* Mot Ban, Delhi, 1987 xxvii+200

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see 82.54 below

54. DEPERT, J. (ed.). *India and the West*. Manohar, New Delhi, 1983; 263.

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55. DESHPANDE, Madhav M., HOOK, Peter Edwin (ed.). *Aryan and non-Aryan in India*.

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67 EDITOR *India continuity and change* *Pr Bh* 90,
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India is now undergoing not just a socio economic transformation but a rejuvenation of her ancient culture four lessons of history (1) transitoriness of power (2) use of force for attaining object veris, in the long run counterproductive (3) an ex victim of ill treatment is tempted to behave like his former persecutors (ethical and political mistake) (retributive effects of tyranny and exploitation) (4) it is disastrous to give paramountcy to a narrower loyalty over a wider one future belongs to the brainy not the brawny future wd demand a tremendous increase in spiritual knowledge

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251 TOLA, Fernando Justification of racial discrimination, exploitation, and violence in ancient India

(plan of work) h st of India begins with an *act of violence* its conquest by IEs or Aryans The conquest carried with itself for the aboriginal inhabitants of India all the consequent evils, viz. death plunder slavery etc Tho the Veda is primarily a rel document it also contains valuable information about the cruel aspects of the Aryan invasion—destruction of cities of the aborigines appropriation of their riches their reduction to slavery Aryans were convinced of the justice of their behaviour and thought that they had approval of their gods therefore, this is glorified in the Veda every conquest has its apologists—Aryans had the Vedic poets The main defence is that the conquered people is an inferior one—dark complexion confused lg lewd habits ignorance of true gods Aryan conquest established in India a new political social and economic order

wh favoured the conquerors to the detriment of the conquered
The corner stone of the new order was caste system—caste-
system had a rel basis it was part of the universal order.
theory of *karman* as justificat on

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viii + 411

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Rev. : *Tol* (mag), 29 4.79, 10 · 7-8

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15. BHARATIYA, Bhavanilal. *Veda kī viśvavāra saṁskṛti* (Hindi). *VJ* 34 (6), Sept. 88; 22-23.

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..all-sidedness of Vedic culture acc. to Pandit MOTILAL.. acc. to MOTILAL, there are 48 principal constituents of Vedic culture — represented in this paper under four heads (*bāhya-pakṣa*, *mānasika-p*, *bauddhika-p*, *ādhyātmika-p*) of 12 each..

17. BHATTACHARJEE, N. Archetype in the Ṛgveda.

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18. BHATTACHARYA, Pradip. The Indus valley civilization and the Ṛgvedic nexus — a pre-view of K. D. Sethna's historical perspectives. *Administrator* 26 (2), 1981; 355-357.

..see 82, 208, 209 above..

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..Vedic chronology usually determined on the basis of its presumed relationship with Pāṇini and Buddha; this is partly not compelling, partly downright mistaken.. some indications tend to bring down the "Vedic period" to a later time..

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..(= *VBD* IV. 83.21).. Part I : exhaustive introd. to *Sūtra-lit.*; Part II : "area of occupation..

Rev. : H. W. BODLEWITZ, *IJ* 27 (3), 207-10; Ivo FIEßER, *AO* 47, 218-20, K. MYLLIS, *OLZ* 79 (1984) 6, 585-86, Ludo ROHM, *JAOS* 103, 777-78, K. RÜPING, *WZASA* 31, 202

23 CHAKRABARTY, Haripada *Socio-Economic Life of India in the Vedic Period*

see 65 13 and 72 4 above

Rev R N D, *ABORI* 71 420

24 CHAKRAVARTI, Samiran Chandra *The spread of Aryan culture in Assam* SP, 33 ICANAS, Toronto, 1990

Assam was not Aryanized early in the Vedic period (as suggested by P C CHOUDHURY and others) Vedic trad reached Assam thro Mithila not before the very late Vedic age ref to epics and *Puranas*

25 CHANDRAKANTA DEVI *Vaidikadharmah samskr̥tīśca, Sūryodayah* 60 (11-12), Nov-Dec 83, 17-21

26 Changing perspectives on Rigvedic-Indus valley era, *MLBD Newsletter*, Nov 1987, p 6

acc to Srinivas RITI recent marine excavations by the National Inst of Oceanography justify the position that R̥gvedic and IV settlements were identical the Harappans possessed a high degree of knowledge relating to ebb and flow of tides they carried on brisk overseas trade with Bahrain and African countries After the decline of Indus cities Dwarka and perhaps Prabhas on the Gujarat coast were busy ports for a short period in the middle of 2nd mill B C see 83 52 below

27 CHATURASEN, Acharya *Vaidika Samskr̥tī para Dr̥k-sparśa* (Hindi) Sanmarg Prakashan, Delhi, 1983, 224

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28 CHATURASEN, Acharya *Vaidika Samskr̥tī Āsuri Prabhava* (Hindi) Sanmarg Prakashan, Delhi, 1984, 214

Vedic culture Asura influence comparative study of Veda, *Brahmana Purāṇa Smṛti* etc, and the hist of ancient Egypt, Mesopot Babylon Persia Yunan etc

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30 CHAUDHAN, D V *The Yak in R̥gveda* *ABORI* 64, 1983, 215-220

- 16 BHARGAVA, Dayanand Pandita Motilāla ji ki drsti men vaidika samskr̥ti ki sarvanginatā (Hindi) *Paper, A I Vaidat Sammelana* (M Ojha), R P V P, Jodhpur, 1990, 6

all sidedness of Vedic culture acc to Pandit MOTILAL acc, to MOTILAL there are 48 principal constituents of Vedic culture — represented in this paper under four heads (*bahya pakṣa*, *manasika p* *bauddhika p* *adhyatmika p*) of 12 each

- 17 BHATTACHARJEE, N Archetype in the Rgveda

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- 18 BHATTACHARYA, Pradip The Indus valley civilization and the Rgvedic nexus — a pre view of K D Sethna's historical perspectives *Administrator* 26 (2), 1981, 355 357

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- 19 BRONKHORST, Johannes Vedic chronology *SP*, 32 ICANAS, Hamburg, 1986, p 43

Vedic chronology usually determined on the basis of its presumed relationship with Panini and Buddha this is partly not compelling partly downright mistaken some indications tend to bring down the Vedic period to a later time

- 20 BRUCKER, Egon *Die spatvedische Kulturepoche nach den Quellen der Śrauta-, Grhya-, und Dharma-sūtras Der Siedlungsraum*

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Rev H W BODEWITZ *IJ* 27 (3) 207–10 Ivo FISER *AO* 47, 218–20 K MYLIUS *OLZ* 79 (1984) 6 585–86 Ludo ROCHER, *JAOS* 103 777 78 K. RUPING *WZKSA* 31 202

- 21 CHAKRABARTI, Sanat Kumar Kva pārīksita abhavan? *VJ* 23 (1–2), June Dec 1985, 67 70

BAU 3 3 1 Bhuju Lahyayan asked Yajnavalkya where the Parīksitas were acc to the author these Parīksitas were earlier than the Parīksitas of *MBh* they had performed Asvamedha Asvamedha prohibited in Kaliyuga

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26 Changing perspectives on Rigvedic-Indus valley era. *MLBD Newsletter*, Nov 1987, p 6

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27 CHATURASEN, Acharya *Vaidika Samskriti para Drk-sparśa* (Hindi) Sanmarg Prakashan, Delhi 1983, 224

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28 CHATURASEN, Acharya *Vaidika Samskriti Asuri Prabhava* (Hindi) Sanmarg Prakashan, Delhi 1984, 214

Vedic culture Asura influence comparative study of Veda, *Brahmana Purana Smriti* etc. and the hist of ancient Egypt, Mesopot Babylon Persia Yunan etc

29 CHATURASEN, Acharya *Vaidika Samskriti Pauranika Prabhava* (Hindi) Sanmarg Prakashan, Delhi, 1986, 192.

Vedic culture *Purana* influence

30 CHAUHAN, D V *The Yak in Rgveda* ABORI 64, 1983; 215-220

. Yak as part of the achievements of Visnu autochthon of RV-Aryans was Afghanistan Baluchistan (west of Sindhu river)..
RV-Aryans were acquainted with Yak

31. CHAUHAN, D. V *Understanding Rgveda.*

see 4 12 above

- 32 CHAUHAN, D V The Rgvedins in Anatolia

see 81 31 above also SP, 33 AIOC, Calcutta, 1986, 49-51..
produces mainly toponomastic evidence in Anatolia to show that
the Hittite people were originally residents of the Afghano-
Baluch country including the Pamirs, and that their toponyms
were related to the Rgvedian country and lg

33. CHAUHAN, D V Rgvedic Niska extraction. *ABORI* 68,
1987, 627-638

. the Rgvedians occupied the whole of the Afghano-Baluch
country inclusive of Pamirs up to the end of 14th cent, B C ,
in addition to agriculture they obtained chops of lapis lazuli
(*niska*) and carbelian from Badakhsan and alabastar from Seistan
hills, brought to Shakha-i sokhta and Mundigak to be trans-
ported to Mesopotamia .

- 34 CHHADRA, B. Ch *Facets of Aryan Culture.* Delhi,
1988; xi + 252

35. DA CRUZ, Alberto Our Vedic heritage *Boletim do*
Inst. Menzes Braganca, Punjim, 1990; 85-89

36. DAVE, Janakshankar Reconstruction of the ancient
history of India and its culture based on the Rgveda. SP,
33 AIOC, Calcutta, 1986, 52-53

. RV X. 2.1, 1 10 prove hist reality of Yama, Vivasvat,
Saratya, Yami, Mitra, Varuna, Tvastri -- wh is independently
supported by the Avestan trad RV X 1 10 speaks of three
ages *purā* or *paurya* *adha*, and *uttara* corresponding respec-
tively to the three *Purana yugas* viz., Prājāpatya, Aditi, and
Rsi .

37. DAVE, Janakshankar Identification of Ahura Mazda
with Asura Madhu.

. see 49 28 above

- 38 DEY, Sitanath. *Indian Life in the Śukla Yajurveda.*

...see 12.6 above...

39. DUBE, Jagat Narayan. *Bhāratiya Samskṛti men Rājya kā Yogadāna* (Hindi). Delhi, 1989. xxvii + 396.

...contribution of the Rsis to Indian culture...

40. DWIVEDI, Kapil Deva. *Atharvaveda kī Samskṛtika Adhyayana* (Hindi).

...see 7.11 above...

41. DWIVEDI, K. N. *R̥gveda men varṇa dāśarājña yuddha* (Hindi). *Samskṛti* 8 (23-33), Sagar, 1981; 6-9.

...dāśarājña war described in *RV*.. fought near the bank of Paruṣṇī.. Alinas, Pakthas, Bhalanats, Śivas, and Visāmas (western kingdoms) against Ajas, Śmyas, Yaksas, Kavasas, and Vaikarnas under Bheda (on the eastern side).. technique of counter attack and favourable geographical conditions were the deciding factors in this battle..

42. DWIVEDI, K. N. *R̥gvedikaguṇagunāmānusandhānam*.

...see 65.33 and 79.85 above...

43. DWIVEDI, K. N. *R̥gveda men varṇa Ārya-Anārya yuddha - eka dṛṣṭi* (Hindi). *SP*, 32 AIOC, Ahmedabad, 1985; 9-10.

...Aryan-non-Aryan war described in *RV*.

44. ELIZARENKOVA, T. Y. Notes on contests in the *R̥gveda*.

...see 79.86 above...

45. FAIRSERVIS JR., Walter A. The Harappans and Vedic origins. *Paper*, IWVS, Harvard Univ., June 1989.

. [traditionally, IV civil intervenes chronologically bet periods of prehist. village farming and the assumed arrival of a people speaking an IA tongue : radio-carbon dating approximates this interval as running bet. 300 to 600 yrs. for the mature stages of the civilization (2300-2000 B C or 2500-1900 B.C.)]. new evidence complexes this relationship : (1) discovery of Har. settlements on the Iran. Plateau, Kashmir, and Central Asia — remote from Indus valley; (2) majority of Har. sites excavated indicate they were occupied less than 200 yrs.; no substantive evidence for sedentary village settlements; (3) there is nothing, archaeologically, that places Har. culture in the same stage of

development as Archaic Egypt Early Dynastic Sumer, or Shang-Yin China (instead there is growing support for the idea that what are involved are chieftainships in significant part based upon cattle wealth) there is some substantial evidence to suggest that Harappans spoke a Dravidian lg., but probably with IA lexemes artifacts of Har suggest Inner Asian origins Therefore one may speculate (1) Harappans were in the avant garde of movements out of Inner Asia (2) a no of traits described in Vedic accounts had their origin in Har cultures Could this mean that the later Vedic 'peoples' may well have 'borrowed' Har concepts and traits of polity ideology, and social organization and claimed them as their own?

- 46 FATAH SINGH Vedism the real Indianism *Veda-Savita*, ES 4, June 86, 49 52

serially (1) a comparative study of religions in the light of science (2) education for nation building

- 47 FRAWLEY, David The image of ocean in the R̥g Vada.
see 4 22 above

- 47A FRAWLEY, David *Gods, Sages and Kings Vedic Secrets of Ancient Civilization* Mot Ban, Delhi, 1993; 396

suggests that all the peoples of the ancient world including those of Sumer Egypt China and the Americas may be related to the Vedic culture

- 48 GHOSH, Ramachandra *History of Hindu Civilization as illustrated in the Vedas and their Appendages* Delhi, 1985 (reprint), 223

- 49 GHURYE, G S *Vedic India*
(= VBD IV 83 57)

Rev LALLANJI GOPAL *Min I* 64 (4) 424-29 K. V SARMA, *IHR* 8 122-23

- 50 GOODY, Jack [The Vedas bear the marks of a literate culture] (in) *Oralità cultura, letteratura, discorso* (ed B. GENTILI, G PAIONI), Rome, 1988, 7-17

- 51 GUPTA, Sudhir Kumar Vedon men itihāsa nahin (R̥gveda ke viśesa sandarbha men) (Hindi) *Vedānta* 42 (6), April 90, 17-24, 42 (7), May 90, 17-24

..(to be contd) . there is no hist in Veda.. acc. to Dayānanda, the Veda refers to human community as a whole; not limited to any particular period of time..

52. Harappan and Vedic people had knowledge of oceanography. *AH* 4 : Oct. 87; p 22.

..ref. to Srinivas RITTER's paper, "Ancient shipping and shipwreck".. Bhujyu-legend. see 83 26 above.

53. JHUNJHUNWALA, Bharat. *The Rhythm of History*. Motinagar, Faizabad, 1990; 79.

..no Aryan invasion of India, Indra was the son of the soil..

54. JOSHI, Aniruddha. India in Yāska's age. *SP*, 32 AIOC, Ahmedabad, 1985; p. 252.

..Y. mentions various peoples (e g. Kambojas, Prācyas, etc.); ref. to cult of phallus-worshippers, *mīoga*, status of woman, daughter's share in parental property, social evils like gambling, exploitation by money lenders

55. JOSHI, Kireet. *The Veda and Indian Culture*.

..see 34, 87 and 82 102 above .

56. JYOTSNA. *Vedasya Vyāvahārikatvam*.

..see 34 89 above.

57. KAWATHEKAR, P. N. The Panis in the Ṛgveda. *SP*, 8 WSC, Wien, 1990.

..see 4. 27 above. ref *RV*. X. 108. Panis lived beyond the border of the Vedic land, they were hostile to Vedic people; for the first time in the hist of commerce, they introduced new coins in the market of the Vedic land..

58. KRISHNA KUMAR. Idolatry in the Ṛgvedic age : some literary and archaeological evidence. *Arch Or* 56(2), 1988; 110-113.

. combined testimony of lit. and arch. evidence : some sort of symbol and crude idol worship was in vogue during the late *RV*-age In addition to the sun-symbols, images of Indra, Aditi or Pṛithī, and Vṛṣabha were also adored by the early Aryans.. *RV*-iconography was deeply influenced by the anthropomorphic

and theriomorphic elements RV Aryans were the authors of the so called Copper Hoard / OCP culture

- 59 KUIPER, F B J The Aryans in the Rigveda (in) *Leiden Studies in IE* (ed RODAPI), Amsterdam, 1991

RV (cir 1400-1000 B C ?) does not faithfully reflect the lg and culture of the Aryan intruders detailed study of Rgvedic lg shows this gives a tentative list of all foreign lexemes discusses how a foreign myth could be integrated into this collection of hymns the meaning of Aryan in RV is redefined

- 60 KULKARNI, S D Viśvapita Veda Sindhū-samskṛti (Mar) *Prasada* 37 (12), July 84, 14-17

Veda father of the universe Indus civil

- 61 KUNDU, Bibhuti Bhushan Was India in primitive communism in the early Vedic period? *ABORI* 66, 1985, 63-83

a propos of the views of S A DANGE (*India from primitive communism to slavery* VBD II 82 67) acc. to author, the condition of Vedic India does not corroborate the Marxist idea that the conditions of production exert very powerful influences upon social thought DANGE's interpretation of the Vedic period is wholly unacceptable

- 62 LAZZERONI, R Cultura vedica e cultura indo europea (in) *Atti del primo convegno nazionale di studi sanscriti* (ed O BOTTO), AISS, Torino, 1982, 53-60

see 81 107A above

- 63 LAZZERONI, R Oggetto materiale e alto verbale nella cultura vedica (in) *Problemi di lingua e di cultura nel campo Indoeuropeo* (ed E CAMPANILE), Giardini, Pisa, 1983, 47-52

ved mah- Avestan antra-mru- = Lat. *interdicere*

- 64 MAJUMDAR, R C *The Vedic Age* Bh Vid Bh, Bombay, 1988 (reprint), 572

(= VBD IV 83 82)

- 65 MALAMOU, C Village et foret dans l'ideologie l'Inde brahmanique *Archives europeennes de sociologie* 17, 1976, 3-20,

66. MALLARI RAO, B. The Aryas and the Dasyus in the Rigveda. Comment. *Organiser* 13 (23), 22-2-65; p. 12.

..comment on SHREYA's article on the subject (83-122 below)..

67. MISHRA Gangadhar *Vaidika evam Vedānta Bāratīya Sanskriti* (Hindi). Chowkhamba Rashtrabharati Granthamala-S, Varanasi, 1981; 8 + 364.

..Vedic and post-Vedic Indian culture .

68. MISHRA, Nabakishora. An outline critical study of Vedic civilisation *SP*, 32 AIOC, Ahmedabad, 1955; 15-16.

69. MISHRA, Vidhata. Cultural life in Vedic India. (in) *A. C. Swain Fel. Vol.*, Utkal Univ, Bhubaneswar, 1985; 102-106.

70. MISRA, Satya Swarup. The date of Rgveda and Aryan-migration (An assessment of the up-to-date research—linguistic and archaeological) *JGJKSV* 38-39, 1982-83 (1986); 75-85.

..IA stage of IE started in 4000 B.C., Boghazkoi documents clearly indicate IA influence, *RV* was definitely written before 2000 B.C. — date of *RV* may even be taken to 4000 B.C. .. theories of JACOBI and TILAK need to be reconsidered in the light of recent linguistic and arch. data .

71. MISRA, Yugal Kishora. Anga : a *mahājanapada* of Eastern India. *SP*, 33 ICANAS, Toronto, 1990

..ref. to Anga first occurs in *AV*, however, the author argues that a careful study of *RV* wd show that kingdom of Anga was established during the *RV* period

72. MITRA, V. *India of the Dharmasūtras* New Delhi, 1965.

73. MODAK, B. R. Culture and society of the Atharvaveda, *JKU* 26, 1982; 10-16.

..*AV* as a highly interesting anthropological document..

74. NATH, Raj Mohan. The decline of Vedic culture : some comments on Dr. Sampurnananda's 'The Decline and Revival of the Vedas'. *Organiser* 17 (39), 27-4-64; p. 5.

75 NATH, Raj Mohan The revival of Vedic culture, some more comments on Dr Sampurnananda's 'The Decline and Revival of the Vedas' *Organiser* 17 (40), 4-5-64, p 6

76 NATH, Raj Mohan Is there history in the Vedas? *Organiser* 17 (46), 15 6 64, p 6

77. OAK, P N *World Vedic Heritage A History of Histories* New Delhi, 1984, iv + 1311

see 83 78 79 below

78 OAK, P N World Vedic heritage *AH* 7 77, Oct 90; 19-20, 22

see 83 77 above and 83 79 below

79 OAK, P N World Vedic heritage Vedic culture and militarism *AH* 8 85, June 91, 2-4

see 83 77, 78 above

80 OGUIBÉNINE, B *Essais sur la culture vedique et indo-européenne*

see 81 148 above

Rev R SCHMITT, *Kratylos* 31, 188-90

81 PAL, Raman, *Rgveda men Laukika Samagri* (Hindi) Indo-Vision Books, Ghaziabad, 1988, xvi + 264

secular material in *RV*

82 PANDA, Narasimha Vedon men itihāsa aura usakī vāstavikatā eka samīksatmaka adhyayana (Hindi) *Vedavani* 42 (11), Sept 90, 17-21, 42 (12), Oct 90, 12-15

hist in the Vedas and its verocity a critical study names of Rsis and kings do not denote specific hist persons *yaugika* meaning of names acceptable *akhyana* or *itihasa* mentioned in Veda is imaginary, the *itihasa* in Veda is *nitya*

83 PARPOLA, Asko *The Coming of the Aryans to Iran and India*

. see 81 153 and 82 167-169 above

84 PARPOLA, Asko On the Jaiminiya and Vādhufa tradition of South India and the Pandu Pandava problem

see 34 133 above

85 PILLAI, G K *Vedic History set in Chronology* Kitabistan, 1959

86 PRABHAKAR, C L The contribution of Śukla Yajurveda to the culture of India

see 12 16 above

87 PRAMIL CHANDRA The revival of Vedic culture. *Organiser* 17 (42), 18 5 62, p 10

88 PRASAD, K N, MURTHY, S R N Dating the Quaternary and human civilization *IJHS* 13 (2), 1978, 113-116

present status of Vedic texts in relation to geochronology is presented on the basis of available evidence

89 RAGHAVAN, V Some glimpses of social life in the Rgveda *Organiser* 19 (11), 24-10-65 p 15

90 RAGOZIN, Zenaïdi A *History of Vedic India* Concept, New Delhi, 1984, xii + 457 + illust

first Indian reprint

91 RAJESH, Satyavrat Vedon men itihasa nahin (Hindi). *Vedavani* 44 (5), Mar 92, 17-24

there is no hist in Veda serially 44 (6) April 92, 17-24..

92 RAKESH, Vishnu Datta (ed) *Vaidika Sahitya, Sanskrit, aurā Samajadarśana* (Hindi) Haridwar, 1968

Vedic lit. culture and society

93 RAM GOPAL. *India in Vedic Kalpasutras* Mot Ban, Delhi, 1983, xvi + 591

. rev and enlarged reprint of *IBD* II 83 78, III 83 67 see 24 102A above

Rev MANTRINI PRASAD, *IJ* 21, 287-88, II C SATYARTHI, *IJR* 13, 185 86

94 RAU, W *Zur vedischen Altertumskunde*

(= 34 145 above) (earlier studies, Waberei Topferei, Metallverarbeitung) this monograph deals with *anas ratha*, Hütte Siedlungen etc lit and arch evidence

Rev H W BODEWITZ *Kratylos* 79 164-66 H F ZDMG 135 (1) 205-06 K MYLIUS *OLZ* 85 (1990) 5 593-94, Max SPARREBOOM *IJ* 29 (2) 125-28

95 RAU, W The earliest literary evidence for permanent Vedic settlements *Paper*, IWVS, Harvard Univ, June 89

earlier Veda knows neither towns nor villages it is therefore, futile to look for the *r* remains *pur* = rampart of mud or stone wh was not permanently occupied but served as a refuge in times of danger urban settlements being wholly unknown *grama* originally the term for a tribe of migrating pastoralists villages in our sense of the term appear at first in *JBr* Vedic *arma* = surface find spots of OCW in the Ganga Yamuna doab

96 RENU, Ladh Nath Indian ancestors of Vedic Aryans *BJ* 36 (3), 73-80, 36 (4), 41-46, 36 (5) 81 87, 36 (6), 199-207

there never was an Aryan race but only an Aryan cult wh originated on Indian soil and found acceptance in all corners of the land Indian Asuras migrated to Central Asia arch evidence Aryan ships

97 RICHTER USHANAS, Egbert *Der funfte Veda* Bremen, 1989, xvi + 32

Dokumentation zur Entzifferung der Indus Schrift decipherment depends on symbolic analysis of the signs parallels can be found in *RV* of most of the Indus inscriptions

98 RIHANI, Vasundhara Vaidika samskr̥ti aura samājavada (Hindi) *Vedavani* 44 (5), May 92, 2-5

socialism - easy in Vedic civilization

99 RIVIERE, Jean Claude Georges Dumezil et les etudes Indo Europeennes (in) *VBD* IV 87 58, 1979, 9-127100 ROY, Samaren *The Story of the Vedic People* Centre for Social Research, 1985, iv + 33

101. ROY, S B A note on cross contacts of Vedic India with West Asia and Iran *Piv* 8, 1975-76, 146-150

102 ROY, S B Early Rigveda and Afghanistan. *AH* 4 : 35, April 87; 18-19

. Afghanistan was a part of the early R̥gvedic India

103. ROY S B *Early Aryans of India* Navrang, New Delhi, 1988; 200

. (from 3102 B C to 499 A D) (1) Introduction, (2) dynastic chronology (3) *RV*—early and late (= after *dāśarājña*). 'late *RV* consists of hymns composed after Aryan advent into Panjab, early *RV* composed mostly in Afghanistan by Proto-Indoaryans (4) Harappa, (5) *MBh*, (6) astronomy, (7) Asuras

104. SAMKRITYAYANA, Rahul *Rigvedic Aryulu* (Tel). Visalandhra Publ.

Rev. *Triveni* 45 (2), 95-'6

105 SARAN, P Age of the Vedas and Vedic culture: Conception of history and periodisation in ancient India *J Madras Univ (H)* Part II of 54 (1), Jan 82, 1-28

. (Sir William Meyer lectures, 1979-80)

106 SARMA, K. V. Spread of Vedic culture in ancient South India. *ALB* 47, 1988, 1-14

.. also, *Proc 31 ICHANNAS*, Tokyo, 1934, 155-156

107. SARMAH, Thaneswar Vaidik s̥hityat Hariyūpiyar yuddha (Assam) *Prakash* 13 (5), Gauhati, 1988

108. SARMAH, Thaneswar Vaidik s̥hityat Dāśarājña yuddha (Assam.) *Prakash* 13 (7), Gauhati, 1988

109. SATYA PRAKASH SARASVATI, Swami *The Critical and Cultural Study of the Śatapatha Brahmana*

.. see 17 23 above .

110. SATYA PRAKASH SARASVATI Swami The Vedas - backbone of our culture *AH*, Sept 92; 6-9.

origin of lg phenomenon of oral communication, dynamism in the Vedic period, knowledge and theism, beauty in nature, theism of the Veda

- 111 SCHETFLICH, M The problem of the 'dark skin' in the Rgveda *Prof G Shastri Fel Vol*, Santiniketan
see 83 112 below

- 112 SCHETELICH, M Die schwarzen Feinde der Ārya im Rgveda *Altor Fors*, 1990
(also Russian version) see 83 111 above

- 113 SCHLERATH, B Die Welt des Veda (Kurzfassung)
(in) *Berliner Wissenschaftliche Gesell E V Jahrbuch* 1980, Berlin;
254-255

on the exclusively 'verbal' culture by wh the reality of cosmic identifications is partly concealed and partly actualized

- 114 SEN GUPTA, P R Environment of Rg Vedic and epic ages *BRMIC* 38 (9), 214-216, 38 (10), 247-252

refutes the separate entity of Aryan and Dravidian cultures pushes back the Rgvedic age to at least 4-5 mill B C reveals that *neo tectonic movements of the Recent phase* were the cause for the disturbance of the cultural chronology of the proto hist period of the Indian subcontinent reliance upon C 14 dates of the worked samples of the flood deposits is a deceptive approach establishes that pre- and Mature Har cultures are the remains of the epic culture suggests revision of the cultural chronology of the entire Har complex in the light of geomorphological and palaeological evidence

- 115 SHARMA, Munshi Ram *Vaidika Samskriti aur Sabhyata* (Hindi) Grantham, Kanpur, 1987, 287
Vedic culture and civilization

- 116 SHARMA, Ratnachandra *Vaidika-Jivana-Paddhati* (Hindi) Karnal, 1934, 144 + 20 + 8
Vedic way of life (English introd)

- 117 SHARMA, R N *Culture and Civilization as Revealed in the Śrautasūtras* Nag Publishers, Delhi

- 118 SHARMA, Satyendra Nath (ed) *Vaidika Yuga* (Assam). Assam Acad for Cultural Relations, Guwahati, 1968.

.. Assamese transl of VBD IV 83 82

119. SHARMA, Shubhra *Life in the Upanishads*

see 22. 108 above

- 120 SHARMA, Umesh Chandra *The Dāśarajña War Struggle for Supremacy in the Vedic Age* Viveka Publications, Aligarh, 1985, 64

Appendix 'The Dāśarajña' by R N D. CASS Stud 1, 1973, 127-129 see VBD III 83 82 IV 83 122

Rev Sadashiv A. DANGE, ABORI 67 274-75, K. P. Joo, ABORI 69, 317

- 121 SHARMA, Urmila Devi *Śatapatha Brahmana eka samskritika adhyayana* (Hindi)

see 17 30 above

122. SHEILA The Aryas and the Dasyus in the Rigveda. *Organiser* 18 (24), 26 1 65 27-28

for comment on this see 83 66 above

- 123 SHENDGE, Malati *The Civilized Demons The Harappans in Rgveda*

(= VBD IV 83 124)

Rev Nilmadhav SEN, ABORI 65 316-22.

- 124 SHRIMALI, Krishna Mohan *History of Pancala to c. A D 550 Vol I - A Study* Mun Man, New Delhi, 1983; xx + 255 + pl, maps

Pancala made significant contribution to the growth of Vedic culture absorbed various alien elements developed a composite Indian culture closing phase of Vedic lit - 900 B C.

Rev Ajay Mitra SHASTRI IIR 9 229 32.

- 125 SINHA, Sureshwar D Because Paris was Vedic. *AIH* 7: 78, Nov 90, 15-20

sidered the earliest Vedic period (date not yet fixed) it was followed by the two epic periods *Ramayana* and *MBh*, *YV* and *SV* added to *RV* by the time of the *MBh* war and *AV* after the *MBh* war, seismic upheavals, no major invasion of the Aryan races to India from the NW, probably greater colonisation of the plains by the races from the Himalayan and trans-Himalayan regions well before the *MBh* war (3rd mill B C. or earlier)

126 SIVASHANKAR, Kavyatirtha *Vaidika-itihasarthanirṇaya* (Hindi)

127 SIVANANDA, Swami The highest culture of the Upanishads *The Divine Life* 47 (10), Oct 85, 316-318

128 SMITH, R Morton Names and kingship in Vedic India *Proc 31 ICHSANA*, Tokyo, 1984, 114-115

discusses various origins of names see 79 385 above

129 SORRENTIO, A Pertinenze etnolinguistiche nell' India Vedica *Aion* 6, 1984-85, 15-37

(zu Anga Vanga, Kalinga, Dasyu-Dasa, *mleccha*, *bhaṣa*)

130 THENGADI, D B Dr Ambedkar's thesis on the original home of the Hindus *Organiser* 15 (50), 23-7-62, pp 7 ff

see 83 131 below

131 THENGADI, D B The original home of the Vedic Hindus *Organiser* 18 (1), 15-8 64, p 19

(conversation with Dr AMBEDKAR) see 83 130 above

132 TILAK, B G *Orion or Researches into the Antiquity of the Vedas* Cosmo Publications, New Delhi, 1984 (reprint); vii + 227

133 TILAK, Sunanda K *Cultural Gleanings from the Brahmana Literature* Yaska Publishers and Distributors, New Delhi, 1990, xiv + 223

see 18 14 above flora and fauna, cattle and agriculture social life, political life, rel, ethical and spiritual life, physical observations

134 TIWARI, Ramananda. *Secular, Social, and Ethical Values in the Upanishads*

see 22 125 above

135 TOLA, Fernando. Justification of racial discrimination, exploitation and violence in ancient India.

see 82 251 above

136 TRIPATHI, D N. *Protohistoric interconnections between India and Western Asia*

see 81 198 and 82 252 above

137 TRIVEDI, Rajendra Kumar. *Upanishatkālina Samajā evam Samskr̥ti* (Hindi) Parimal Publications, Ahmedabad, 1983; 16 + 292

society and culture in the times of the *Up*

138 Vaidikavisvasamskr̥ti ke mula - Prajapati Kaśyapa (Hindi) *Vedapradīpa* 3 (7), Feb 89, 11-12

serially Prajapati Kaśyapa - the source of Vedic universal culture

139 VAKIL, Vasant Rao M. *Vaidikā aurā itihāsa ka āmśika rūpa* (Hindi) *Vedapradīpa* 3 (2) Aug 88, 37-38

Vedism and a partial form of history

140 VARADPANDE, N R. *Rgvedatīla tathakathita Ārya anārya samgharsa* (Mar) *Navabharata* 37 (10), July 84, 21-30; 37 (11), Aug 84, 15-27, 37 (12), Sept 84, 13-22.

the so-called conflict between the Aryans and the non Aryans in the *RV* (three installments)

- 142 VARMA, Satya Kam Vedic culture ancient heritage.
AH 2 . 14, July 85, 6-11, 13, 2 15, Aug 85, 14-20

discusses *yajna* (sole and crucial symbol of Vedic culture;
 subject matter of the Vedas, knowledge, action, devotion—three
 aspects of Vedic material, three eternal elements, Supreme Self
 soul, and nature, extent and variety of Vedic lit., Vedangas, 6
 systems of philosophy, *samskaras* festivals arts and science

- 143 Vedic link of Maya civilization *MLBD Newsletter*
 10 (5), May 88, 7 8

(to be contd in the next issue) increasing evidence of close
 ties bet the Vedic and IV civil and the Maya civil of Mexico

- 144 VIDYANANDA SARASVATI, Swami Aryasamāja ' savar-
 dhana (Hindi) *Vedavani* 41 (2), Dec 88, 11-13

(ref to the views of K M MUNSBI and Prof VEDAVYAS on
 early Vedic culture)

- 145 WAKANKAR, V S Vaidika yā tathakathita ārya sams-
 kṛti (Hindi) *Wakankar Fel Vol*, Ujjain, 1987, 41-54

Vedic or so-called Aryan culture

- 146 WILSON, John *India Three Thousand Years Ago or*
The Social State of the Āryas on the Banks of the Indus in the
Time of the Vedas Indological Book House Delhi, 87

84 GEOGRAPHY

- 1 ABHYANKAR, H K , DIKSHIT, Ramesh Chandra Vedamā-
 janani Sarasvatī nadī gelī tarī kuthe ? (Mar) *Prasada* 42 (1),
 Aug 88, 50-51

where is river Sarasvatī the mother of the Vedas ?

- 2 AMAR SIMHA *Sanskṛta Sahitya men Kuruksetra* (Hindi).
 Sanjiva Prakashan, Kurukshetra, 1983, xiv + 178

Kuruksetra in Sanskrit lit

- 3 AROLE, Mira *Dharmaksetra Kuruksetra* (Mar).
Samisodhaka 60 (3), Sept 92, 39-43

Vedic evidence considered

also SP 32 ICANAS Hamburg 1986, p 31 D (also called Asmanvatī) mentioned in RV along with Sarasvatī and Apaya in later lit it is described as joining S above Vināṣana and forming the southern boundary of Brahmavarta in Kuruksetra D is still alive in the present name of a hill torrent called Pathrala to the north of the town of Jagadhri wh joins the course of Western Jamna canal at the Dadapur headquarters

10 BHARADWAJ, O P Two ancient tribes of North India :
The Mujavats and the Mahāvṛsas

see 83 13 above

11 BHARADWAJ, O P *Studies in the Historical Geography of Ancient India* Delhi, 1986, xii + 290

12 BHARADWAJ, O P The Vedic Sarasvatī HSAJIS
2 (1-2), 1987, 38-58

see 51 41 above earth movements caused during the fierce seismic-tectonic volcanic upheaval (wh is known as the Great Deluge) wrought extensive changes in the topography of the Shiwalik belt bet the Yamuna and the Ravi resulting in the diversion of waters of the Ṛgved c Sarasvatī (or Ghaggar) about 3000 B C and leading to its ultimate drying up around Vināṣana in the sands of Bikaner

13 BHARADWAJ, O P Vedic sites of North India (in)
Vajapeya, K D Bajpai Ed Vol , Agam Kala Prakashan, Delhi,
1987, 85-91

land bet Sutlej in the North and Yamuna in the East was primarily the scene of activity of the earliest Vedic people mentions (1) Aśladhama (Ludhiana A la s seat) (2) Pratiṣṭhāna (connected with Purūrayas) (3) Manusa (4) Ilāspada, (5) Kapasthala (6) Asandivat (7) Karoti (8) Srughna ; (9) Khandavaprastha (10) Pṛthudaka

14 BHARADWAJ O P The Kurus and Kuruksetra in the
Upanisads

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15 BHARADWAJ, O P *Apocryphal tirtha name in Kuruksetra* SP, 8 WSC, Wien, 1990

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35 HANDA, Devendra *Toponymy of Punjab PURB (Arts)* 18 (1), April 87, 119-143

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perennial river flowing from the Himalayas to the ocean
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rivers probability that the sacred S of RV is still flowing
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56 RAY Upendranath Astadhyayi ke Gauda, Mahāna-
gara, aurā Navanagara
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Jammu Tavi = Vīrapatnī in RV discusses locat on of Soma

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Appendix A Sanskrit diaspora within U S A Appendix B, A short list of books 1960-1985

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Jaypur's contribution to the study of the Veda

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RAM GOPAL Rgv dic compounds formed from *iṣ kr*
 Sadashiv A DANGE 'The crying worlds (*krandas?*)', R C
 DWIVEDI Jara in the RV J GONDA Some notes on optio
 nal rites V V BHIDE The *praśa prokṣanir asadaya*
 G U THITE Result of sacrific and gods of the *Brahmana*
 texts V K VARMA Vedic optimism and origin of the
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- 9 MAITY, S K et al (ed) *Studies in Orientology Essays in memory of A L Basham* Y K Publishers Agra 1988
- 10 FOWKES R A Emile Benveniste and Indo European studies *Semiotica Special Supplement* 1981 27 37
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Yaska s t me before Panini (1 o 8th cent B C) A N PANDEY
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not know much of Vedic lit in the present form i.e. in the
collections known to us. Much of Vedic lit was still in a state
of flux in P's day and had not yet reached the unalterable shape
in wh we know it. *RV* was known to P along with its *Paṇi-*
patha wh leaves little room for major changes other than
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mataphysical (*adhyatmika*) and practical (*vyaavaharika*) (1)
Vedas = words of God therefore they must contain pure and
absolute knowledge (2) words of Veda are *jaugka* and are
in a fluid state Veda does not have *rudhi* words (3) Vedic
words denote triple significance *adhyatmika adhidivika adhiya-
janika* (4) *Padapatha* not strictly adhered to (5) all Vedic
descriptions are symbolic and figurative there is no history in
Veda (6) there is only one Supreme Being (*ekam sat*)
devatas = different names of that Supreme Being, (7) feminine
names of deities portray motherly form of God (8) traditional
vidhyas may be ignored (9) in the Vedas there is no descrip-
tion of human actions (AUROBINDO's appreciation of D)

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